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THE DOCUMENTS  
OF  
THE NEW TESTAMENT

TRANSLATED & HISTORICALLY ARRANGED  
WITH CRITICAL INTRODUCTIONS

BY

G. W. WADE, D.D., HON. D.D. (WALES)  
*Canon of St. Asaph*

WITH A FOREWORD BY  
THE RIGHT REVEREND THE LORD BISHOP OF MONMOUTH

1934

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*ALUREDO GEORGIO*  
*ARCHIEPISCOPO CAMBRENSI EMERITO*  
*VIRO FORTITUDINE CONSILIO DILIGENTIA PRÆDITO*  
*QUI ECCLESIAE CHRISTI IN CAMBRIA MILITANTI SUMMA OPE DIU INSERVIIT*  
*HOC OPUSCULUM DEDICAT AUCTOR*

•



## FOREWORD

It must be confessed that the habit of Bible reading is less in evidence to-day than it was in past generations, when the Family Bible was in daily use. But while the purely devotional study of the Word of God may have become less common, it is, on the other hand, true that the intelligent and reverent study of the Bible, as the record of God's revelation, has increased, and is still increasing. Whereas a century since such study was pursued only by professional scholars equipped with a knowledge of the ancient languages, there is now a large public following with deep interest the developments of Biblical criticism, and the researches of Biblical scholars. Provision for the needs of the English reader in these matters is demanded, and is furnished in many different forms. Among these is to be reckoned the production of new translations of the Old and New Testaments, distinguished not only by the use of modern speech, but also by their constant reliance on recent important advances in textual criticism, in philology, and in archæology. To this class of work the present volume belongs, while it undoubtedly possesses a specific character of its own.

In the Introduction will be found a concise statement of the principal issues of New Testament criticism, as they present themselves to those who loyally and reverently accept the Church's faith in Jesus Christ. Since it is no longer taken for granted that every word in the Four Gospels must necessarily be a precisely exact record of the historical event, the reader must seek to determine what allowance, if any, should be made for later additions or alterations. Dr. Wade does not pretend to answer this question, but contents himself with suggesting the main considerations to be borne in mind in the search for a solution.

The main body of the book is a translation which deliberately follows a course midway between an exact literal rendering of the original, and a paraphrase intended to bring out the meaning of the writer. Where a passage is capable of two or more interpretations, Dr. Wade has assumed the responsibility of a commentator, making plain in his free rendering the view which he considers to be the more probable. In this way his transla-

tion becomes a running commentary, exhibiting the conclusions which a Biblical scholar has reached after an exhaustive study of contending interpretations. I venture to express the confident hope that many readers will be grateful for the assistance which they will derive from this book in their intelligent appreciation of the writings of the New Testament.

GILBERT MONMOUTH.

## PREFACE

In view of the excellent translations of the New Testament which exist already, another English version may well be deemed superfluous. Nevertheless, for the work here offered some justification may perhaps be found in certain special features marking it. It is meant not only to furnish an accurate, yet not literal, rendering of the Greek, but also to provide with various aids those who are beginning the historical study of the N.T. documents.

In general, a good translation should be a transcript, in the idioms of one language, of the ideas expressed by the original author in the idioms of another. The use, indeed, of modern phraseology in translating ancient writings inevitably results in some incongruities, since complete uniformity is out of the question. But to the present translator it has seemed that more is gained than lost by replacing, even at the cost of some inconsistency, various Greek (or Hebrew) terms and modes of speech by current English equivalents. Where the significance of the original is disputable, he has not retained its obscurity; but has tried to convey to the reader, without any ambiguity, that meaning which, after much consideration, he has judged to be the most probable. Moreover, in many places he has introduced connecting or explanatory clauses (distinguished by italics) in order to elucidate the bearing of a statement, or to bridge a gap between one step in an argument and the next.

An effort has been made to represent the method of composition adopted by the authors of some of the documents, who have embodied in their own writings materials derived from a predecessor. It is generally admitted that among the first three Evangelists the First and the Third have borrowed from the Second, and have incorporated parts of the latter's narrative, in some places word for word, in others with much variation. Accordingly, care has been taken, wherever the language of St. Mark has been appropriated by the other Synoptists, to reproduce, in rendering the Matthæan and Lucan parallels, both the resemblances and the divergences observable between the Evangelists, in spite of some resultant clumsiness in the English. An attempt has also been made to indicate in the same way a common element, accompanied by differences, in the First and Third Gospels, where this appears to be drawn from another earlier narrative, which, unlike *St. Mark*, is no longer extant.



A few minute distinctions in the Greek have had to be ignored, since they could only have been represented by cumbrous circumlocutions.

Inasmuch as the Synoptic writers, in spite of including in their Gospels so much common material, have each a number of distinctive phrases, some of these have been retained in an English dress, although a monotonous effect is often produced in consequence. But notwithstanding this drawback, it has seemed desirable to convey thus to an English reader some idea of the characteristic diction of the Evangelists in question.

The passages in the First and Third Gospels for which the Evangelists are indebted to the work of predecessors are marked in the Translation by familiar symbols. In *Acts*, where the author has embodied portions of a Journal or Diary, kept by himself or another, these are likewise indicated. Similarly in the case of *II Peter*, certain parts, which seem to have been derived from the Epistle of *St. Jude*, have a distinguishing sign prefixed to them.

Further, since it is becoming recognized that among the Epistles some are probably of composite origin, fragments of different Letters having been purposely or accidentally united together, it has been thought well, where there seems sufficient reason for supposing that this has happened, to disentangle the constituents of such Epistles; and these have been printed separately. Additional help is afforded to students of the N.T. by the arrangement of its various contents in the chronological order in which it is believed that they originated; whilst every book is preceded by a concise Introduction, summarizing the external and the internal evidence for the authorship, the place of origin, and the date of it.

Prefixed to the Translation as a whole is a more extensive Introduction to the Study of the Historical narratives, in which an effort is made to explain the conditions that brought these into existence, and to review the considerations which have to be taken into account in drawing conclusions about the value of their contents.

The Greek text underlying the Translation is substantially that of Westcott and Hort, though this statement requires some qualification. (1) In a few places the reading of their margin has been preferred to that of their text. (2) Their punctuation has sometimes been disregarded. (3) A small number of readings, lacking strong MS. support, but possessing much intrinsic plausibility, and a few conjectural emendations, proposed by various scholars, where the MS. readings present great difficulties, have been adopted; and are marked by asterisks. (4) Various chapters and verses have been transposed, where the succession of events, or the sequence of thought, is thereby rendered more natural or logical. (5) In one place in the Third Gospel and in several places in *Acts* some passages, though not occurring in the best MSS., have been introduced (between

pointed brackets) on account of their interest. (6) Here and there, a few words and clauses, which, though found in good MSS., look like accidental duplicates, or interpolated glosses, are enclosed within square brackets. It should be added that, as the book is intended primarily for English readers, the use of Greek characters has been avoided throughout.

Much of the information collected by the writer for his *New Testament History* (Methuen, 1922, 2nd ed. 1932) has been utilized again; and it has not been thought necessary to repeat here the authorities there cited. But gratitude for help in various degrees is due to numerous scholars whose works had either not appeared prior to the publication of the earlier book, or else appeared too late to be fully utilized in the preparation of it. Among such scholars are Abbott-Smith, Bacon, Bernard, Charles, Creed, Crum, Dalman, Easton, P. N. Harrison, Headlam, Hoskyns and Davey, Klausner, Lawrie, Lock, McNeile, Matthews, Moffatt, Moulton and Milligan, Rawlinson, Streeter, Vincent Taylor, Warschauer, Wright, and certain of the contributors to the *New Commentary* (edited by Bp. Gore and others) and to the *Journal of Theological Studies*. Moffatt's *New Translation of the New Testament*, Weymouth's *New Testament in Modern Speech*, the anonymous *Twentieth Century New Testament*, and Way's *Letters of St. Paul and Hebrews* have also been consulted with advantage; and for the assistance derived from them cordial acknowledgments are here tendered to their authors.

Finally, he wishes to express his indebtedness to the generous aid given to him by his wife, who, grudging neither time nor labour, has prepared the greater part of the MS. for the press, and whose opinion, when her advice has been sought in regard to the choice of words and phrases, has proved of very great value.

It is perhaps not inappropriate that one, whose duty it has been, in the course of nearly half a century, to listen to, or read, the translations of many hundreds of pupils, should, after the close of that long period, submit to the criticism of others a Translation of his own. He cannot, of course, expect his work to be wholly free from accidental oversights, inaccurate statements, inconsistencies of method, and infelicities of expression; but he trusts that they are not numerous enough to deprive the book of all worth. The Archbishop of Wales\* has most kindly allowed the volume to be dedicated to him; whilst the Bishop of Monmouth, having read a large part of it in proof, has consented to give an estimate of it in a Foreword. If such a philosophical and scholarly critic finds himself able to say something in its favour, his judgment creates a hope that the work, notwithstanding its defects, may prove of some use to those for whom it is designed. To both of these generous friends grateful thanks are here returned.

\*Since these words were written, the Archbishop has resigned his high office.

# KEY

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# PROBABLE ORDER AND DATES OF THE N.T. DOCUMENTS

(Many of the dates are very uncertain)

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<i>Fragment of Titus</i>		22 <sup>a</sup> ) ... ..	61
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## PATRISTIC WRITERS CITED

<i>Names</i>	<i>A.D.</i>
Clement (of Rome) ... ..	<i>died in</i> 95 or 100
<i>The Teaching of the Twelve Apostles</i> ... ..	<i>written about</i> 100
Ignatius ... ..	<i>d.</i> 107 or 117
Marcion ... ..	<i>d.</i> after 138
Justin Martyr ... ..	<i>d.</i> after 150
Polycarp ... ..	<i>d.</i> 156
Papias ... ..	<i>d.</i> 156?
<i>Muratorian Catalogue</i> ... ..	<i>compiled</i> 170-180
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Victorinus . ...	<i>d.</i> 284-305
Eusebius (of Cæsarea) .. ...	<i>d.</i> 340
Jerome .. ...	<i>d.</i> 430

## CERTAIN MSS. TO WHICH REFERENCE IS MADE

<i>Name</i>	<i>Date</i>	<i>Place where preserved</i>
Vatican	Fourth century	Rome
Sinaitic	Fourth century	London
Alexandrine	Fifth century	London
Ephræmi	Fifth century	Paris
Bezan	Fifth, or sixth, century	Cambridge
Freer	Fifth century	Washington
Ferrar Cursives	Twelfth to fifteenth century	Various localities

## INTRODUCTION TO THE HISTORICAL STUDY OF THE N.T.

### (1) *THE CIRCUMSTANCES PRODUCING THE GOSPELS.*

Before History can be extracted from the N.T. documents, they require to be sifted, and their dates, and their worth as authorities, estimated. Though some of them purport to be historical narratives, whilst others are only Letters, Homilies, or theological Treatises, the former are not necessarily the most valuable for the modern historian; at all events, the earliest in date, whatever their nature, claim first attention. Such are the Pauline and some of the other Epistles; for several of these precede even the earliest of the surviving historical narratives by more than a dozen years. The testimony, indeed, which they bear to the ministry of our Lord is slight (St. Paul, for example, rarely quotes Sayings of Christ, and mentions in detail none of the marvellous acts recorded of Him); but there are some references to events in His Life, and numerous allusions to His Death and Resurrection. Moreover, almost all the Epistles contain the names of their real or ostensible writers, and in the case of most of them there is no sufficient reason for doubting their authenticity; whereas the Gospels are all anonymous, though of two the authorship may plausibly be inferred. Again, among the historical narratives some are prior to the rest, and consequently *prima facie* deserve to be regarded as the most authoritative, though it must not be overlooked that the later of two works may include materials anterior in date to the earlier; and (as will be seen) there is reason to believe that this is the case with some of the N.T. documents. As explained in the Preface, it is to facilitate in some measure the historical study of the writings of the N.T. that the arrangement in which they are commonly presented is here replaced by another, in closer accord with the chronological order in which they probably came into existence. This re-arrangement has more than one advantage. Firstly, it brings to the forefront those writings (the Epistles) which contain the earliest references to Christian beliefs and practices, however occasional and cursory many of the allusions to these are. To ignore the Epistles in connection with the historical study of the N.T., and to concentrate exclusively upon the Gospels and *Acts*, is to disregard several documents which are not only prior in origin to the historical narratives, but, in respect of certain matters mentioned, are also first-hand authorities; whereas it is likely that the Gospels altogether, and *Acts* to a large extent,

are second-hand sources. And in the next place, the Epistles throw much light upon the conditions in which the Gospels themselves were ultimately produced; and suggest how they came to comprise certain of the matters that constitute their contents. From the Epistles can be derived some notion of the questions to which the Gospels were written to supply answers; and some idea of the considerations which decided the choice of subjects for inclusion in the accounts of Christ's ministry, when such were called for. Since rolls of papyrus were generally of limited dimensions, a single roll (if it were desired to use no more) would not contain all that could be narrated, even concisely, about that ministry; and so a writer was compelled to make a selection from the materials at his command. The selection, however, was not arbitrary, but must have been, in great part, dictated by the needs or wishes of the Christian community of which he happened to be a member. What these needs and wishes were can be inferred not only from some of the subjects with which the Epistles are largely concerned, but also from certain peculiarities of the Gospels themselves.

That the historical writings of the N.T. were intended primarily for those who were already professed Christians appears from the abruptness with which the principal characters in them are introduced: nothing is said, for instance, at the beginning of the Gospel of St. Mark to explain who John the Baptist and Jesus were (1. 4, 9). Their names were cherished among the Christian communities, and certain beliefs were entertained about them; but traditions orally transmitted would suffice to satisfy enquirers living within the first generation subsequent to the Crucifixion; and for some while there would be little demand for written narratives about the ministry of either. The thoughts of the primitive Church could not fail to be turned to the future rather than to the past; interest would be concentrated less upon memories of Jesus' life on earth in conditions of lowliness than upon the prospect of His Return in glory, to bring the existing constitution of the world to an end, and to inaugurate the Reign of God, of which both He and His Apostles predicted the nearness. Consequently, so far as His earthly ministry occupied men's minds, it would be accounts of His Death and Resurrection which at first principally absorbed attention. This conclusion is not only intrinsically probable, but is confirmed by explicit statements in the earliest documents contained in the New Testament, namely, the Epistles of St. Paul and others. In *1 Cor.* 11. 23-26; 15. 3-8 (see also *1 Th.* 1. 10; *Rom.* 1. 4; 5. 6; 8. 11) the author affirms that included in the instruction which he himself had received, and had transmitted to others whom he had taught, were the institution of the Eucharist by Jesus before His arrest, His atoning death by crucifixion, His resurrection from among the dead two days later, His Messiahship, His unique relation to God (as being His Only Son), His exaltation to the highest dignity that it was possible for His Heavenly Father to bestow, and His expected descent from Heaven to judge mankind; and it

is also implied that prophecies about many of these events were contained in the Old Testament Scriptures. The sacrifice of Jesus on the Cross to save men from their sins; His restoration to renewed Life; and His future return in Glory are matters to which St. Peter also alludes (*1 Pet.* 1. 19; 2. 24; 3. 18; 1. 3, 21; 4. 13, 17). The Resurrection, especially, was the subject of the early preaching of both St. Peter and St. Paul, according to the summary reports in *Acts* 2. 24, 32; 3. 15; 4. 10; 13. 30, etc. These Apostles, however, furnish in their own writings no account of the circumstances under which Jesus was crucified; nor do they explain where, after His Crucifixion, He first appeared to some of His followers, or in what form the belief about His Resurrection was then held—whether a resuscitation of the physical Body was thought to have occurred, and the tomb to have been left empty; or whether the proof of His Risen Life consisted of visionary experiences only. But obviously deep interest concerning some or all of these subjects was bound eventually to be awakened; and although information about them could be obtained by some people through intercourse with those who claimed either to have been themselves actual witnesses of what was related (cf. *Acts* 1. 22; 10. 34-41), or to have been in contact with such witnesses, it could only reach others through written records, if these should be produced in any quarter. It is clear from allusions in *Acts* and elsewhere that in various communities of Christians oral instruction was regularly given with a view to strengthening their faith (see *Acts* 2. 42; 11. 26; 15. 35; 28. 31); and from the phrase used by St. Luke, in the preface to his Gospel (1. 4), such instruction seems to have resembled catechetical teaching. But though the Death and Resurrection of the Lord must have been the principal, they could not have been the sole, matters in which interest was felt. There existed, for instance, small groups of disciples of John the Baptist; and a subject of enquiry would be the relations of John and Jesus to one another during their lifetime. Allusions, in the course of the Apostles' missionary addresses, would be made to incidents in the ministry of Jesus, to His deeds of mercy, to His marvellous displays of Power (*Acts* 2. 22-36; 10. 38), and to His patience; and details would be demanded. Church meetings would be held under the leadership of the Apostles, and curiosity would be felt about the occasion of the appointment of the latter by Jesus. Church rites (Baptism as well as the Eucharist) were regularly observed, and some explanation of their origin would be called for.

But more particularly would problems of conduct emerge and press for solution. Such would concern the relations of Jewish and Gentile Christians both with each other, and, collectively, with their surrounding Jewish and heathen neighbours. It might, for example, be asked what precedent or authority, if any, was to be found in the words or acts of Jesus for the keeping (after Jewish tradition) of the Sabbath or other holy days and seasons (cf. *Rom* 14. 5 f.), or what light was thrown, by anything that He had said,



upon the duty of Christians in regard to Jewish regulations about certain foods (cf. *I Cor.* 8, *Col.* 2. 20-23), upon the payment of taxes by Christians to heathen sovereigns (cf. *Rom.* 13. 1-7), and upon the binding nature of marriage under all circumstances (cf. *I Cor.* 7. 8-24). And actual illustrations of how appeals to Sayings of the Lord were made by an Apostle, when giving admonitions to his converts, are furnished by St. Paul's citation of words of Christ in connection with the duty of supporting fellow Christians in need, and with the claims of Christian missionaries to maintenance by those amongst whom they were toiling (*Acts* 20 35, *I Cor.* 9. 14). There would consequently ensue an urgent longing for the collection and diffusion of all the knowledge procurable about the instruction which the Lord had given to those who had companied with Him.

Since Jesus Himself left no writings behind Him, it was only through oral traditions (as has been already observed) that reminiscences of His Life could be preserved and handed down in the course of the years immediately following His death. Such reminiscences would often be isolated stories, which had retained a place in the recollections of people because they included some remarkable manifestation of Power on the part of Jesus, or some arresting parable or allegory related by Him, or some incident leading to His uttering an impressive maxim or precept that summarized the principles of conduct which He commended to men. Within a very few years, however, reports of events or instructions, transmitted orally, would become inexact and fluctuating; and during the period wherein the only accounts of our Lord's life and ministry depended, for their survival, on treacherous memories, the particulars of numerous occurrences could scarcely fail to diverge and vary. Moreover, the blurring effect produced upon oral traditions by the mere lapse of time would be intensified, after 70 A.D., by the catastrophe of the Fall of Jerusalem, for such an event was calculated to obliterate from many minds recollections of much that had happened before it. Conditions like these would foster in the Christian communities a desire for the preservation, in *writing*, of all the surviving traditions about Jesus that could be trusted. The demand for the collection of such would become the more insistent in proportion as the interval before His expected Return from Heaven grew more and more prolonged, and deferred hopes about the future created greater interest in the past. It was to meet this demand that the earliest documents, recording more or less consecutively, from the first, what He had said and done, came into existence. Moreover, as the years following the destruction of Jerusalem multiplied, and the Church's spiritual experiences grew more extensive, memories of the ministry of Jesus would tend to be reviewed in the light of these; and there would be a disposition to compose a narrative of that ministry in which history would be coloured by theological reflection.

Written records, when such took the place of previous oral traditions, must have inevitably reproduced in some measure the quality

of the latter, so that even the earliest of the N.T. histories, compiled, as they were, in an uncritical age, cannot be expected to be equally trustworthy in every part. Nevertheless, that efforts would be made by the compilers of such documents to obtain information from those who were best qualified to give it, and that care would be taken to represent it accurately (according to the literary standards of the time) is suggested by what is affirmed by St. Luke about himself and others in the preface to his Gospel (1. 1-4). Obviously the most reliable channels through which information could reach those who were anxious to receive it were the Apostles of the Lord, so long as these remained alive; and there is good reason to believe that the recollections of certain among them lie behind more than one of the Gospel histories.

Probably the earliest document to be drawn up relating to the ministry of our Lord was one mentioned by Papias, who affirms that "Matthew compiled the oracles (of the Lord) in the Hebrew language, and each reader interpreted them as he was able." In this statement the expression "the oracles" would seem to designate accounts of what Jesus both said and did (cf. p. 125); the term "Hebrew" is probably used loosely for "Aramaic";<sup>1</sup> and "interpreted" is most naturally understood in the sense of "translated" into Greek. The document in question has not survived: whether some of the writers of the Gospels derived materials from it at second-hand is a subject for conjecture (see below).

Another early document, which has also disappeared, can be substantially reconstructed from certain passages in the First and Third Gospels—passages which are so similar that they must have been borrowed in common from some source, but have not been borrowed from *Mk.* It is possible, indeed, in the abstract, that of the writers of *Mt.* and *Lk.* one may be indebted to the other for these passages, but this is unlikely (see p. 124), and most probably both have drawn upon an earlier document. This source is generally denoted by the letter *Q*, a symbol suggested by some German scholars, and taken from the German word for "source." Since, however, it is very questionable whether in the passages common to *Mt.* and *Lk.* alone there is comprised the whole of this document, certain critics prefer to denote it by *S* ("source"), retaining *Q* for those portions of it which are embodied in *Mt.* and *Lk.* This hypothetical source may have been in origin anterior to *Mk.* (see p. 198) as well as to the other two Synoptic Gospels. Its contents appear to have included many illustrations of our Lord's teaching, and narratives of one or two miracles; but its original plan and scope are doubtful. It seems not improbable that the writer was indebted to the collection of "oracles" just mentioned—presumably in a Greek rendering.

Of the surviving written records of Jesus' ministry the earliest is

<sup>1</sup> The name *Gabbatha*, though called Hebrew in *Joh.* 19. 13, is really Aramaic: cf. also 19. 17; *Acts* 1. 19.

the Gospel of St. Mark. Its purpose (as the opening words imply) was to present an account of the Good News conveyed to man through the words and works of Jesus, which gave evidence of His being the Christ, God's Son, and thereby of the fulfilment of divine promises made through the Hebrew prophets. The Evangelist's narrative is not a biography of Jesus; it relates nothing about His early years, but begins with His baptism by John; illustrates His activities first in Galilee and later in Jerusalem; and ends with His Crucifixion. It doubtless once comprised an account of the Appearances of the Risen Lord to His disciples; but it has suffered accidental mutilation at the end. According to Patristic tradition, St. Mark reproduced the instruction about our Lord which was given by St. Peter. If this is so, it is clear that the Evangelist, for much that is related by him, had access to a first-hand authority, since St. Peter was one of three who were singled out by their Master from among the Apostles for special privileges on more than one occasion. That St. Mark was faithful in recording what he learnt from St. Peter, and composed his Gospel with a sense of responsibility, was the opinion of Papias (see p. 196); and the value of Papias' judgment on this point can be appraised in some degree by consideration of what the book contains and what it does not contain, when it is compared with the subjects that mostly occupied the thoughts of the early Christian communities.

St. Mark's Gospel includes features which met contemporary wants in various ways. The framework of it consists of a brief record of the most critical occasions in the Lord's ministry, from its beginning to its close. It comprises the Baptist's prediction of the coming of One greater than himself; the Baptism of Jesus by John; the descent of the Spirit upon Him; His proclamation of the nearness of the Dominion of God; His Call of the first Apostles; His despatch of the Twelve upon a mission; His acknowledgment to them that He was the Christ;<sup>1</sup> His prediction of His impending Death; the Transfiguration; the Entry into Jerusalem; His statements about the events presaging the end of the Age; the institution of the Eucharist; His Betrayal, Arrest, Crucifixion, and Resurrection. Into this scheme the writer inserted, first of all, numerous instances of Jesus' wonderful Powers, especially His ability to heal human infirmities; and since he implies that more cures of sick people took place (1. 34; 3. 10) than he has related in detail, it would appear that he selected only a proportion out of a large number, his choice being determined by a wish to illustrate the *variety* of wonders that Jesus wrought. In a few cases where he records more than one instance of the same kind of miracle, it was doubtless because each was distinguished by special features. In the second place, the Gospel describes certain occurrences which led up

<sup>1</sup> In two passages prior to 8. 27-31 Jesus seems to use the term "Son of man" of Himself—see 2. 10, 28; and to explain the fact it has been suggested that St. Mark borrowed the section 2. 1-3. 6 from an earlier document framed on a different plan.

to the utterance, by Jesus, of sayings of great significance; and it reproduces several of His allegories and parables. And thirdly, the author narrates some discussions between Jesus and representatives of various Jewish sects and classes—these narratives being aptly designated "conflict stories." The most lengthy section of the whole book is the last, which is occupied with an account of Jesus' Passion and Death.

From this brief summary of the Second Gospel it will be seen that its contents were calculated to satisfy not inadequately the wants of the Early Church, as these have been sketched above. Thus, to take only one or two points, the inclusion of the Baptist's prediction of the advent of One superior to himself, the descent of the Holy Spirit upon Jesus, His numerous cures of the afflicted, and the other wonders wrought by Him, were adapted to persuade surviving disciples of John that Jesus was really He of Whom the Baptist had spoken (cf. *Joh.* 10. 41; *Acts* 18. 25; 19. 3, 4). An account of the reply returned by Christ to a question concerning the payment of taxation to the Romans was likely to be helpful in dissuading Christians from sympathizing with the Jewish antagonism to Rome that culminated in armed rebellion. Examples of Jesus' precepts and allegories would be prized by all who wished for instruction in such conduct as might secure for them entry into the promised Dominion of God. A report of what Jesus said about the End of the Age would have the greatest interest for those whose thoughts dwelt on that subject (cf. *I Thess.* 4. 13 f; *II Thess.* 2. 1 f.; *I Cor.* 15). The significance of the inclusion of these matters in the Gospel is increased by the fact that the book says little or nothing about certain other subjects in which the first Christian communities were also interested, such silence favouring the inference that the Evangelist comprised in his narrative only those reports about Jesus' acts and sayings for the truth of which he believed himself to have adequate evidence. It may be suspected that some anticipatory reference to the gift of the Spirit manifested by the inspired Discourses and outbursts of Rapturous speech in the Apostolic Church would have been included amongst Christ's reported sayings, had there been any authority for thinking that He had alluded to such; but reference to these is found only in the non-genuine Appendix (see 16. 17; and cf. *Lk.* 24. 49; *Acts* 1. 8). One of the questions which soon confronted the Church was the admissibility of Gentiles into its ranks. All doubt about this would have been removed at once, if there had been preserved any memories of a Saying of Jesus during His lifetime, explicitly declaring that Gentiles were to be comprehended within the Dominion of God without submitting to circumcision. In such circumstances it would not have been surprising if, for the decision which the Church's leaders reached on the question (*Acts* 15. 20, 29), sanction had been sought and found in some alleged words of Jesus, so that the intimation of His will, as expressed by the Holy Spirit (which, as they believed, guided their counsels), could be unmistakably recog-

nized as agreeing with utterances proceeding from their Lord during His earthly ministry. But as a matter of fact, there is no indication in St. Mark's Gospel that any such utterance fell from Jesus' lips. In it there is contained no saying of our Lord's implying that the Gentiles were to have place in God's Dominion except the general command that the Gospel must be preached to all nations, occurring in 13. 10 (cf. 14. 9), or such a phrase as is found in *Mk.* 12. 9 (cf. *Mt.* 21. 43). This circumstance is all the more striking because St. Mark was a friend and companion of St. Paul, the Apostle to the Gentiles, and the advocate of their freedom from the ceremonial injunctions of the Jewish Law (cf. *Mk.* 7. 19<sup>b</sup>). And a noteworthy proof of the care with which Jesus' own words were in general reported by St. Mark is seen in 10. 18. If these had not been transmitted to him by an authority which he could not disregard, he would have been tempted to transform them, as the First Evangelist has actually done (*Mt.* 19. 17). Similarly, he has refrained from modifying Jesus' statement about divorce in 10. 11, which by the author of *Mt.* is qualified and restricted. Again, utterances which the writer would have had a strong motive to omit, had they not been fully authenticated, are contained in 13. 32 and 14. 34. And he has likewise preserved certain words of our Lord's, addressed to St. Peter (8. 32, 33; 14. 29-31), which he would have been inclined to exclude, if he had not wished to reproduce faithfully what that Apostle had related.

The fact, however, that the Second Gospel appears to deserve confidence in respect of its scheme of contents has not prevented suspicions from being entertained about the accuracy of its account of Jesus' ministry as a whole. The impression produced upon some scholars is that it is a mere collection of detached episodes, arranged without regard to the order in which they really succeeded one another; so that it does not furnish a reliable narrative of the real sequence of events. One critic, whilst sharing, in general, this opinion about the first half of the Gospel, concedes that it is chronological from 8. 27 to the end. These views seem to do some injustice to St. Mark's work. The succession of incidents enumerated on p. 6 follows a natural course of development. Accompanying, and in some degree influencing, these external incidents there appears a change in the mind and outlook of Jesus Himself. At first, in spite of the conviction which He had come to entertain that He was God's Messiah, He refrained for some while from disclosing, or allowing others to disclose, the truth about Him (1. 24, 25, 34; 3. 12; 8. 27-31). It was not until He foresaw clearly the path marked out for Him by Divine Providence that He admitted to His immediate followers Who He really was. The narrative also shows a process of growth in the antagonism manifested towards Jesus. It begins with complaints, uttered by the ecclesiastical authorities of His nation, about His words and conduct (2. 6-7, 16, 18, 24); and these eventually issue in plans for destroying Him (3. 2, 6; 11. 18; 14. 1). And not only does

opposition emanate from the Priesthood, but endeavours are made even by His own relations to interfere with Him (3. 21, 31-32); and finally His chosen Disciples abandon or repudiate Him (14. 50, 66-71). Accordingly, it appears probable that the Evangelist derived from St. Peter not only accounts of separate occurrences in our Lord's ministry, but also a general idea of the order in which one incident followed another, and of the gradual way in which Jesus came to realise the inevitable fate awaiting Him, so far as His thoughts could be inferred by others from His utterances and actions.

Nevertheless, the Gospel is incomplete in various ways. The writer, in connection with the period of which he treats, does not make it his object to furnish chronological references to external conditions and events, such as St. Luke supplies, though the fact that both Herod Antipas and Pontius Pilate figure in the narrative provides certain limits of time within which the historical occurrences related can be inferred to have happened. That many incidents in the ministry have been omitted is clear from the absence of any account of miracles wrought at Chorazin, to which reference is made in *Mt.* 11. 21 (= *Lk.* 10. 13). Though the Second Evangelist repeatedly speaks of Jesus as teaching the multitude (2. 13; 4. 1, 2; 6. 6; 10. 1), yet the accounts of His teaching are comparatively meagre, though this is explicable by the fact that a record of it was contained in *Q*, a document with which St. Mark was probably acquainted, and which he may have desired to supplement rather than to supersede (see pp. 126, 196). But other defects must be ascribed to the Evangelist's lack of the historian's instinct, or to a want of literary expertness. In some cases the connection between events is not traced; whilst in other instances statements are left in isolation, without the sequel which they seem to require. Thus no explanation is given of the reason why Jesus crossed into Syro-Phœnicia, or retired to Cæsarea Philippi: it has to be conjectured. The reference to Herod's identification of Jesus with John the Baptist risen from the dead (6. 14, 16) might be expected to be followed, but is not, by a description of some consequent state of feeling or course of action on the part of that prince. That the Evangelist was apt to be uncritical in dealing with some of the materials at his disposal is suggested by the occurrence, in his narrative, of two miracles of the feeding of a multitude of persons with a few loaves and fishes; for these look like variant versions of the same story, since the details are very similar, and there is no indication, in the account of the miracle which is represented as the later of the two, that the Apostles had witnessed a like wonder only a short time before. If this is the case, it seems that St. Mark was liable to take for distinct occurrences divergent reports of the same incident, one of them being presumably derived by him from St. Peter, and the other reaching him through a different channel. Here and elsewhere (e.g., 5. 13) no importance can be attached to the figures: in ancient histories large numbers may generally be

regarded with grave suspicion, and those in the Gospels are doubtless as inexact as others.

The Evangelist, in his account of the Last Supper, seems to have made a chronological mistake. Besides identifying erroneously the day when the Passover lambs were slain (Nisan 14) with the first day of the festival of "Cakes without Yeast" (Nisan 15, which began in the evening of Nisan 14, according to our reckoning), he represents the Last Supper as being the Passover meal, which was held on Nisan 14 (see 14. 12-16). In this he is followed by the author of the First Gospel (26. 17-19) and by St. Luke (22. 7-13). If such a representation were correct, it would follow that the arrest and crucifixion of our Lord took place on an actual Festival. But this, eminently improbable in itself, is contradicted by St. Mark's statement in 14. 1, 2 about the wish of Jesus' enemies to destroy Him *before* the Festival, as well as by the fact that on the day of His arrest and death (which, according to Jewish reckoning, occurred on the same day) one of His disciples was carrying a weapon, and Joseph of Arimathea was able to buy a piece of linen (14. 47; 15. 46), neither proceeding being likely on so solemn an occasion (though some Rabbinic scholars consider that there was nothing in Jewish religious usage preventing on a Festival the bearing of arms for self-defence, or even for carrying out an execution). Moreover, St. Luke in 22. 14-16 (a passage not derived from *Mk.*) appears to imply that Jesus anticipated that He would be precluded, by the success of His enemies' designs, from partaking of the Passover that was approaching, whilst the Fourth Evangelist makes it clear that in his view the Lord's death took place before the Passover was eaten (*Joh.* 18. 28). With this agrees St. Paul's thought that Christ Himself was the Christians' Paschal Lamb (*I Cor.* 5. 7), slain at the same time as the other lambs on Nisan 14. It is probable, therefore, that the Last Supper was not really a celebration of the Passover feast on Nisan 14, but a meal on the previous day, which Jesus shared with His disciples before He was parted from them through the schemes of His enemies. This conclusion is supported by the facts that there is no mention of a Lamb, and that the bread used was apparently an ordinary loaf, and not the cakes made without yeast which accompanied the eating of the Passover Lamb.

The purpose of the First and the Third Evangelist was presumably to improve upon the Gospel of St. Mark, which they considerably augment. Their productions consist largely of extracts from St. Mark's work; but these, often abbreviated, they have combined with other material drawn from *Q* and from special sources of which they were in possession, thereby supplying some of the deficiencies of the Second Gospel. These Gospels, for what they have in common with *Mk.*, are of secondary worth as authorities; and in reproducing large sections of *Mk.* both of them sometimes modify (as it would seem) the Second Gospel for the worse. For instance, *Mt.* represents John the Baptist as recognizing Jesus

before the latter was baptized by him (*Mt.* 3. 14, 15), whereas the silence of *Mk.* 1. 9-11 about this is confirmed by *Q* (*Mt.* 11. 2 f. = *Lk.* 7. 18-23); whilst *Lk.* transposes the order of Jesus' missions to Nazareth and Capernaum (*Lk.* 4. 16 f.; 31 f., contrast *Mk.* 1. 21 f.; 6. 1 f.) They are, however, of the greatest value, inasmuch as they preserve reports of many of our Lord's discourses which are not found in *Mk.* In regard to the accounts of Jesus' life repeated from the Second Gospel, though they both frequently follow *Mk.*'s order very closely (cf. *Lk.* 18. 15-33; *Mt.* 19. 13-20. 19 with *Mk.* 10. 13-34), yet at times both of them depart from it in some measure, the First Evangelist doing so to the greater extent. *Mt.* omits a few of St. Mark's narratives, and *Lk.* leaves out a large number. The First and Third Evangelists alike pass over the cures wrought by Jesus upon a deaf and dumb man, and upon a blind man, both being cases in which our Lord used saliva as a means of healing<sup>1</sup> (*Mk.* 7. 32-37; 8. 22-26). A notable utterance of our Lord's which is absent from both *Mt.* and *Lk.* is that recorded in *Mk.* 2. 27. On the other hand, these two Gospels comprise several narratives not found in *Mk.* or in *Q*, of which the most conspicuous are those relating to the Birth of Jesus from a Virgin Mother, a subject about which something will be said below.

The First and Third Evangelists (as has been mentioned already) have drawn not only upon *Mk.* but also upon *Q*, and since that document has been lost, *Mt.* and *Lk.* are our only authorities for its contents. Much of our Lord's instruction, as it has been preserved in *Q*, is in the form of concise ethical maxims marked by parallelism and hyperbole. The former may be illustrated by *Mt.* 5. 42; 6. 19, 20; 7. 8 (see also 7. 6, from another source), and the latter by *Lk.* 14. 26 (expressed otherwise in *Mt.* 10. 37). So extreme and unqualified are many of the requirements therein made upon men by Jesus that some critics have concluded that they could only have been laid down by Him under the belief that the end of the existing Age was at hand, and that the conduct which He enjoined was adapted for the brief *interim*, and for that alone. There is good reason, indeed, for supposing that our Lord actually did anticipate that the Final Judgment was near; and the expectation can scarcely have failed to colour His thoughts and language. But account must also be taken of the strongly rhetorical character of Hebrew and Aramaic aphorisms and proverbial sayings, instances of which occur in *Mk.* 10. 25; 11. 23; *Mt.* 10. 30 (cf. *I Sam.* 14. 45); 17. 20 (cf. *Zech.* 4. 7); 23. 24; *Lk.* 19. 40. Hyperbole is a method of expression which lends incisiveness to the enunciation of truths, and imprints them the more deeply on the memory of hearers and readers, being widely employed by ethical and religious teachers in all ages and lands. In view of this, such precepts as those contained in *Mt.* 5. 39-42 (= *Lk.* 6. 29, 30) may reasonably be regarded as designed to stimu-

<sup>1</sup> Cf. Tac. *Hist.* 4. 81.



late in men the suppression of vindictiveness and the development of a spirit of service, and as doing this the more effectively through the unconditional terms in which they are couched, and which are calculated to arrest attention and to arouse reflection, but are not intended to be carried out literally.<sup>1</sup>

The sections of the Third Gospel which (beside the narrative relating to the Virgin Birth) have no parallel in the other Synoptists and which may be symbolized by *L*, consist of a number of impressive stories designed to exemplify principles of conduct commended or reprobated (see p. 262). A peculiar feature about St. Luke's account of the period when the instruction contained in these sections was given is that he apparently regards it as delivered by Jesus, during His journey from Galilee to Jerusalem, *in Samaria* (9. 51 f.). But various details are quite inconsistent with the supposition that everything which is related actually took place on Samaritan soil; for there Jesus would be in no danger from Herod Antipas (13. 31), He would not be likely to meet with Pharisees (11. 37; 14. 1), and the ordinary route would not take him through Jericho (18. 35). It appears, then, that St. Luke, or his authority, careless of historical considerations, has here grouped together a number of episodes and utterances, of some of which the real scene was either Galilee or Jerusalem (where the denunciation of the Pharisees and theologians in 11. 42, 46-52 is placed by *Mt.*).

Among the incidents of our Lord's ministry which are found only in the Third Gospel, and which may be noticed here, are the restoration to life of the widow's son at Nain, the mission of the Seventy, and Pilate's sending of Jesus (in the course of His trial) to Herod Antipas. About the historical value of the account of the miracle at Nain something will be said below (p. 23). Suspicion inevitably attaches to the account of the despatch, by Jesus, of a second and larger body of missionaries (in addition to the Twelve), in view of the fact that one field of their activities is represented as Samaria; and their number—seventy—seems to be symbolical of the Gentile world (since there is some reason to think that this figure was believed to comprise all the nations of the earth). In *Mt.* 10. 5 Jesus is related to have expressly forbidden the Twelve to go to the Samaritans; and St. Paul seems to imply that His mission was confined to His circumcised countrymen (*Rom.* 15. 8). On the other hand, it is possible that, in consequence of the opposition which He encountered from the leaders of His own people, He may, at the date in question, have silently rescinded the earlier prohibition. The third of the incidents mentioned above becomes more credible if St. Luke's statement that Jesus was sent by Pilate to Herod because, as a Galilaean, He came from Herod's sphere of authority, does not mean that Herod had the right to try Him at Jerusalem (which was not the case), but only that, since Jesus had

<sup>1</sup> Later reflection seems to have considered Jesus' real thoughts about divorce to be better expressed by what is stated in *Mt.* 5. 32; 19. 9, than in *Mk.* 9. 11.

been resident in Herod's dominion, Pilate hoped to obtain some information about Him from that ruler, since, if Jesus had been fomenting sedition against the Emperor by making kingly claims for Himself, such seditious proceedings must have taken place in Galilee.

The First Gospel, besides adding to the principal contents of *Mk.* the story of the Virgin Birth (told from another standpoint than *Lk.*'s), many precepts, and a number of allegories and parables not found elsewhere (the sections comprising these being conveniently denoted by the symbol *M*), also includes an utterance of our Lord's, investing St. Peter by name with legislative and administrative authority in the Church. The reference to the *Church*, in view of Jesus' expectation of the nearness of the Judgment, is strange; and if, during His earthly life, He had really assigned to St. Peter any predominance in it, all dispute among the Apostles about precedence, such as is recorded in 18. 1 (cf. *Mk.* 9. 34), would have been precluded. The utterance seems to have originated within a section of the early Church which was desirous of extending St. Peter's influence in the Christian community, and believed such extension to be in accord with Christ's will (cf. p. 329).

It was St. Peter whom Jesus (in a narrative occurring only in *Mt.*) is represented as directing to procure the sum needed for the Temple dues by casting a hook into the sea, and as assuring him that he would find the required coin in the mouth of the first fish that he caught (see further, p. 25). Certain wonders accompanying the death of Jesus are also reported by the First Evangelist exclusively, that event being described as producing effects both in nature and in the world of the dead (*Mt.* 27. 51<sup>b</sup>-53).

The Fourth Gospel is unlike the other three in both form and substance. In structure it is not composed of a series of short narratives, interspersed with aphorisms and similitudes, but largely consists of protracted arguments between Jesus and His opponents, or of long discourses addressed by Jesus to His disciples. In regard to the historical contents a detailed comparison between it and the Synoptic Gospels is drawn on p. 478. The five most conspicuous differences are these. In *Joh.*, as contrasted with the Synoptists, (a) Jesus' ministry lasts about *three* years; (b) the principal scene of the ministry is Jerusalem, not Galilee; (c) His Messiahship is recognized by others, and is explicitly disclosed by Himself, quite early in the course of His ministry; (d) His miracles are regarded as designed to manifest His divine glory rather than as evidencing His compassion for human suffering; (e) there are absent several of the most striking episodes recounted by the Synoptists. In regard to the first of these differences, though the longer ministry described in the Johannine Gospel is not inherently improbable, yet the account of Jesus' triumphal entry into Jerusalem shortly before the Passover renders it more likely that it was the first occasion of a visit to the Jewish capital during His ministry than that it was the last of several. That the ministry began in Galilee and was mainly con-

finer to that district is probable in view of the fact that His home was there, and that the character of the population offered more favourable conditions for the initiation of a new religious movement than Judæa. In *Joh.* St. Peter is represented as having come in contact with Jesus first in Judæa, and there to have received from Him the name *Kephas*; but it is strange that, if this incident really occurred in the region mentioned, it should find no place in *Mk.*, which is based on St. Peter's reminiscences. In *Mt.* the name Kephias is bestowed on St. Peter late in the Galilæan ministry. In the Synoptists the method of instruction pursued by Jesus at the outset of His ministry consists in allowing His words and actions to create upon those who heard and witnessed them their own impression about the truth of His Message and the nature of His Personality; and this seems more natural than that which He is represented as following in *Joh.* And, finally, if the Johannine account of His miracles and His manner of teaching were the more trustworthy, it is not likely that one so dissimilar as that contained in the Synoptic Gospels would have come into existence; whereas if the Synoptic account is the more reliable, the faith of the Church that Jesus was the Son of God might readily lead, at a later period, to a re-construction of that account. In place of the earlier tradition that it was not until shortly before His death that He avowed Himself to be the Christ, and that in the course of His ministry He sometimes manifested ignorance, and sometimes was not able to do all that He desired, there might easily be substituted by a later writer an account more in accordance with antecedent ideas of what the divine Son of God was likely to have said and taught and done. Of this tendency there are traces in *Mt.* as compared with *Mk.*; and *Joh.* appears to carry it to greater lengths. Though the Fourth Evangelist in some instances may be more exact than the rest (*e.g.*, in the date of the Last Supper and of the Crucifixion), yet, on the whole, it seems probable that he was concerned less with recording accurately and comprehensively the incidents of Jesus' Life than with accentuating the significance of His Person; and that his work has for history less value than it has for the confirmation of religious convictions.

For knowledge respecting the early history of the Christian Church two sources of information are available—St. Paul's correspondence and the book of *Acts*, which is probably the production of St. Luke (p. 387). For some events, especially those in which St. Paul himself took part, the allusions in the Apostle's Letters are of first-rate value; and by them many statements in *Acts* can be checked, and some of them qualified or corrected. But such historical allusions are comparatively few; and for accounts of the growth and expansion of the Christian community dependence has to be placed chiefly on St. Luke's second volume. The worth of this naturally varies with the quality of the historical materials at his disposal, and some account of these will be attempted later (p. 389). *Acts*, like *Lk.*, contains a number of references to con-

temporary circumstances or occasions which throw light upon the date of many of the events related. But the accuracy which marks certain of the statements in the second half of the book (from 16. 11 onward), where the author could draw upon his own observation, does not guarantee the trustworthiness of everything contained in his earlier chapters, where he had to rely upon the reports of others. The fact that he was a careful observer in connection with circumstances falling under his own notice (as shown by the correctness with which he designates certain officials in Macedonia and elsewhere (see 16. 20; 17. 6; 18. 12; 28. 7)) does not prove him to have had the competent historian's capacity for sifting the materials for a history of the earliest days of the Church, and compiling from them a trustworthy narrative. Thus it is difficult to repose confidence in the account of the council of Jerusalem, related in *Acts* 15, when it is compared with the allusions in *Gal.* 2, if both writers have the same occasion in mind;<sup>1</sup> and the description in *Acts* of the ecstatic utterances which broke from the disciples at Pentecost produces quite a different impression from that derived from St. Paul's references to similar outbursts of rapturous speech in *1 Cor.* 14. Some scholars have suspected, from the general resemblance between the accounts, in *Acts* 4. 1-31 and 5. 12-42, of certain efforts that were made by the Jewish authorities to suppress the Apostles' preaching, that these successive narratives reproduce parallel but variant traditions of one and the same incident. Still, whatever imperfections exist in the first half of the work, its value improves, for the most part, as it proceeds; for its author was present at several of the scenes and occurrences described in the second half of the book; and about many matters, of which he had no personal knowledge, he was in a position to obtain information from St. Paul, whom he accompanied to Rome. And apart from St. Paul's Letters written in captivity (*Col.*, *Eph.*, *Phil.*), it furnishes virtually all that we can ascertain about the concluding years of the Apostle's life.

In explanation of some of the defects of the Gospels and *Acts* as histories, when judged by modern standards, certain considerations have to be taken into account. The only one of their writers who seems to have possessed real literary skill was St. Luke; and he, in relating afresh the ministry of Jesus, of which he, like the other Evangelists, had no first-hand knowledge, must have felt bound to follow closely the sources of information at his disposal. One of these, the Gospel of St. Mark, is obviously constructed with little art; but even if, as some critics contend, it is not much more than a collection of episodes, yet these are arranged by the author in a sequence which probably does not depart widely from the real chronological order (p. 195), though the historical succession is interrupted by the introduction of illustrations of Jesus' method of teaching. The document embodied in the Third Gospel and

<sup>1</sup> St. Luke was not present, and in such circumstances he probably put into the lips of the speakers such speeches as he deemed appropriate (p. 16).

designated *Proto-Luke* (pp. 259-60) appears less complete; and, as regards the locality where certain of Jesus' discourses, preserved in it alone, are represented as having been delivered, it seems not very accurate (p. 12). In the case of all the Evangelists it is reasonable to think that their interest was not primarily historical but practical: they were chiefly concerned to meet the needs of a religious community and to strengthen their faith in Jesus as the Son of God (cf. *Mk.* 1. 1; *Joh.* 20. 31). All historical writers, in an age when records of the past were preserved on rolls of parchment or papyrus, must have had much difficulty in verifying references, and must have been led to trust to faulty memories, so that errors, such as St. Mark's calling the priest Ahimelech or Abimelech by the name of Abiathar (*Mk.* 2. 26), and Herod, the half-brother of Herod Antipas, by the name of Philip (*Mk.* 6. 17), are easily accounted for.<sup>1</sup> On the other hand, the terse and aphoristic character of so many of our Lord's Utterances, characterized as they are by Semitic parallelism and balanced structure, were likely to remain long in their hearers' memories; whilst the allegories with which He illustrated the ethical and religious principles which He desired to enforce, would, in their substance at least, be retained in the mind just as easily. In regard, however, to the speeches of St. Peter and St. Paul in the early half of *Acts*, it is not likely that they do more than reproduce broadly the general tenor of what was actually said. There were no reporters, and the wording must be the historian's own. In the case of St. Paul, the writer of *Acts* would have the advantage of being acquainted with the lines of argument used by the Apostle to different audiences, and so could construct speeches which were suitable to occasions of which he possessed no detailed accounts. In thus putting into the mouth of various speakers addresses for which no authoritative records were available, St. Luke would only be adopting a practice followed by some other ancient historians, as may be seen from the admission made by Thucydides in a familiar passage (1. 22).

## (2) *THE MIRACLES IN THE N.T.*

From considerations bearing upon the historical study of the N.T., it is impossible to exclude some reference to the miracles recorded as having been wrought by our Lord and His Apostles. There is no doubt that the Evangelists believed in the reality of the miracles related: what modern readers of their reports desire to ascertain (so far as probable conclusions can be reached) is the actual nature of the facts behind the reports. The evidence furnished is extensive, but it cannot be properly appraised without account being taken of certain pre-suppositions in the minds of the narrators. The question whether all or any of the extraordinary occurrences described are miracles in the sense of being due not to natural but

<sup>1</sup> For some chronological mistakes probably committed by St. Luke, see p. 263.

to supernatural causes depends for its decision upon the validity of certain assumptions—first of all, those with which both the original spectators observed the circumstances and the N.T. writers preserved their evidence; and next, those with which we ourselves approach their testimony. The accounts of various wonderful occurrences contained in the N.T. are *interpretations* of what was witnessed, either by the writers, or by those whose evidence they reported: the narratives represent not what actually took place but what the observers judged to have taken place. Factors determining such interpretations would be (a) the extent to which the observers, or the persons to whom they related what they had seen, were acquainted with the processes of nature, with the influence which the human mind can exert over the human body, and with the control which some minds can exercise over other minds, independently of speech or writing; (b) the convictions entertained about God and His relation to the world; (c) the beliefs held concerning Jesus Christ and the truth of His claim to be the Bearer of a supreme revelation from God, and the presumptions raised by these beliefs. We ourselves similarly, in perusing the N.T. narratives and seeking to draw from them our own inferences about the value of the interpretations put by the writers upon the incidents mentioned in them, bring to the consideration of them our own pre-suppositions, based on our own experiences and the scientific investigations of the last two or three centuries. Between the views of Hebrew or Hellenistic Jews, living nineteen hundred years ago, and the views of ourselves about Nature and about God there is bound to be a wide difference; and if we were witnesses of many of the scenes described in the Gospels and in *Acts*, there could scarcely fail to be a divergence between the explanations which would be given now and those which were given then. And since our mental attitude towards strange occurrences falling under our own observation would often be unlike that of observers of similar occurrences in Apostolic times, we cannot but read the reports concerning wonders reaching us from those times with some doubt in many cases about their correctness. We have become more alive than were earlier generations to the love of the marvellous inherent in human nature (causing it to see the præternatural in anything that is not at once understood) and to the general tendency of stories of wonder to become exaggerated in the course of transmission; and we allow for them. Moreover, in connection with such documents as the Gospels and *Acts* the fact has to be kept in mind that it was the practice of Hebrew writers frequently to use in their descriptions of incidents an element of poetic imagery to which Western minds are less inclined. The expression of religious and spiritual experiences and convictions by means of concrete symbolism appealing to the senses was so characteristic of Jewish mentality that much in the original accounts lying behind several of the narratives in the Gospels was probably never intended by those responsible for them to be taken at its surface value, but merely designed to convey impressively

what amongst ourselves would be represented in abstract terms.<sup>1</sup> Such symbolism, however, is liable to be misunderstood by more prosaic minds; and in assessing the historic value of some stories of miracles, it is reasonable to suspect that they may owe their present form to the replacement of poetry by prose.

In connection with the miracles related in the N.T. it is expedient to treat separately those wrought (a) on inanimate nature, (b) on humanity. If it is sought to estimate the value of the constructions put by the Evangelists, or their informants, upon the facts behind the nature-miracles (which are comparatively few in number), it cannot be supposed that the witnesses of the occurrences were wholly ignorant of the presence in nature of some established order. Even in the age in which the books of the N.T. originated people could not fail to realize that certain results usually attended certain preceding conditions and occurrences: they must, for instance, have noticed that upon rain and sunshine in definite proportions there ensued bountiful harvests; that upon particular physical injuries, occasioned to living creatures, there followed death; and so on. But they cannot have had the same firm belief as ourselves that there prevails in the events of the physical world at large a regular sequence of associated antecedents and consequents; that, in fine, amid the variety of phenomena there can be detected a uniformity in the way in which one occurrence or state succeeds another. And not only are we far better acquainted with the extent to which regularity marks the operations of nature, but we also recognize that such regularity in natural processes is an essential condition of the development of the mental capacities inherent in beings who, like ourselves, are endowed with reason; for these capacities can only be trained by being exercised through efforts to comprehend a world which is intelligible. We are, indeed, fully aware that we are still very ignorant of a vast number of the secrets of the Universe. But if in any field of knowledge we meet with experiences that are inconsistent with the explanation by which they have been previously accounted for, we do not at once ascribe them to supernatural agency, but assume that they are the result of some factor or factors in nature hitherto overlooked or unsuspected. This, however, was far from being the mental attitude characteristic of the N.T. writers. Their knowledge of the uniformities observable in natural events (the same antecedents being, as a rule, followed by the same consequents) was not sufficient to suggest to them, as our larger knowledge suggests to us, that an unusual occurrence, like other

<sup>1</sup> Of the way in which a Hebrew writer could objectify a purely mental or spiritual process, such as the apprehension, by the human mind, of a fresh revelation of Divine truth a striking example occurs in *Ezek. 2. 8-10*. Instances of Symbolism in the Gospels are the Dove at the Baptism; the Voice from Heaven at the Baptism and the Transfiguration; the Cloud at the latter, and at the Ascension; and the graphic details of the Temptation. The book of *The Revelation* is full of symbols.

occurrences more familiar, was to be explained by natural conditions, even though these were unknown. Instead, they sought an explanation in religion; and believing confidently, as they did, in a God Who had not only created the world by His *fiat* but was also constantly active in it, they commonly accounted for anything extraordinary by attributing it to the direct intervention of the Deity, or, mediate, to the will of some personality who was in a special degree His representative or agent. If, indeed, they were prejudiced against a person who claimed to be empowered by God to work wonders, the power which he exercised might be ascribed to an evil spirit as its source (*Mk.* 3. 22); but in any case there was no inclination to seek a "scientific" explanation of marvels by referring them to the operation of some known, but perhaps obscure, physical factor, or by postulating one hitherto undiscovered.

Modern readers of the N.T., in bringing to the study of it their own presuppositions, are not, of course, unanimous in regard to those presuppositions. Obviously by thinkers who deny the existence of God, or avow themselves ignorant whether He exists or not, and consider that nature works purely mechanically, the interpretations put by the writers of the N.T. upon the marvels which they recount are at once rejected; and the occurrences recorded (so far as it is considered that some unusual facts really underlie the narratives in general) are explained quite differently, or else the stories are regarded as wholly the creations of fancy. Nor can thinkers who resemble the Deists, and acknowledge that the Universe has been created by God, but hold that everything happening in it follows from invariable laws, imposed upon it from the first by the Creator, admit the reality of alleged miracles in the sense of events which cannot be accounted for by the operation of such laws. But those who are Theists, and believe alike in the Divine Immanence and in the Divine Transcendence, can reasonably entertain the conviction that God's volition was not manifested merely in the act of creation countless ages ago, but is also present now in the continuous processes of nature, which are the expression of His ever-active will (cf. *Joh.* 5. 17). They would consider that the uniformities marking such processes are better described as generalizations than as "laws," such "laws" being only summary records of experiences of the past, extensive, indeed, but still only partial, and any expectations of their repetition in the future being never more than probable. They would add that the emergence, in a purely physical world, of the earliest forms of animal life, and the emergence, in the history of the animate creation, of the rudiments of mind, are obstacles in the way of an exclusively mechanical explanation of all phenomena. They would regard the introduction, first, of living, and, next, of reasoning, organisms into a Universe previously devoid of life and reason as successive creative acts, causing a breach in the orderly sequence of merely physical forces, and involving the subordination of the latter, in some measure, to physiological and mental processes. And persons who, besides being Theists, believe that in Jesus Christ



apparent exceptions to His acting by rule and system are not real exceptions. It may be contended that abrupt departures from such regular processes would leave the resultant effects unrelated to their "context" in existing physical nature, and so would interfere with the scientific understanding of the material world as a rational system. And in respect of the nature-miracles ascribed to our Lord, though it is true that human volition is a real factor in mundane operations, yet its range is very circumscribed; and though we believe that Jesus was Divine as well as human, and possessed certain powers exceeding the limits of ordinary mankind, yet it is difficult to think that, in relation to the material world at large, He drew upon the resources of Godhead whilst sharing the bodily needs, weaknesses, and liability to suffering, characteristic of humanity. It seems clear, at any rate, that the conditions of the Incarnation included, among other human infirmities, certain restrictions of knowledge (*Mk.* 5. 30; 6. 38; 9. 21); and there is a lack of coherence in the supposition that, though He was not omniscient, He was nevertheless omnipotent. It has been aptly said that He was not so much God and man as God in man—God manifested under human limitations. In regard to the disclosure of the Divine nature made in Him we are less prone than were His contemporaries to expect a Divine revelation to be necessarily accompanied by stupendous acts contravening the ordinary sequence of physical causes and effects; and are inclined to look for proof of such a revelation in the sphere of the spirit only. Indeed, it may be argued that, if Jesus was to be a Pattern of submissiveness to the will of God on the plane of human life (*Ph.* 2. 8; *Heb.* 5. 8), the value of His example would be impaired through His having at His disposal supernatural reserves of power, even though He did not turn them to account for His own advantage. Many are consequently disposed to see in the reports of the "nature" miracles in the N.T. interpretations of "natural" incidents coloured by the belief, prevalent in the Apostolic Age, that any exceptional manifestation of Godhead could not fail to be attended by the working of physical wonders.<sup>1</sup> Records of miracles of this kind are not associated with the Christian revelation exclusively; and though the evidence for such which is furnished by the N.T. documents in general is superior to that which is derived from other quarters, yet the quality of the N.T. evidence does not preclude the possibility, or even the probability, of there being an imaginative element in them, arising from current ideas about God and about the Universe, and fostered by the existence of numerous wonder-stories in the O.T.

These considerations will appeal differently to different minds. Though the evidence for the miracles represented as wrought by Jesus on inanimate objects comes from the same source as that for the miracles recorded as performed in relief of human sufferers, yet

<sup>1</sup> In the narrative of the Temptation our Lord is represented as rejecting the suggestion that His Divine Sonship was to be proved by ability to work physical miracles.

to certain thinkers the former class will appear less credible than the latter, because some of the former (such as the Withering of the Fig Tree, and the Walking upon the Water) seem to be more thaumaturgic in aspect, and less beneficent in result, than the latter; and because for the latter greater analogy is forthcoming from our own experiences (whatever value, in connection with such a subject, may be reasonably attached to this). Those who find a difficulty in reposing confidence in the narratives of the nature-miracles as they stand will be inclined to regard them as originating in some real occurrences, witnessed or reported, which were interpreted as, or transformed into, wonders of an astounding kind in consequence of the prevailing beliefs of the Age. Some suggestions as to the character of the facts possibly lying behind these narratives are appended.

(a) The daughter of Jairus and the son of the widow at Nain,<sup>1</sup> whom Jesus is represented as having restored from death to life may have been in a state of suspended animation, their real condition being detected by our Lord (just as St. Paul at Troas perceived that in Eutychus, after his fall, life was not extinct, *Acts* 20. 10); in the instance of the young girl, Jesus' own words (*Mk.* 5. 39) suggest that death had not actually occurred.<sup>2</sup> (b) The narrative that relates how Jesus stilled a storm on the Lake of Galilee may have originated from a misapprehension of His meaning when He asked His terrified disciples, "Have you not yet faith?" The faith which He missed in those who appealed to Him in their fear was probably faith in God; but the development of a later belief that He meant faith in Himself would easily lead to words being ascribed to Him implying that by His own command He reduced the raging waters to a state of calm. A conviction that He was able to work such miracles as the three just considered would be fortified by the circumstance that in the O T. the restoration of dead persons to life is attributed to both Elijah and Elisha (*I Kg.* 17. 17-22; *II Kg.* 4. 18-37); whilst control over the elements is represented as exercised both by these prophets and by Moses (*II Kg.* 2. 8, 14; *Ex.* 14 21). Since such marvels were recorded of ancient prophets, it would have been surprising if, in course of time, wonders equally great did not become associated with Jesus, when once He had been widely recognized to be the expected Christ (cf *Joh.* 7. 31). (c) The story of the feeding of a multitude with a few loaves and fishes may have arisen from a figure of speech. Metaphors are specially liable to be misconstrued; and if our Lord, when addressing a great crowd that had gathered to hear Him, had referred to His Teaching under the figure of Spiritual Food (cf *Joh.* 6. 26-59 and see also 4. 10, 14), whilst bidding His disciples share with the hungry among them such material provisions as they had, and thereby inducing others, who carried food with them, to be liberal to those who lacked, His use of

<sup>1</sup> Speedy removal for burial would be natural in a hot climate.

<sup>2</sup> St. Luke, on the other hand, has no doubt that she was dead (8. 53).

some phrase, implying that the Spiritual Food which He offered them would satisfy all, and the thoughtfulness which He showed for their physical needs, might together give rise to the representation that He had fed some thousands of hungry people on the scanty supply of bread and fish in the possession of the disciples. The growth of a miracle story, such as this, would be furthered by the existence, in the O.T., of a record that a small quantity of loaves had, on one occasion, been multiplied by a prophet into a meal sufficient for a hundred people (*II Kg.* 4. 42-44; cf. *I Kg.* 17. 11-16). (d) Another miracle narrative which may also have arisen from the transformation of a metaphor into a matter-of-fact occurrence is the Cursing of the Barren Fig Tree, the story being the materialization either of a parable (like that in *Lk.* 13. 6-9), intended as a warning to those Jews whose professions were contradicted by their practice, or else of some hyperbolic phrase, expressing vividly the potency of fervent prayer (such as occurs in *Lk.* 17. 6). (e) The account of our Lord's Walking on the Sea may be due to a mistaken impression formed by His disciples about a non-miraculous incident—an impression which, if corrected by Him in later converse with them, reached others without the correction. An explanation of what may really have happened is hinted at by the experience of a traveller in Palestine, who writes thus of an attempt which he made on one occasion to cross from the western to the eastern side of the Lake of Gennesaret:—"As I was wondering whether to risk the depth of the water farther out (for it seemed very shallow for a long way from the shore) and cross at right angles, a caravan of five camels, with two Bedouin drivers, came up behind me, and, to my surprise, walked straight into the sea. I stripped . . . and turned in behind the last camel. It was a weird experience. The wind had risen suddenly, and the surface of the lake was covered with angry waves. . . . At one point of this strange journey we were certainly over a mile from any point on the shore. Here I was, then, calmly *walking on the sea*, for the water was at no place higher than my knees, and at some places no higher than my ankles. We were crossing on a hidden sand-bank that stretches at this point from shore to shore."<sup>1</sup> The appended narrative in *Mt.* 14. 28-31, relating how St. Peter essayed to join his Master in walking on the water, but how his courage failed him is absent from *Mk.*, though the Second Gospel is based on Peter's memories of the Lord. The narrative, in origin, may be a didactic story, designed to enforce by vivid symbolism the necessity of sustained faith in traversing the troubled waters of life. If this is the explanation, it may well be that some other incidents in the Gospels are merely the dramatic expression of certain religious ideas.

The suggestions here thrown out are offered for the consideration of those who approach the records of the Gospel "nature miracles" with the antecedent presumption that it is less likely

<sup>1</sup> H. S. McClelland, in the *Quiver*, Aug., 1922, p. 906.

that such abnormal incidents as are described or implied by the Evangelists really happened than that there was some error in the accounts communicated by the original witnesses, or that some corruption of those accounts occurred in the process of transmission. The suggestions offered are, of course, no more than conjectures about the *kind* of circumstances which may have given rise to some of the narratives. Of two miracles recorded in the Fourth Gospel, one, the conversion of water into wine, merely to provide enjoyment at a wedding feast, seems to have, in the occasion described, an inadequate motive, unless sympathy with the givers of the feast in their embarrassment can be viewed as such. The other, the raising of Lazarus to life, after he had been buried for three days, is, though so remarkable a miracle, absent from the earlier Gospels, although St. Peter, who was St. Mark's authority, must have been acquainted with it, if it really happened. A most surprising feature in the account is that Jesus is represented as purposely delaying to go to His sick friend—seemingly in order to have the opportunity of affording an amazing proof of supernatural power. The story was perhaps the product of pious imagination, enhancing the control over the dead ascribed to Jesus in *Mk.* and *Lk.*, and incorporated by the Evangelist in order to enforce a great spiritual truth (see *ii.* 25, 26).

The fact that in the Gospels the miracles attributed to our Lord are never wrought for His own exclusive benefit, or for the purpose of self-defence, or retaliation, distinguishes them conspicuously from many of those narrated in the Apocryphal Gospels. One of these Gospels,<sup>1</sup> for instance, relates how Jesus, when five years old, moulded for amusement clay birds and made them fly by clapping His hands; and how, when a child knocked, or threw a stone, against His shoulder, He said to him, "You shall not finish your course," and how, in consequence, the child fell dead. The only miracle of His in the N.T. which serves in any way to meet His own needs is the direction given to St. Peter, informing him how to obtain the money needed for the Temple dues (see p. 359). If there is any foundation for the tradition, Jesus' words to the Apostle may have meant that the first fish taken would, if sold, produce the sum demanded.

On the other hand, whatever conclusions may be reached by different thinkers about the nature-miracles, it is impossible to question that there is a nucleus of solid fact in the narratives relating the cure by Jesus of numerous cases of human suffering. In regard to His power to heal (which He ascribed to the Spirit of God in Him, *Mt.* 12. 28), His restoration to health of demon-ridden persons (as the victims of all mental disorders and of some physical maladies were then held to be) had a parallel in the exorcising practised by some of His contemporaries (*Mt.* 12. 27=*Lk.* 11. 19). Analogies to

<sup>1</sup> "The Gospel of Thomas": see *The Apocryphal New Testament*, by M. R. James, pp. 50, 55.

His healing of various diseases by spiritual means are afforded by numerous instances of psycho-therapy at the present day. The influence of the psychical side of man in the relief of his physical ills is being increasingly recognized; and the effect of auto-suggestion is greatly heightened, if the sufferer has confidence in a curative gift possessed, or claimed, by another person. And the belief which Jesus Himself entertained about His ability to heal had generally to be met by belief in that ability on the part of the patient; in several narratives the faith of the person relieved is specially emphasized as conditioning the relief experienced (*Mk.* 5. 34; 9. 23; 10. 52); and Jesus' failure to work many cures in a certain locality is ascribed by the Evangelist to the lack of faith displayed by people there (*Mk.* 6. 1-6). The presence of the necessary faith in individuals may have been discovered by Him through a faculty of thought-reading; and His acts, on such occasions as those related in *Mk.* 1. 31, 8. 23, were calculated to strengthen it. His healing power, indeed, must have greatly exceeded that of ordinary faith-healers in proportion as the confidence which He elicited was far in excess of that which others have been able to evoke. Nevertheless, in regard to physical cures wrought through the agency of faith many authorities draw a distinction between functional and organic disease, and hold that, whilst the former can yield to psychic influences, the latter does not. Some authorities, however, consider that this differentiation has no real basis, and believe that faith can produce an effect alike upon bodily activities and upon bodily structures; and that organic injuries as well as functional disorders can be healed through spiritual agencies. Into such a conflict of opinion one who is not a medical expert must refrain from intruding, though it is perhaps permissible to say that the restoration, by a touch, of a severed ear (*Lk.* 22. 51) seems less credible than the renewal, by a word, of strength and movement in crippled limbs. At any rate, it may be suspected that, in some of the N T. narratives of healing, the substantial truth of which there is no sufficient reason to doubt, there has been some rhetorical heightening when a complete cure is represented as taking place *at once*. The stories relating the expulsion of "demons" from various sufferers are recounted from the standpoint of contemporary belief, which (as has been said) ascribed most cases of mental, and some cases of physical, disease to demonic influences. In the instance of the man who had the "regiment" of demons (*Mk.* 5) it is not necessary to adopt the Evangelists' view that the rush of the swine into the sea was occasioned by the demons expelled from the man: it can be reasonably accounted for by the terror created by the violent movements and shouts of the lunatic, just before he became calm. Where miracles of healing were wrought at a distance, faith could be inspired in the sufferers by those who sought Jesus' aid for them, and who reproduced the replies which He returned to their appeals.

The Virgin Conception of Jesus and His Resurrection call for

somewhat fuller consideration, and the evidence for each will be examined in succession.

Narratives relating that Jesus was born of a Virgin mother are found only in the opening chapters of *Mt.* and *Lk.* These differ in the standpoint from which the circumstances are described, the principal figure in the former's account being Joseph, and in the latter's, Mary. Both Evangelists agree in representing Jesus as being born in Bethlehem, and Joseph as being of Davidic descent (though his origin from David is traced by each through a different line). But whereas *Mt.* seems to imply that Joseph and Mary were resident in Judæa prior to the birth of Mary's Child, and would have returned thither after the flight to Egypt, had not fear of Prince Archelaus caused them to withdraw for safety to Nazareth (2. 22, 23), *Lk.* describes Nazareth as their home, and their presence for a brief while at Bethlehem as due to their having gone thither for registration. Both narratives (in which angels play a conspicuous part) exhibit the poetic and dramatic imagery characteristic of Hebrew writing, or writing inspired by Hebrew models; and the account of the First Evangelist (which is silent about the cradling of the Infant Jesus in a manger) appears, in the episode of the homage rendered by the Eastern astrologers to the Child, and of Herod's attempt to kill Him, to reflect by anticipation such later events as the adhesion of many of the Gentiles to the Christian faith, and the hostility manifested by the world's ruling powers to the Christ and His followers. But the poetic atmosphere in which the stories move does not necessarily destroy the credibility of the fact which they are intended to affirm. The nature of that fact was calculated to prevent it from being known to more than a narrow circle, so that it has been urged that it cannot be surprising that it receives no mention in the Pauline Epistles, and does not appear in the earliest of the Gospels. And to many minds such a Conception and Birth will seem to be peculiarly congruous with the entrance into this world of One Who was in a unique degree both Divine and human. It will be thought that so exceptional a Personality must have been born in an exceptional way, and that the accounts preserved in *Mt.* and *Lk.*, in the light of such considerations, are in substance worthy of confidence. It can be contended that the Virgin Birth is narrated not only in the First Gospel but also in the Third; and that this Gospel (unlike the one bearing the name of St. Matthew, which is really of unknown authorship) is the production of one whose opportunities of getting information were considerable, and who seems to have been acquainted with a group of women to whom Mary was not unlikely to entrust the secret of her Son's conception. On the other hand, it may be replied that the appropriateness which so many find in the story of how the Son of God became incarnate may have led to the creation of it; and that it is less likely to be based on historic testimony than to represent a conclusion reached through religious reflexion. In the Letters of St. Paul Jesus is described as both Son of God and Son of David;

yet there is no explanation of how the Divine and the human were united in Him. If the Apostle knew of the miraculous Conception, he might have been expected to refer to it in *1 Cor.* 15. 3;<sup>1</sup> whereas it was by the Resurrection only that he regarded Jesus as having been designated Son of God (*Rom.* 1. 4). In the Gospel of St. Mark nothing is said about Jesus having been born miraculously, though it may be pleaded that the absence of any mention of the Virgin Birth is due to the writer's purpose of recording only matters that came under the notice of St. Peter and the other Apostles, or accounts resting upon the authority of Jesus Himself. But the Second Gospel contains a description of our Lord's Baptism, when the Holy Spirit descended upon Him and a Voice from Heaven declared Him to be Son of God; and this suggests that the earliest belief was that it was then that He *became* the Divine Son—God's Chosen (cf. *Lk.* 9. 35); and it may be contended that the later belief rested not on testimony but on argument, it being inferred that, if Jesus was really divine, He must have been such from His entrance into the world, and that consequently the Holy Spirit must have descended upon Mary and enabled her to conceive Him whilst she was still virgin (as represented in *Mt.* and *Lk.*). In the Fourth Gospel also there is no reference to the Virgin Birth, though the Evangelist was fully convinced that Jesus was the supreme manifestation of Godhead in human flesh; and he does not suggest that the Incarnation of the Divine Reason in Him was accompanied by a physical miracle.

The balancing of the conflicting considerations for and against the historical value of the two opening chapters of the First and Third Gospels cannot be carried further here; but a theological argument requires to be briefly noticed. It has been urged that the Conception of Jesus by a Virgin was needed to break the entail of corruption in human nature, and to give to our race a fresh start. It is not obvious, however, why the entail of evil (as the argument implies) should be held to be transmitted from generation to generation by the male parent alone, and that consequently this factor had to be eliminated. It seems more reasonable to think that a "fresh start," or rather a stronger stimulus, towards the conquest of moral evil has been furnished by the teaching and example of Jesus, and the gift of the Holy Spirit communicated through the Church which He founded; and that for this His Conception by a Virgin was not essential.

If poetic imagination has really been responsible for the origin of the stories in the first two chapters of *Mt.* and *Lk.* (as it has certainly been in the elaboration of them), it is not likely that pagan myths have been contributory, though legends about various kings and other illustrious characters, describing them as deriving their parentage from a divine father and a human mother, were in circulation. The atmosphere of the two accounts, like the diction

<sup>1</sup> See also *Gal.* 4. 4; *Rom.* 1. 3; 5. 12-21.

in which they are couched, is Hebraic; and the ideas pervading them emanate from the O.T. In particular, the prophecy occurring in *Is.* 7. 14, which is quoted in *Mt.*, and in which a Hebrew word meaning "a young woman," whether married or not, is translated in the LXX. by "virgin," can plausibly be regarded as having been an influential element in the original creation of the narratives.

In *Lk.* the crucial passage implying the conception of Jesus by Mary before her marriage to Joseph is i. 34, 35; and there is some slight, but very slight, textual evidence for the absence of verse 34; for the arrangement of the subsequent verses in the order 38<sup>a</sup>, 35, 36, 37, 38<sup>b</sup>; and for the omission, in 3. 23, of the parenthesis "as was supposed." If this "various reading" is accepted as original, the Child Whose birth is predicted is represented as the offspring of the forthcoming union of Mary and Joseph (cf. the reference to Mary and Joseph as His parents in *Mk.* 3. 21, 31). But if, in ch. i. verse 34 is rejected as not genuine, there disappears all ground for the parallel drawn by the writer between Elizabeth and Mary in i. 36; and Mary's words in i. 38 lack an adequate motive.<sup>1</sup>

For the second miracle here discussed testimony is forthcoming both from St. Paul's Epistles and from the collective Gospels. That the Apostles became convinced that Jesus, after His death on the Cross, had been restored to Life seems clear from the revulsion of feeling which they manifested shortly after the Crucifixion, passing as they did from a state of despair (which had led them to desert their Lord on the occasion of His arrest) to a condition of confidence and exultation. His renewed Life, after the torture and ignominy of the Cross, was evidence to them of His triumph over His enemies. It was to the proof which they believed themselves to have received of His Resurrection from the dead that they appealed in support of their contention that He was destined by God to be the Judge of mankind; and that only through faith in Him could men obtain release from their sins (*Acts* 3. 12 f; 10. 40-43; 13. 17 f.; 17. 22 f.), and it was the trust which they placed in a Risen Christ that supported them under the persecutions to which they became exposed. But upon the nature of the proof which convinced them it is difficult to arrive at confident conclusions. Several narratives are contained in the N.T. documents, relating how the disciples of Jesus saw Him, and spoke with Him after His death and burial; but between these, when they are compared together, there are numerous divergences and discrepancies which prevent the construction of a coherent account as to what is represented as observed and heard. The differences relate both to the localities where the Appearances of the Risen Lord first occurred, and to the persons by whom they were seen; they raise the question whether the sepulchre wherein He had been buried was found empty;

<sup>1</sup> The Textual evidence is given and examined by Box, *The Virgin Birth of Jesus*, pp. 35 f., 223 f.



and they inevitably occasion speculations as to whether or not what is represented as having been seen and heard was apprehended by the witnesses of them through the medium of their physical senses. It seems desirable to consider these in some detail.

The earliest evidence for the re-appearance of Jesus in Life, after His Crucifixion and entombment, to several individual persons or groups of persons is that furnished by St. Paul (*I Cor.* 15. 5-8). In the passage here cited the Apostle mentions no localities; but he enumerates those persons to whom our Lord appeared, namely (a) Peter, (b) the "Twelve" (presumably only eleven, Judas being absent), (c) a collective body of five hundred disciples, (d) James (the Lord's brother), (e) "all the Apostles" (perhaps inclusive of Matthias), and (f) himself (when near the termination of his journey from Jerusalem to Damascus, as recorded in *Acts*). In regard to the first occasion when an appearance of Jesus took place, St. Paul states that He was raised on "the third day"; but as he appends the words "according to the Scriptures," it is possible that he is not reproducing testimony to the precise day on which the appearance occurred, but has in mind a prophetic passage like *Hos* 6. 2.<sup>1</sup> Unlike St. Paul, the Evangelists allude to the localities where the Lord was seen; but they differ among themselves as to what those localities were. This might be expected, if the Risen Christ was seen by individuals or groups of individuals in various places, each Evangelist preserving only the traditions which had reached himself or those which specially interested him. Nevertheless, a very striking contrast is apparent between the author of *Mt.* (who probably drew upon the lost ending of *Mk*) and St. Luke (the Third Evangelist, in his last chapter, having used another source besides *Mk*). St. Mark (to judge from 14. 28; 16. 7) probably related an appearance of Jesus to His Apostles in *Galilee*, and the First Evangelist certainly states that Jesus, besides being seen by two women in Jerusalem, also showed Himself to His disciples in Galilee. St. Luke, on the contrary, not only confines his accounts to appearances in, or near, *Jerusalem*, but likewise seems to exclude altogether the idea that there were subsequent appearances of which Galilee was the scene (see 24. 36-53). The Fourth Evangelist relates appearances of the Lord in both of the localities mentioned, though that which is placed in Galilee does not correspond with the representation of *Mt.* In regard to the persons by whom the Lord was seen, the Evangelists vary from both St. Paul and one another. St. Mark, as his Gospel now exists, does not record any occasion on which the Lord Himself was seen, but describes how, on the second day after the Crucifixion and Burial, three women, coming to the tomb, saw "a young man arrayed in white," who told them that Jesus had risen from the grave (which was empty) and bade them convey a message to the disciples (Peter being expressly mentioned) that they would see their Lord in Galilee—a message which the

<sup>1</sup> Cf. also *Jon.* 1. 17, Sept. (=2. 1, Heb.): see *Mt.* 12. 40

women, through fear, failed to communicate, at least at the time. The first Evangelist repeats much of *Mk.*'s account, though he mentions only two women; designates the "young man" as an angel; and states that the women, instead of hesitating, hastened, to carry to the disciples the message entrusted to them; but he adds that on their way they met Jesus Himself, Who reiterated the angel's directions. He goes on to record that the Eleven disciples went to Galilee, and there, in the neighbourhood of a hill, saw the Lord. On the other hand, St. Luke, who also reproduces St. Mark's account of the women's visit to the tomb, alters one of the names, and modifies the terms of the angelic message (here reported as communicated by *two* angels). He mentions, in addition, that St. Peter also went to the tomb, and found it vacant; and he describes occasions when the Lord was seen (*a*) by two disciples who were proceeding from Jerusalem to a village in the vicinity; and (*b*) by the Eleven Apostles at Jerusalem itself, who tell the two disciples that the Lord had appeared to Peter individually. The Lucan narrative, which, as has been said, is silent upon any appearances of the Lord to persons in Galilee (which is the most likely scene of the occasion when the Lord was seen by the five hundred), places the Ascension near Bethany, though the text is doubtful. The Fourth Evangelist diverges from the others in respect of those (both women and men) who went to the sepulchre and discovered it empty, by retaining the name of only one woman and by adding the name of John to that of Peter; he recounts an appearance of Jesus to Mary Magdalene; and two successive appearances to the Apostles at Jerusalem (one, when Thomas was absent (this being perhaps identical with that mentioned in *Lk.* 24. 36-49), and a second when he was present); and, finally, he describes an occasion when, on the shore of the Galilæan Lake, Jesus was seen by seven disciples.

It is reasonable to suppose that the accounts, alike of St. Paul and of the several Evangelists, are not intended to be exhaustive; in different circles some traditions would be preferred to others. But it is obvious that, even where the narratives clearly relate to the same occurrences, the reports concerning such occurrences varied in detail; so that it is impossible to derive a perfectly consistent impression from them. In *Mt.* and *Joh.* the first appearance of the Lord is to a woman or to women; and though St. Paul omits all mention of such, he may have done so intentionally, holding their testimony to be, for his purpose, insufficiently authoritative. Of men St. Peter is definitely stated by St. Paul to have been the earliest to see the Lord (*I Cor.* 15 5; cf. *Lk.* 24. 34); and it is suggested by *Lk.* 22. 32 that he was the first to convince his fellow-disciples that their Master was really alive from the dead. The scene of this appearance, according to St. Luke, was *Jerusalem*; and if the tradition preserved by him is regarded as the more credible, the meeting of Jesus with Peter and the Apostles in *Galilee* (*Mt.* 28. 16) must have been later (it has been suggested that they went thither to communicate what they had witnessed at Jerusalem

to adherents of Jesus in their former home). Moreover, it is in favour of Jerusalem as the scene of the appearance to St. Peter when alone that it is consistent with the association of the Resurrection with the second day after the Crucifixion (the first day of the next week). For if the Risen Lord manifested Himself first in *Galilee*, two days seems too short a period for the Apostles to have covered within it the distance between the Jewish capital and that district; and consequently, if Galilee was the scene, it appears necessary to assume that the Resurrection came to be connected with the second day after the Crucifixion (according to Hebrew reckoning, the third) merely through the influence of passages like *Hos.* 6. 2 or *Jon.* 1. 17. And if the final chapter of *Lk.* is derived mainly from *Proto-Luke* (p. 259), it is possible that it comes from a source earlier in date than *Mk.* But if the lost end of *Mk.* contained an account of an appearance of the Lord to St. Peter, and the other disciples in *Galilee*, and *Mt.* 28. 16-20 is based on this, the account probably came from St. Peter himself, and so would seem to have the best authority behind it. Moreover, it is more intelligible that the first Resurrection appearance, if originally occurring in Galilee, should afterwards, in popular thought, have come to be associated with the neighbourhood of the sepulchre in Jerusalem (when once the belief prevailed that it had been found empty), than that, if the Jewish capital was really the scene of this, it should have become connected with Galilee later, since for such a transference no adequate reason can be suggested.

If the conclusion that it was in Galilee and not in Jerusalem that the earliest appearances of the Lord were witnessed is deemed the more probable, it becomes necessary to consider whether the tomb in which the Body of Jesus was laid was really discovered to be empty shortly afterwards. All the narratives in the Gospels assert that this was the case; and the First Evangelist proceeds to imply that the Jews themselves admitted it, but declared that the Body of Jesus had been removed by His disciples. By the Evangelists generally it is either stated or implied that the boulder closing the sepulchre had been rolled back by supernatural agency; and it is reasonable to suppose them to mean that this was done to enable Jesus, restored to physical life, to issue from the sepulchre. It is in keeping with this that by more than one of the Evangelists it is represented that our Lord, after His Resurrection, could be touched and could take food (*Mt.* 28. 9; *Lk.* 24. 39-43; *Joh.* 21. 5-12). But since by two of them (*Lk.* 24. 31; *Joh.* 20. 19, 26) He is described as vanishing from men's sight at will, and entering and leaving a room *with closed doors* (this presupposing that He could at pleasure assume and discard certain corporeal attributes), His power to do so seems to render superfluous the removal of the boulder in order to allow Him to leave the tomb. Consequently we are driven to infer that the Evangelists really believed the boulder to have been rolled away merely to enable those who came to the tomb to convince themselves that it was actually empty. On the other hand, the language

of St. Paul in *I Cor* 15 suggests a different conception of the conditions of the Resurrection-Life. The Apostle's statements do not, indeed, refer expressly to our Lord; but it is not unreasonable to conclude that what he expected to happen to the followers of Jesus he believed to have happened in the instance of their Lord. He anticipated that to those Christians who died before the Final Judgment, and whose earthly bodies would decay (the material elements becoming absorbed by other forms of life) there would be given another body, imperishable and incorruptible, which he calls (if his words are translated literally) a "spiritual body." And since in the present material world the physical body is the organ through which the human personality obtains self-expression, analogy is in favour of the assumption made by the Apostle that the same personality, if it survives death, will require and receive a corresponding instrument for its activities in a spiritual sphere. But if St. Paul thought of the Risen Christ as having a Body similar in nature to those bodies with which he expected Christians to be invested at the Judgment, that Body must likewise have been a "spiritual" Body. Of a spiritual "*body*," indeed, we are able to form no positive notion; but we can with some reason infer negatively that such would have none of the qualities which are associated with solidity, and would be incapable of being touched or handled.

To both of the conflicting ideas here briefly noticed (the conflict being especially conspicuous in the contradiction between *I Cor*. 15. 50 and *Lk*. 24. 39<sup>b</sup>) great difficulties attach; but to some thinkers the idea of a transition to a "Heavenly" mode of existence of the *same body* which is united to the soul in this world will seem to involve the most serious. The structure of the human frame, as known to us under earthly conditions, is specially fitted for functions and activities, the counterpart of which can scarcely be imagined to exist in "Heaven"; so that its survival and continuance under "Heavenly" conditions would appear to serve no purpose (cf. *Mk*. 12. 25). The prevalence, amongst the Jews of Palestine, of a belief in the re-animation and resurrection of the physical body (*Dan*. 12. 2), instead of a belief in a future life for the soul alone (such as finds expression in the Alexandrian book of *Wisdom*, 3. 1-9) was probably due to the anticipation that the scene of that future life would be a renovated *earth*. Between a doctrine of the immortality of the soul only, and a doctrine involving the resuscitation of the body likewise (cf. *Acts* 2. 31), the Pauline conception seems to be a compromise, which seeks to evade the difficulties that attach to each alternative. But to consider the question further would necessitate a discussion of the relations between Matter and Spirit exceeding the limits appropriate to this Introduction. It only remains to add here the suggestions (1) that Christ's manifestation of His presence to His disciples after His crucifixion and burial (attested alike by St. Paul and the Evangelists) may have been purely psychic, Spirit acting directly upon Spirit, apart from any impressions produced

on the organs of sense from without;<sup>1</sup> and (2) that the narrative implying that the sepulchre was found vacant may rest upon nothing but inferences drawn from crude corporeal ideas of the Resurrection which eventually came to occupy the minds of many. There is no reason to suppose that corporeal ideas about the conditions of Christ's Risen Life would be long in developing; current beliefs in our Lord's lifetime took for granted that anyone raised from the dead resumed his previous state of existence, but was endowed with heightened powers (see *Mk.* 6. 14-16). The growth of a conviction that the Tomb was found empty (which would almost certainly follow upon a materialistic conception of the Risen Body) may account for the tradition preserved by St. Luke and St. John that the earliest appearances of the Risen Saviour occurred at Jerusalem.

A few words may be appended concerning our Lord's Ascension. The detailed narrative in *Acts* 1. 9-11 (which contrasts strikingly with *Lk.* 24. 51<sup>b</sup> (of doubtful authenticity)), if it is taken, like the accounts of the Resurrection in the Third and Fourth Gospels, to be a literal description of what actually occurred before eye-witnesses, implies that Jesus, possessing in His Risen life a physical body, as He did before His death (though now invested with enhanced capacities), with it visibly rose upward to the sky until His further ascent was hidden by a Cloud. But with the modern idea that Heaven is not a locality above the earth but a condition of the human spirit, the narrative in question can only be reconciled by the supposition that the bodily Ascension of Jesus from the earth, if objectively visible, merely served an evidential purpose, and was designed to convince a number of persons, who entertained spatial notions about Heaven, that He had really passed into it. On the other hand, those who are sensitive to objections that attend this explanation will prefer to believe that the description represents the only idea which the Evangelist and his contemporaries (for whom "Heaven" was an abode above the sky) could form about the manner in which Jesus, after the Appearances of Him had ceased, must finally have entered into His Glory. The "forty days" (as literally rendered) of *Acts* 1. 3 is a conventional number (cf. *Ex.* 24. 18; 34. 28; *1 Kg.* 19. 8; *Mk.* 1. 13) designating a considerable, but not precisely defined, period, whilst the Cloud that received the Lord is probably to be understood in the same sense as the Cloud at the Transfiguration—viz., the Shechinah, which was believed both to symbolize and to conceal the Presence of God (*Ex.* 19. 9; 24. 16). For such as take this view, the account must have a symbolic value only.

In the book of *Acts* there are contained, in addition to the narrative of the Ascension, accounts of various miracles that occurred during the early years of the Christian Church. The Apostles of Jesus, who, during His ministry, are described as being empowered by Him to work cures upon the sick and the mentally deranged

<sup>1</sup> If the Risen Christ appeared *clothed* to those who saw Him, their memory, among other mental faculties, must have been stirred into activity.

(*Mk.* 3. 14, 15; 6. 7, 13; *Lk.* 10. 9), are, in the Epistles and *Acts*, represented as exercising the same power after His Death and Resurrection. St. Paul, for example, claims to have wrought at Corinth Signs and Wonders which he affirmed to be the credentials of an Apostle (*II Cor.* 12. 11, 12; cf. *Rom.* 15. 18, 19; *Gal.* 3. 5); and he ascribes the possession of like power to others (*I Cor.* 12. 9, 10). In *Acts* various instances are recorded of the restoration of afflicted persons to physical soundness and mental health by both St. Peter and St. Paul (3. 1-10; 9. 32-34; 14. 8-10; 16. 16-18; 19. 12; 28. 8) and also by Philip "the Missionary" (8. 7). Whether the two narratives (9. 37-41; 20. 9-12) in which St. Peter and St. Paul are each related to have raised a dead person to life should be accepted in the sense which St. Luke intends to convey will depend upon the judgment reached about the parallel cases in the Gospels; in the instance of Eutychus St. Paul's own words clearly suggest that the young man was not killed by his fall from the window.

Included in St. Luke's second work there are two accounts of wonderful deliverances from prison experienced by certain Apostles (5. 19-25; 12. 6-11), but these are most naturally to be regarded as poetical descriptions (inspired by religious feeling) of providential occurrences, which were really brought about, not by supernatural, but by human, agents.

From what has been said, it will be seen that the evidence available for forming conclusions about our Lord's ministry, and the history of the Church for the first thirty years after the Crucifixion, though it is not great in bulk, is yet, on the whole, good in quality. This may be affirmed without the fact being ignored that the earliest documents relating Christ's words and works are second-hand authorities, separated by a considerable period from the incidents and discourses recorded, and are translations of what was originally recounted or reported in Aramaic. The earliest of the Gospels was probably written less than forty years after Christ's Death; and *Q* and *L* may be earlier still. St. Mark's Gospel is based on the recollections of one of the Apostles, and though the sources from which *Q* and *L* are derived can only be conjectured, the trustworthiness of the discourses, at least, which are contained in these, seems warranted by their penetrating and impressive character. The arresting form in which Jesus' maxims of conduct were cast, and the graphic stories and effective allegories with which He illustrated the spiritual principles that He enunciated, were calculated to preserve what He said from oblivion or serious alteration. Hence we may feel convinced that of the main incidents of His brief ministry, of the tenor of His teaching, and of the authoritative nature of His Personality we have a fairly reliable account. For the early history of the Church we can draw, in some slight measure, upon the correspondence of St. Paul, which, for historical purposes, is all the more valuable because it was elicited by the circumstances of the moment, and is unstudied in its form and language. The systematic account of the progress of the Church contained in the

book of *Acts* varies in its value, as has been pointed out already; but the writer was in a position to obtain much of the information that he desired; and though in his narratives (as in the case of the Gospels) personal prepossessions and the mental atmosphere of the age have to be allowed for, it can scarcely be doubted that his work, as a whole, is of real historical value.

It is when transition is made from generalities to details that conclusions about the credibility of certain parts of the N.T. are influenced by the presuppositions of its readers on the subject of the miraculous. But the approach to the study of ancient history as a whole is affected by like presuppositions; and even for the firmest disbelievers in miracles the presence, in professedly historical writings, of stories of miracles is not necessarily fatal to their historical value at large. And if of some aspects of the N.T. documents modern thought is much more critical than ancient thought was inclined to be, reflection will show that the course of time has not diminished but enhanced certain considerations which are essential to a right judgment upon the central problem of the N.T., and which are confirmatory of the Christian faith. If the advances made in both the science of nature and the science of history have rendered the standard of what constitutes good evidence for various alleged facts far more exacting, with the result that the measure of trust once placed in the physical miracles related in the Gospel as accrediting the Christian Faith, has been seriously impaired, at all events one factor, strengthening the belief that in Jesus Christ there was given to the world a unique revelation of God, has gained in weight through the lapse of centuries. This factor is the record of the Christian Church which He created. The Gospel story has been rightly declared to be only the prologue to the history of Christianity.<sup>1</sup> In the case of the Apostles, during the years following the Crucifixion, it was not merely because of the Appearances of their Lord to them after His death and burial (whatever the nature of those Appearances may have been) but also because of an inner change in themselves of which they were conscious, that they believed Jesus to be alive from the dead, and to be the Lord and Judge of mankind. Through His renewed Life in the Spirit they felt themselves to be in possession of enhanced spiritual power (see *Rom.* 7. 19-25; *Phil.* 4. 13; cf. *Joh.* 14. 19). By the side of this experience the memories, or reports, of His life on earth, though doubtless treasured, and perhaps amplified as time went on, could scarcely be of decisive moment. And if more evidence of a like character is wanted, it is derivable from the rapid penetration of the Roman Empire by the Christian Faith; for within little more than three centuries from the date of the Crucifixion an Emperor professedly a Christian occupied the throne of the Cæsars. No doubt more than one factor contributed to this spread of Christianity; but the most effective was the secret influence exerted on the heathen world by

<sup>1</sup> The phrase is F. C. Burkitt's.

the uprightness of conduct and constancy of devotion manifested by Christian Believers, thrown into relief, as these were, by the savage persecutions with which contemporary rulers repeatedly sought to suppress the Faith which the Church cherished. And since that time the progress of Christianity in reforming and uplifting mankind has, in spite of the impediments occasioned by the crimes and follies of numbers of nominal Christians, extended ever more and more widely. If, then, it is more difficult now than formerly to credit all the physical wonders related in connection with our Lord's earthly life, it is possible to turn with some confidence to the triumphs won by His Spirit, as exemplified in His true followers during all subsequent ages. In that Spirit (as the Fourth Evangelist represents) He returned to the world after His death; and in Its activities we can find proof (in St. Paul's words) that Christ, though crucified in consequence of human weakness, was nevertheless alive through the Power of God (*II Cor.* 13. 4).

(3) SOME O.T. PASSAGES, CITED IN THE N.T., CONSIDERED IN THE LIGHT OF MODERN CRITICISM.

The early Hebrews had as little acquaintance with the remote history of the human race as they had with that of the earth upon which that race lives. Like other ancient peoples, they supplied their lack of knowledge of pre-historic ages by myths and legends. When, in the course of time, obscure traditions concerning the past came into existence, and when curiosity about their own ancestry and that of neighbouring nations manifested itself, such traditions began to be treasured. But there was little comprehension of the uncertainty and inaccuracy inseparable from anything handed on through the centuries by oral transmission only; so that when traditions began to be written down, fixity and definiteness were given to much that had a very insecure basis. Moreover, when historical narratives, or what purported to be historical narratives, were composed, it was almost exclusively from a religious standpoint that such records were compiled. And since in the national memory a few great names were cherished as those of personalities who by Divine guidance and inspiration had been leaders in the migrations of their countrymen at certain epochs in their history, or who had laid the foundations of their religious and national life, or who had been foremost in developing the arts, there grew up a tendency towards the indiscriminate association of tribal movements, legislative codes, and certain types of literature with such names without regard to historic probabilities. And inasmuch as the literary compositions of the Hebrews were (as already implied) predominantly religious in character, being principally devoted to relating the dealings of God with their nation, it was not unnatural that these eventually acquired a sacredness which caused their very wording to be invested with profound significance.

The books contained in what is now styled the *Old Testament* (but would be far more appropriately called the *Old Covenant*, cf.



*II Cor.* 3. 14) were for Palestinian Christians of the first century their entire Bible, and possessed for them Divine authority as being inspired by God. This consideration throws light upon the implicit confidence which they placed in the letter of their Scriptures; upon the unhistorical spirit (as it seems to us) in which they interpreted them; and upon the remote meanings which they sometimes extracted from statements in them. It is needless to say that by this it is not intended to disparage the exceptional value for religion that marks the greater part of the O.T.; but it is expedient to emphasize the mechanical view of its inspiration entertained by the Jews, who attached equal importance to various elements in it which really differ very widely in their historical, moral, and theological worth.

The following examples will serve to illustrate the change of estimate now prevailing about the origin and value of certain O.T. passages quoted or cited in the N.T., as compared with that entertained concerning them in the Apostolic Age. In some cases where such passages enter into the texture of an argument, the reasoning has altogether ceased to have force for ourselves; in others the alteration of view is of no great significance; whilst in others again the argument requires only to be re-stated in terms of modern thought to carry weight still.

(a) Notice may first be taken of the belief held about the authorship of particular books, the correctness of which can no longer be maintained. Injunctions comprised in the books of *Exodus*, *Leviticus*, and *Deuteronomy* are assigned to Moses (*Mk.* 12. 19, 26; *Rom.* 10. 5) whom modern scholarship cannot consider to have been the author of the whole of the Pentateuch (as we have it), even if any part of it is really his composition. A passage included in the second half of *Isaiah* is obviously deemed to have been uttered by the son of Amoz (*Rom.* 10. 20), though it is tolerably certain that it really emanated from a prophet of much later date. The origin of *Ps.* 109, Sept. (110 Heb.) is attributed to David not only by St. Peter (*Acts* 2. 34, 35) but also by our Lord (*Mk.* 12. 36), though it was probably composed at a date much later than David's reign. But in several instances the reputed authorship of an O.T. book is of no importance. The books of the Pentateuch, no doubt, are not the production of Moses; yet the ascription of them to him has this amount of justification, that the Hebrew legislative system, though the work of centuries, was in all probability developed from principles laid down by him. More difficulty may seem to be involved in our Lord's citation of the opening words of *Ps.* 109 (110) as having been uttered by David, for David's authorship of the psalm was essential, if Jesus' question was to have point. The date and origin are debatable; but the fact that the initial Hebrew letters of *vv.* 1<sup>b</sup>-4 coincide with the consonants that constitute the name of "Simon," the Maccabee, who, after having, in 142 B.C., secured Jewish independence, was made by the People "their leader and high priest" (see *I Macc.* 14. 35), favours the inference that the psalm was the work of a poet (living some 800 years after David),

who wrote it in honour of Simon. If this is correct, it may be a source of perplexity to many readers that our Lord should have been ignorant of such a fact. It might, indeed, be contended that His ignorance was only apparent, and that in assuming that David was its author, He was merely taking, for the purpose of argument, common ground with those whom He was questioning. Nevertheless, it is likely that Jesus, in reality, was as little aware of the post-Davidic origin of the psalm (if the date mentioned above may be deemed most probable) as the rest of His countrymen, and that His sharing, in respect of His nation's history and literature, the beliefs of His contemporaries was a condition inseparable from the human limitations to which the Divine Reason, in taking flesh in Him (*Joh.* 1. 14) at a particular period and in a particular country, became subject.

(b) Our Lord's allusions to Lot's wife (*Lk.* 17. 32),<sup>1</sup> and to the detention of Jonah in the belly of the sea-monster and his deliverance from it after two days (*Mt.* 12. 40), if these allusions really proceeded from Him, admit of a similar explanation. The statement that Lot's wife was changed into a pillar of salt is, no doubt, an aetiological legend, designed to account for the resemblance of some block of stone, impregnated with salt, to a human figure; whilst the Book of *Jonah* is an allegory, meant to illustrate the mission which God intended Israel to fulfil in the world, the spirit in which it discharged this duty, and the experiences which it underwent (for the last cf. *Jer.* 51. 34). But in the Scriptural narratives both the legend and the allegory appear as records of actual happenings; and Jesus, being truly human as well as Divine, would naturally view them in the light in which they were regarded by others of His time.

(c) In *Gal.* 3. 16 St. Paul, in referring to the promise represented in *Gen.* 13. 15 as made by God to Abraham and his posterity, lays stress on the circumstance that the singular "seed" (i.e. posterity) is used, and not the plural "seeds"; and draws the conclusion that by the employment of the singular "the Christ" was designated. Again, in *Heb.* 7. 3 the writer, treating of the narrative concerning Melchizedek (*Gen.* 14), makes the absence of any mention of his lineage the ground of a parallel between that priest-king and the Son of God. In neither case does the reasoning appeal to ourselves. It would be as unnatural for the original writer of *Gen.* 13 to use the plural of a collective substantive to denote Abraham's descendants as it would be for an English writer to describe them as his "posterities"; and the significance discerned by the author of *Heb.* in the silence about Melchizedek's genealogy appears to us purely fanciful.

(d) Prophetic premonitions of certain events in the Infancy of our Lord are detected by the First Evangelist in various passages of the O.T. (*Mt.* 2. 15, 18). It is difficult to think that the prophets whose words are quoted (Hosea and Jeremiah) had in their minds

<sup>1</sup> See also the references to Abel, Noah, etc. (*Mt.* 23. 35; 24. 37 f.).

anything more than occurrences in the history of the kingdoms of Israel and Judah. Nevertheless, it was not wholly unnatural that writers who regarded the advent of the Messiah as the culmination of their national hopes should search in their Sacred Books for foreshadowings of such an event and its accompaniments, and should not fail to find them, however little their discoveries impress modern thinkers.

(e) In *Acts* 8. 32-35 the "Servant of the Lord," portrayed in *Is.* 53, is identified with Jesus; and the Servant's sufferings are elsewhere regarded as throwing light upon the purpose and effect of Jesus' Passion and Death (*Joh.* 1. 29; *Heb.* 9. 28).<sup>1</sup> The value of this prophecy of Christ's experiences is very different from that of the prophecies just considered. It was not, indeed, a direct prediction of those experiences: in the original passage, as it stands in *Isaiah* 53, the Lord's Servant, whose past sufferings and future exaltation are there delineated, denotes, in all probability, the Jewish nation, or rather the flower of that nation, which in 587 B.C. was deported to Babylon. The writer of the sixteen chapters 40-55 (commonly designated Deutero-Isaiah) saw, in the Exile endured by his countrymen, a means whereby knowledge of the God of Israel would reach the heathen (53. 11<sup>b</sup>, mg.); and under the influence of current sacrificial ideas he thought of the sufferings of the collective exiles as making atonement for the sins of others (including those of their oppressors).<sup>2</sup> But although the Prophet's words are not a "prediction" of our Lord's death, they draw attention to the redemptive value of the pain and grief of the innocent in transforming the lives of many sinners who become aware of them; and so the Prophet, when he penned the words in question, described more accurately than he knew the saving work which was to be accomplished for mankind six hundred years after his own day by Jesus of Nazareth.

(f) It is not only historical but mythical narratives that can illustrate the working of moral principles. The story of the Fall in *Gen.* 3 is a myth, purporting to explain the contrast subsisting between the actual conditions of human existence and those which (it was felt) must have been originally created by a beneficent Deity. The change was explained as due to the disobedience shown by the first pair of human beings to a particular command of God (this being an archaic way of representing men's defiance of the dictates of their conscience through yielding to the impulses of their lower nature) and the consequent penalty which such defiance merits and sometimes, even in this world, receives. Of this story of the first sin St. Paul makes use in *Rom.* 5. 12 (cf. *1 Cor.* 15. 22), drawing a parallel and a contrast between Adam and Christ. But so far as the Apostle represents Adam's offence as bringing death into the

<sup>1</sup> *Is.* 53 must have been in the mind of our Lord shortly before His Passion: cf. *Mk.* 10. 45 with *Is.* 53. 12<sup>b</sup> and *Lk.* 22. 37 with 12<sup>a</sup>.

<sup>2</sup> Cf. *11 Macc.* 7. 37, 38 (in connection with *individual* sufferers).

world, he is at variance both with the record in *Gen.* and with the history of life on this planet, as it is known from palæontology. By the Hebrew writer of *Genesis* it is implied that Adam and his wife were created mortal from the first, for they could only have become immortal by eating the fruit of the tree of life (which, but for their disobedience, they might have been allowed to do); whilst the evidence of the rocks reveals the presence of death in the world long anterior to the evolution of man. Whether St. Paul believed that Adam's descendants inherited a perverted nature is not clear; but there is no assertion in *Genesis* that this was the case. In reality, the legacy of ill which each generation of men, through evil-doing, transmits to its posterity is most clearly traced in the influence of corrupting examples and injurious conditions for which it may be responsible. As a narrative purporting to record historical happenings the story of the Fall is, of course, destitute of any value. But it is strikingly faithful to ethical and theological truth, presented, indeed, not as a modern philosopher or theologian would present it, but as it was apprehended by an ancient thinker whose native genius led him, in his endeavour to impart such truth, to convey it by means of an impressive myth, possibly derived originally from Babylonia, but transformed in the purer atmosphere of Hebrew monotheism.

(g) The descriptions of the Divine attributes and actions in the O.T., especially in the earlier books, are so anthropomorphic that they call for some interpretation and re-statement. In various passages the Divine Being is represented as addressing men either face to face; or by a Voice from Heaven; or else as communicating with them through angelic messengers. These representations are the crude ideas of primitive thinkers about the way in which God makes known His mandates or warnings or promises to His creatures. By ourselves they must be interpreted as poetic symbols of the truth that the conceptions which men come to entertain about the Divine Will through their reason and conscience have their source in God Himself. And the account of how God engaged Himself to grant great favours to the People of Israel on certain conditions is an extension of the same symbolic manner of speaking. The LORD (the substitute, in the LXX., for the Heb. Jehovah or Yahweh) is related to have first admitted to special relations with Himself Israel's distant ancestor Abraham, to whom He promised, by a one-sided pledge, many descendants and possessions (*Gen.* 12. 15); but in this narrative there has been carried back into the remote past an idea (with a difference) that arose in Mosaic times. The origin of Israel's belief that the LORD took them for His own Peculiar People may reasonably be found in their deliverance from Egypt and their successful invasion of Canaan. Upon such a rabble of serfs as the Israelites then were, their escape from slavery could hardly help leaving the impression that they had been signally favoured by the God of their race, and that He was more powerful than the divinities worshipped by their oppressors; and since their leader Moses im-

posed upon them a code of laws, ethical as well as ceremonial, of which God was the ostensible, and in an ultimate sense the real, Author, and on the observance of which by the People a continuance of the Divine favour was declared to depend, the conception of a bi-lateral agreement or "covenant" between the LORD and Israel, contracted with forms and ceremonies parallel to those that accompanied covenants between men, would easily arise. Loyalty, indeed, to the tie represented as previously subsisting between Israel and Jehovah had not (it is implied) been maintained by the former during their slavery in Egypt; but their escape from bondage renewed it (*Ex.* 3. 13). From that occasion onward the belief in the existence of a "covenant" between Israel and its God survived external disasters, for these could be explained by the prophets to be the consequences of national sins. Eventually by Jeremiah the notion of a bi-lateral "covenant" was replaced by that of a unilateral engagement or commitment on God's part, for it was declared that the LORD would forgive His People's offences, and would rely upon such forgiveness to effect in them the desired change of heart (*Jer.* 31. 31-34; cf. *Heb.* 8. 8-12). It was this new type of "covenant," described by the prophet, that Jesus regarded Himself as inaugurating when He instituted the Eucharist. He believed that the memory of His approaching self-sacrifice on the Cross—such memory being kept alive by the repetition, through successive ages, of the Breaking of the Loaf—would prove a more potent agency for the redemption of men from their evil habits than any legal system.

What has been said, slight though it is, will perhaps suffice to exemplify the difference of attitude towards the Old Testament Scriptures marking the Apostles and Evangelists on the one side and modern scholarship on the other. The former proceeded on assumptions which were common to them and their contemporaries, but which cannot be any longer retained by ourselves. They lived in a period before historical criticism was born; and the growth of this science has brought about a re-valuation of numerous statements contained in the O.T. writings, so that much that had weight and worth for them has none for us<sup>1</sup>. Nevertheless, many of the arguments built by them upon the O.T.; many of the examples taken from it to illustrate God's control over human history; some even of the anticipations detected in it of the revelation of the Divine Nature given to the world in Christ and Christianity, are of permanent value. For Christianity had its roots in Judaism; and for such enquirers as would investigate its growth before its emergence into the light, no less than its subsequent development, the study of the Hebrew Scriptures, if pursued on more discriminating principles than those which prevailed in the early centuries of the Church's career, can never lose its importance.

<sup>1</sup> St. Paul made use not only of legendary matter contained in the O.T. (*I Cor.* 11. 10, where the Apostle seems to have in mind *Gen.* 6. 1, 2) but also of Jewish traditions occurring elsewhere than in the Scriptures (*I Cor.* 10. 4).

## NOTE ON THE CANON OF THE N.T.

Since in course of time literary activity increased in the expanding Church, it was not long before it became necessary, in regard to writings claiming to be the work of Apostles, or of immediate followers of the Apostles, to distinguish (especially for public reading in Church (cf. *I Th.* 5. 27), where such writings were seemingly ranked with the O.T. Scriptures (*II Pet.* 3. 16)) between those about the genuineness of which no doubt was harboured, and those which lacked good credentials. The existence of the O.T. as a body of Scriptures, to which constant reference was made, and in which the fullest confidence was placed, by Jesus and His disciples, afforded a model for the formation of a similar group of Christian documents which could be regarded as equally authoritative; and the collection which thus came into being was eventually styled the *Canon* of the New Testament, though the term was inaccurately used. For the word *canon* means a "rule" or "measure"; and the books which composed the Canon were more properly described as *canonized* or *canonical*, as being *in agreement with* "a measure," viz., the standard of teaching current in the Church. To an oral standard of instruction (anterior to any written document), which dealt alike with historic events and with rules of conduct, reference is made by St Paul in *I Th.* 4. 1, *I Cor.* 11. 2, 23; 15. 1-3; *Rom.* 6. 17; *Col.* 2. 6.

The books constituting the N.T. Canon varied for a long while in different localities, some Fathers and local Churches regarding as canonical certain writings which by others were rejected. The earliest known attempt to form an authoritative collection of Christian documents was made by Marcion (A.D. 140), whose object was to preserve the teaching of St. Paul from all admixture with any instruction proceeding from other quarters. Accordingly his Canon consisted of no more than ten Pauline Epistles (the *Pastorals* being excluded) and an abbreviated form of the Third Gospel (as being written by a friend of the Apostle). This arbitrary Canon, however, received no approval from the Church generally. The earliest list of Canonical books accepted in the Church as worthy of being read at public worship occurs in the Muratorian Catalogue (circ. 170-180 A.D.). This, unfortunately, is mutilated both at the beginning (it commences in the middle of a sentence) and at the end (for it concludes abruptly); but notwithstanding such defects, it may be inferred with practical certainty that it mentioned all the four Gospels of our N.T., since it refers to the Gospel of St. Luke as the third. In addition to this and *Joh.* it enumerates *Acts*, *Rev.*, all the Epistles of *St. Paul*, *Jude*, and two Epistles of *St. John*. To these it subjoins an *Apocalypse of St. Peter*, though noting at the same time that some refused to allow this to be read in Church. It will be seen that it omits one Epistle of *St. John*, both Epistles of *St. Peter*, the Epistle of *St. James*, and *Hebrews*. But of the books which find no mention in the Muratorian Catalogue *Heb.* is quoted by Clement of Rome (circ. 97), whilst *I Pet.* is quoted by

Irenæus in Gaul (*circ.* 180-190), and by Clement of Alexandria (*circ.* 190-200). These last two writers also cite as Scripture a book entitled *The Shepherd*, composed by a certain Hermas. That several of the "Catholic" Epistles gained acceptance but slowly is apparent not only from the non-inclusion of some of the Muratorian Catalogue (as already mentioned), but also from the fact that certain of them were not contained in two of the Versions of the N.T. Scriptures. The Old Latin Version did not comprise *James* and *II Peter*, and also omitted *Heb.*, whilst in the Peshitto (Syriac) Version *Jude*, *II Peter*, *II, III John*, and, besides these, *Rev.* found no place. Finally, the historian Eusebius (*circ.* 324 A.D.) illustrates the diversity of opinion in the Church of his own day by dividing the books constituting the N.T. as we possess it into two classes—viz. (1) Acknowledged Books and (2) Controverted Books. Among the first he includes the Four Gospels, *Acts*, the Epistles of St. Paul (probably regarding as Pauline not only the *Pastorals* but likewise *Hebrews*), *I Joh*, *I Peter*, and *Revelation* (the last doubtfully); whilst in the second he ranks "the so-called Epistle of *James*," *Jude*, *II Peter*, and *II, III Joh*. To a third class of Spurious Books he relegates the *Acts of Paul*, the above-mentioned *Shepherd*, the *Epistle of Barnabas*, and the so-called *Teaching of the Apostles*, and he concludes by stating that among these some placed the *Gospel according to the Hebrews*. But by the year 400 A.D. the New Testament current in the Early Church was virtually the same as our own; at any rate, a Council held at Laodicea in 363 recognized twenty-six out of the twenty-seven books (*Rev.* being the only exception), whilst a Council which met at Carthage in 397 acknowledged the whole twenty-seven. All the books that came to be included in the Canon were thereby formally invested with equal authority for Church purposes; but it is obvious, from what has been said, that with regard to several of them there was long entertained in different parts of the primitive Church serious doubt whether they really were of Apostolic authorship, or even originated in Apostolic times. Such doubt has been revived by many modern critics, who, subjecting to close scrutiny both the external and the internal evidence for the authenticity of some of the books that were called in question in early times, have agreed with those who denied it. Among the "Controverted Books," as enumerated by Eusebius, *James* and *II Peter* are centres of much debate. Nor has rejection by various scholars been confined to these, but has been extended to books of which the genuineness was little disputed in antiquity. Of the "Acknowledged Books" in Eusebius' classification the Johannine writings and their authorship occasion a good deal of controversy; and some critics doubt the Pauline origin of *II Th.*, *Col.*, *Eph.*, and the *Pastorals*, and the Petrine origin of *I Pet.* The grounds upon which such discussions turn are briefly explained in the Introductions prefixed to the documents concerned. Whatever be the direction in which the balance of evidence in regard to their authenticity really inclines, it is clear that equal confidence cannot be placed by thoughtful readers in the

traditional authorship of all the books of the N.T., unless the judgment of the Early Church, in eventually putting all the twenty-seven on the same level of authoritativeness, is to be regarded as final.

If modern investigations have rendered it not improbable that the Canon has reached its present limits through the inclusion within it of more than one document of doubtful origin, its extent would have been considerably increased if all the attempts to narrate the Life and Ministry of our Lord by the writers to whom reference is made by St. Luke in the preface to his Gospel, and if all the Epistles written by St. Paul, had been preserved. Definite allusion to a Letter either sent to Laodicea, or meant to reach it from some other place, occurs in *Col.* 4. 16; and there is reason to think that portions of separate Epistles have been united in *II Cor.*, and that fragments of others have been incorporated in *II Tim.* and *Titus*, if the *Pastorals* as a whole are not genuine compositions of the Apostle.

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# THE FIRST EPISTLE OF ST. PAUL TO THE THESSALONIANS

Thessalonica, in Macedonia, was situated at the head of what in antiquity was termed the Thermaic gulf. Its importance was considerable, and when the Romans conquered Macedonia, it became the capital of one of the four divisions into which the Province was divided. It still survives, and retains its ancient name in the form of *Saloniki*.

The Church at Thessalonica was founded by St. Paul, accompanied by Silvanus (or Silas) and Timothy, in the course of his Second Missionary Journey, 49-52 A.D. (see *Acts* 15. 40; 16. 1-3; 17. 1-9), the Apostle having gone thither from Philippi, where he had suffered persecution (2 2; *Acts* 16. 19-40). The time that he spent there must have been much longer than the three weeks suggested by *Acts* 17. 2, for most of the members of the Church appear to have been Gentiles converted directly from heathenism (in view of the description of their past in 1. 9, and the warning addressed to them in 4. 1-8). But he was eventually compelled to leave the city through an agitation occasioned by some of the Jews (*Acts* 17. 5-9); and from it he made his way successively to Athens and to Corinth, both cities being included in the Province of Achaia (1. 7, 8).

The genuineness of the Letter is not generally disputed. Its authenticity was admitted by Marcion (c. 140), and it is included in the Muratorian Catalogue (170); though the earliest Patristic writer to quote it appears to be Irenæus (d. 202). It was probably written at Corinth, for the Apostle's two fellow-travellers (whom he joins with himself in the opening address, 1. 1) were there with him (*Acts* 18. 5), whereas at Athens, where he stayed before reaching Corinth, he was alone (3. 1; cf. *Acts* 17. 14, 15). The Apostle cannot have reached Corinth prior to 50; so that the date of the Letter may be that year, or, since he spent a year and a half there (*Acts* 18. 11), more probably 51. It is, in all likelihood, the earliest of the Pauline Epistles, and even of all the N.T. documents. If, indeed, 2. 16<sup>b</sup>, as has been thought by some scholars, is an allusion to the Fall of Jerusalem in 70 A.D., it has been argued that the date must be subsequent to that event; and so late a period would be incompatible with St. Paul's authorship. But the clause may be a comment introduced by an interpolator after 70, the source of it being the Apocryphal *Testaments of the XII Patriarchs* ("But the wrath of God came upon them to the uttermost," *Levi* 6. 11). The quotation, however, need not have been made by one who was acquainted with an act of Divine vengeance already executed, but by St. Paul himself, anticipating for his unbelieving countrymen a nemesis still lying in the future. Suspicions about the genuineness of the Epistle, entertained on this ground, may therefore be disregarded.

**1** <sup>1</sup> Paul and Silvanus and Timothy to the Church of the Thessalonians, which is united to God the Father and the Lord Jesus Christ: Divine Favour be yours and Peace.

<sup>2</sup> We thank God at all times for all of you, when we mention you in our prayers, <sup>3</sup> never omitting to call to mind your work, which is inspired by your faith; your toil, which is prompted by your love; and your steadfastness, which is supported by your hope in our Lord Jesus Christ, when you have to appear before our God and Father. <sup>4</sup> For that you, Brothers beloved by God, have been chosen by Him we know; <sup>5</sup> because the truth of the Good News which we delivered was brought home to you not by mere speech but by evidence of Divine Power, and by the presence of Holy Spirit in you, and by the depth of conviction thereby produced (just as you, on your side, know what kind of persons we proved ourselves to be among you, for the promotion of your good). <sup>6</sup> So you, on your part, became imitators of the Lord and of us, welcoming the Message (in spite of being involved thereby in great affliction) with the joy which proceeds from the presence in you of Holy Spirit; <sup>7</sup> so that you showed yourselves a model for all Believers in Macedonia and Achaia. <sup>8</sup> For not only has the Lord's Message, starting from you, rung out in Macedonia and Achaia, but information concerning your faith towards God has also gone forth into every locality; so that there is no need for us to talk at all about you! <sup>9</sup> For the people of those regions, when speaking about us, spontaneously report the successful character of our visit to you—how you turned to God from your idols to serve a God Who is a Living and a Real God, <sup>10</sup> and to await from Heaven His Son, Whom He raised to Life from among the dead, even Jesus, Who rescues us from the Wrath that is on its way.

**2** <sup>1</sup> For you yourselves are aware, Brothers, *without any reminder from us*, that our visit to you did not prove a failure, <sup>2</sup> but that, after we had previously undergone suffering and wanton outrage at Philippi (as you know), we, through consciousness of union with our God, became emboldened to communicate to you the Good News of God, though at the cost of great strain. <sup>3</sup> For our appeal to you was not the consequence of delusion, or prompted by impure motives, or designed to deceive. <sup>4</sup> No, it is as men who, after having been tested by God, have been pronounced by Him fit to be entrusted with His Good News, that we impart that Good News, seeking to win the approval not of men but of God, Who tests our hearts. <sup>5</sup> For we did not come with flattering speech (as you know), or with any pretext for over-reaching you (God is our witness to this), <sup>6</sup> nor with any endeavour to obtain honour from amongst men, either from you or others, although we had it in our power, as Christ's Apostles, to assume the airs of men invested with weighty authority. <sup>7</sup> No, we showed ourselves \*gentle\* among

you, gentle as a nursing-mother, who nurtures her own children. 8 So in our yearning for you we found satisfaction in sharing with you not only the Good News of God, but even our own souls, because you had come to be so beloved by us. 9 For you recall, Brothers, our toil and labour: though working by night and day at our occupations (in order not to inflict upon any of you the burden of our maintenance), we proclaimed to you the Good News of God. 10 You can testify—and so, too, can God,—how piously and uprightly and blamelessly we conducted ourselves in the eyes of all of you who are Believers; 11 even as you know how we made appeal to each one of you, as a father does to his children; and gave you encouragement and assurance, 12 our intention being that you should conduct yourselves worthily of God Who Called you to share His Dominion and Glory.

13 And we, on our part, never omit to thank God for this also, that, when you received from us God's Message which you heard, you welcomed it, not as a merely human message but (just as it really is) a Divine Message. It is also exerting its influence among you who are Believers. 14 For you, on your part, Brothers, became imitators of the Churches of God in Judæa that are united to Christ Jesus because you also suffered at the hands of your own fellow-countrymen, as those Churches suffer at the hands of the Jews. 15 These latter have both killed the Lord—even Jesus; and have persecuted the Prophets and ourselves, and offend God, and are hostile to all mankind; 16 *hostile, I say*, since they try to prevent us from speaking to the Gentiles, for the promotion of their Salvation; so that at all times they are filling up to the brim the measure of their sins. "But the Divine Wrath came upon them to the uttermost."<sup>1</sup>

17 But we, Brothers, having been for a brief period bereft of you (you were out of sight, though not out of mind), have been, in our great longing for you, eager—more than eager—to see your faces, 18 because we had resolved to go to you—yes, I, Paul, once and again resolved to do so; but Satan hindered us. 19 *I wanted to see you*, for who is our hope and joy, or will compose our wreath of victory, of which we shall be so proud in the presence of our Lord Jesus Christ at His coming? Who else but you? 20 For you—you, I say—are our glory and our joy.

**3** 1 Consequently, being able to endure the suspense no longer, we determined that we would be left behind at Athens by ourselves, 2 whilst we sent Timothy, our Brother, and God's minister in diffusing the Good News of the Christ, to strengthen and encourage you in regard to your faith; 3 and to prevent any one from being lured away by fawning advances in the course of your present afflictions. 4 *Such afflictions are inevitable*; for you yourselves are aware that trouble is our appointed lot; for even

<sup>1</sup> Testaments of the XII Patriarchs, *Levi*. 6. 11.

when we were with you, we warned you in advance that we were to suffer affliction (just as has actually proved to be the case, as you know). 5 Therefore, I, too, *experiencing trouble, through uncertainty about you*, and being unable to endure the suspense any longer, as I said, sent to learn about your faith, lest haply the Tempter had successfully tempted you, and lest our toil should turn out to have been wasted. 6 But as Timothy has just returned to us from you, and brought us good news of your faith and your love, informing us that you always retain a kindly recollection of us, and that you long to see us, even as we long to see you, 7 we are for this reason encouraged, Brothers, about you (in the face of all our hardship and affliction) in consequence of your faith; 8 because we now get a fresh lease of life, if you stand fast, united to the Lord. 9 What adequate thanksgiving can we return to God for you, because of all the joy which you enable us to feel in the presence of our God? 10 We supplicate Him most fervently evening and morning that we may see your faces, and make good the shortcomings of your faith, *whatever they are*. 11 May our God and Father Himself, and our Lord Jesus, direct our way to you! 12 and may the Lord cause your love to increase, and overflow towards each other and towards all men (even as ours does towards you), 13 so as to strengthen your hearts and render them blameless in sanctity before our God and Father, at the Coming of our Lord Jesus with all His Holy Ones!

**4** 1 In conclusion, Brothers, we, as being united to the Lord Jesus, beseech and appeal to you (instructed as you have been by us how you should conduct yourselves for winning God's approval, just as you are actually doing) to be increasingly careful in your conduct. 2 For you are aware what directions we, authorised by the Lord Jesus, gave to you. 3 For God's will is this—your continuance in holiness, which means that you must refrain from all sexual immorality; 4 that each of you should know how to get a wife who shall be exclusively his own, *and possess her* under conditions of holiness and honour, 5 and not, like the Gentiles who have no knowledge of God, for the mere gratification of sensual passion; 6 so that none, in this matter *of the other sex*, should encroach on the rights of his Brother, or take advantage of him, because the LORD punishes all such offences, as we have both warned you in advance and solemnly assured you. 7 For God, in Calling us, designed us not for impurity but for living in a state of holiness. 8 Therefore he who ignores what I say ignores not man but God, Who bestows His Spirit, His Holy Spirit, upon you.

9 With respect to brotherliness, you have no need of written directions from us, since you yourselves are Divinely instructed to love one another; 10 indeed, you do show love to all the Brothers who are to be found throughout the length and breadth

of Macedonia. And we appeal to you, Brothers, to rise to higher levels still, 11 and to make it your ambition to live quietly, and to confine your business to your own concerns; and to work with your hands just as we charged you to do, 12 in order that your conduct may be reputable in the opinion of people outside the Church, and that you may stand in no need of support.

13 Now, we do not want you to remain in ignorance, Brothers, about those who pass to their rest, lest you should grieve for them like the rest of mankind, who have no hope. 14 For if we believe that Jesus died and rose again to renewed Life, we must also believe that God will bring, together with Jesus, those who through Him *are saved from perdition and have passed to their rest.* 15 For this is what we tell you by a Message from the Lord, that we, the living, who may survive till the Coming of the Lord, will not then forestall those who have *previously* passed to their rest; 16 for the Lord Himself will descend from Heaven with an imperative Summons sounded by an archangel's Voice and God's Trumpet-call; and the dead who are united to Christ will rise to Life first; 17 and then we, the living who survive, will, along with them, be caught up in the clouds to meet the Lord in the air; and so we shall for all time be with the Lord. 18 So encourage each other with these assurances.

**5** 1 But as regards the length of the intervals and the dates of the occasions to which we refer, Brothers, you do not require a letter; 2 for you yourselves are fully aware that the Day of the Lord is to come as unexpectedly as a thief comes at night. 3 When people say, "All is well, all is secure," then their destruction comes upon them suddenly, as the throes of childbirth come upon a pregnant woman; and they will find no way of escape. 4 But you, Brothers, are not living in Darkness, so that the Day should overtake you as the daylight overtakes thieves; 5 for you all belong to the realm of Light and of the Daytime. We have no connection with Night and Darkness: 6 let us not, then, sleep, like the rest of people, but keep awake and sober. 7 For it is at night that sleepers sleep, and it is at night that toppers get drunk. 8 But since we, on our part, belong to the Daytime, let us be sober, having clad ourselves in Faith and Love like a breastplate, and having put on the Hope of Salvation like a helmet; 9 because God did not design us to incur His Wrath but to win Salvation, through our Lord Jesus Christ, 10 Who died for us; so that, whether we are awake in life or sleep in death, we may live together with Him. 11 Therefore encourage one another, and elevate and fortify each other's characters, just as you actually are doing.

12 And we beseech you, Brothers, to appreciate those who

toil among you, alike by presiding over you in your union with the Lord, and by giving you admonitions; 13 and regard them with exceptional affection on account of their work. Maintain peace among yourselves. 14 We appeal to you, Brothers, to admonish those who are irregular in the discharge of their duties; comfort the faint-hearted; lend a helping hand to the morally weak; be forbearing towards all. 15 See that no one repays to any one evil for evil, but always follow the kindly course in regard to one another and all mankind. 16 At all times be full of joy. 17 Never omit your prayers; 18 under all circumstances give thanks to God; for this is His Will for you, as it is disclosed in Christ Jesus. 19 Do not stifle the impulses of the Spirit; 20 do not be contemptuous of Inspired discourses; 21 yet put them and everything else to the test, holding fast what is good, 22 and keeping aloof from every form of wickedness. 23 And may God Himself, the Source of Peace, make you perfectly holy; and may each one's spirit, soul, and body be preserved in their integrity, free from all blame, against the Coming of our Lord Jesus Christ. 24 He Who Calls you can be trusted; and the Purpose of that Call He will also accomplish.

25 Brothers, pray for us. Greet one another with a holy kiss of concord. 27 I adjure you by the Lord to have this Letter read to all the Brothers. 28 The Favour of our Lord Jesus Christ be with you.

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## THE SECOND EPISTLE OF St. PAUL TO THE THESSALONIANS

The *Second Epistle to the Thessalonians* seems to have been written shortly after the *First* in order to correct some mistaken inferences (2. 1-12) drawn from a passage in the previous Letter (4. 13-18); and was probably, like the earlier communication, sent from Corinth in 51, though Ephesus or Antioch may also be suggested (*Acts* 18. 19. 22). Its authenticity, however, has been somewhat widely suspected, chiefly on the ground of its general resemblance to *I Thess.* (as shown in the footnotes to the Translation), coupled with the contrast between the two Epistles in respect to the passages relating to the Day of Judgment (*II Th.* 2. 1-12; *I Th.* 4. 13-18). It has been supposed that a later writer wished to counteract the belief that the initial stages of that Crisis were already present by insisting that it would not occur until the Appearance of the Antichrist (cf. *I Joh.* 2. 18), and by seeking to gain currency for his views about this through an imitation of St. Paul's admonitions contained in the genuine Letter. But externally it is quite as well attested as the *First Epistle*, being quoted by Polycarp

(c. 107), besides being included in Marcion's Canon and the Muratorian Catalogue; whilst the internal grounds for suspicion are not formidable. For if St. Paul had reason to think that something said by him was leading to erroneous conclusions, and desired to preclude these, there would be nothing unnatural in his adding to the corrections which he desired to convey in a second letter a repetition of such exhortations and warnings as he had previously used, and knew to be still needed to meet existing discouragements and temptations. Indeed, the situation dealt with in *II Thess.* is quite explicable from that which is implied in *I Thess.* It is noteworthy that in 2. 4 it is assumed that the Temple at Jerusalem is standing. It has been suggested that, whereas *I Thess.* seems to have in view chiefly the Gentile members of the Thessalonian Church, who had been idolaters (1. 9) and addicted to Gentile vices (4. 3-8), *II. Thess.* 2. 3 f, with its allusions to the Antichrist, a figure familiar in Jewish Eschatological speculations, would be more intelligible to Jews than to Gentiles; and the opinion that it was intended mainly for the Jewish section of the community finds support in 2. 13, if the true reading there is "God chose you as *the first fruits* of His Harvest" (cf. *Acts* 17. 4). The messenger carrying the Letter could indicate whose wants it was specially designed to meet, in spite of its being addressed to the whole Church (1. 1). It has been argued, indeed, in view of the Jewish character of the Eschatology in *II Th.*, as compared with that of *I Th.*, that the Second Epistle was the earlier of the two, and that St. Paul's thoughts, in the interval between the two Letters, had moved away from the Judaistic standpoint; and it has been conjectured that *II Thess.* was written from Beroea (*Acts* 17. 10-13). But the interval between the two Letters must have been too short for any such development in the Apostle's own views to have taken place as suggested; and the difference in the Eschatology seems adequately explained by the supposition that *II Th.* had in view the misunderstandings of a particular class in the Thessalonian Church. The reference in *I Th.* 4. 11 to an admonition about irregularity of conduct need not refer to the directions given in *II Th.* 3. 12: it may equally well allude to oral warnings (*II Th.* 3. 10) before the Apostle left Thessalonica.

**1** <sup>1</sup> Paul and Silvanus and Timothy to the Church of the Thessalonians which is united to God our Father and the Lord Jesus Christ; <sup>2</sup> Favour be yours and Peace from God the Father and the Lord Jesus Christ.<sup>1</sup>

<sup>3</sup> We are in duty bound to thank God at all times for you,<sup>2</sup> Brothers,—it is fitting to do so—because your faith shows extraordinary development, and the love of each individual amongst you all towards one another expands more and more. <sup>4</sup> To such a degree is this the case, that we ourselves express among the Churches of God our pride in you because of your steadfastness

<sup>1</sup> Cf. *I. 1. 1.*

<sup>2</sup> Cf. *I. 1. 2.*

and faith amid all your persecutions, and the afflictions which you have to sustain. <sup>5</sup> This constancy of yours is an indication of what God's just judgment will be, resulting in your being counted worthy of inclusion in God's Dominion, for the sake of which you are actually suffering, <sup>6</sup> if it is just in the sight of God (*as it assuredly is*) to repay affliction to those who occasion you affliction, <sup>7</sup> and to grant to you, who suffer under it, relief with us, when the Lord Jesus is revealed from Heaven, accompanied by His mighty angels, <sup>8</sup> with flaming fire dealing vengeance to those who are ignorant of God and refuse to give heed to the Good News of our Lord Jesus Christ. <sup>9</sup> Such will pay the penalty of eternal perdition, excluded as they will be from the presence of the Lord and His glorious Might, <sup>10</sup> when on that Day He comes to be glorified amid His Hallowed People *for what He has enabled them to be*, and to be regarded with awe amid all who have believed in Him (*including yourselves*, because our testimony which was offered to you <sup>\*</sup>proved to be trustworthy\*). <sup>11</sup> With this in view we likewise pray at all times for you, that our God may judge you worthy of the Call which you received from Him, and may by His Power consummate all the satisfaction which you are finding in goodness, and every work of yours which is inspired by faith,<sup>1</sup> <sup>12</sup> in order that the Self-revelation of our Lord Jesus may be honoured by your lives, and you honoured by union with Him, according to the gracious purpose of our God and the Lord Jesus Christ.

**2** <sup>1</sup> Now with respect to the Coming of our Lord Jesus Christ *of which I have spoken*, and our being gathered to meet Him,<sup>2</sup> we beseech you, Brothers, <sup>2</sup> not to let yourselves be swept hastily away from your good sense *by a surge of emotion*, or become excited in consequence of some inspired intimation, or oral message, or letter (such communications reaching you ostensibly through us), to the effect that the Day of the Lord is actually present. <sup>3</sup> Let no one delude you about this in any way, *because it will not dawn* unless there has first come the great Revolt from God, and there has been disclosed that Incarnation of Sin, the Man doomed to Perdition, <sup>4</sup> who sets himself against, and exalts himself over, every Being that is termed a God, or is an Object of worship; to such an extent that he attempts to enthrone himself in God's Sanctuary, giving it out that he himself is God.<sup>3</sup> <sup>5</sup> Do you not recall that I told you of this whilst I was still with you? <sup>6</sup> and you are now aware of the Agency that restrains him, with the result that he is prevented from being disclosed before his appointed time. <sup>7</sup> *The disclosure of him, indeed, will not be long delayed.* For the secret power of Lawlessness is already active, *though this furtive activity will continue* only until he who now restrains him is

<sup>1</sup> Cf. I. 1. 3.

<sup>2</sup> Cf. I. 4. 17.

<sup>3</sup> Cf. Dan. 11. 36.



removed out of the way. 8 Then, indeed, there will be disclosed the Violator of all Law, whom the Lord Jesus will destroy with the breath of His lips, and will annihilate by the manifestation of His Appearing. 9 The coming of that Incarnation of Sin is to be signified by an outburst of Satan's activity, displayed in delusive acts of Power of every kind, and Signs and Wonders, and in every sort of wicked deception for the ruin of those who are on the way to perdition, 10 because they have not welcomed, or shown love for, the Truth, which would enable them to attain Salvation. 11 And this is the reason why God sends upon them an active influence which misleads them, causing them to credit what is false, 12 in order that all who have not believed the Truth but found satisfaction in wickedness may be brought to judgment.

13 We, on our part, are in duty bound to thank God at all times for you, Brothers,<sup>1</sup> beloved as you are by the LORD, because God chose you for Salvation, as the first-fruits of His Harvest, by the hallowing influence of the Spirit and by faith in the Truth. 14 It was for this that He called you through the Good News conveyed by us—for your acquisition of the Glory bestowed by our Lord Jesus Christ. 15 Therefore, Brothers, stand firm, and hold fast the transmitted instructions which have been given to you by us either orally or through a Letter. 16 And may our Lord Jesus Christ Himself, and God our Father Who loved us, and gave us, by His Favour, unfailing consolation and good hope, 17 encourage your resolution, and strengthen it to persevere in everything good that you do or say!

**3** 1 In conclusion, pray for us, Brothers,<sup>2</sup> that the Lord's Message may speed on its way, and be rendered triumphant elsewhere, just as it has been among you; 2 and that we may be rescued from perverse and wicked men; for it is not everyone who accepts the Faith. 3 Trustworthy, however, is the Lord, Who will strengthen you and guard you from the Wicked One. 4 And our confidence in you, created by our union with the Lord, makes us believe that the injunctions which we lay down you both carry out now, and will carry out in the future. 5 May the LORD direct your minds to dwell on the love manifested by God and the steadfastness shown by the Christ. 6 Once again we, as being commissioned to represent the Lord Jesus Christ, charge you, Brothers, to keep aloof from every Brother who is irregular in his conduct,<sup>3</sup> in defiance of the transmitted instruction which you received from us. *Such a one has no excuse.* 7 For you yourselves know how you ought to imitate us,<sup>4</sup> because we, when among you, were not irregular in the discharge of our duties, 8 and did not accept maintenance from anyone without paying for it; but with toil and

<sup>1</sup> Cf. I. 1. 2.<sup>2</sup> Cf. I. 5. 25.<sup>3</sup> Cf. I. 5. 14.<sup>4</sup> Cf. I. 1. 6.

laboriousness we worked at our occupation by night and day<sup>1</sup> that we might not impose a burden upon any of you. 9 We *did this* not because we lack authority to *claim free maintenance*, but in order to make ourselves a model for you to imitate. 10 For when we were with you, we used to give you this charge, that, if anyone refuses to work, he must go hungry. 11 *The reminder is not superfluous*. For we hear that there are some among you who conduct themselves irregularly—not busy workers but busy meddlers. 12 Such persons, we, united as we are to the Lord Jesus Christ, charge and exhort to work at their own business quietly and to support themselves. 13 As for the rest of you, Brothers, do not flag in doing what is right. 14 If anyone refuses submission to our Message communicated by this Letter, take note of that man, and avoid association with him, that he may feel ashamed; 15 yet do not regard him as an enemy, but caution him, as still being a Brother. 16. And may the Lord Himself, the Source of Peace, give you peace at all times and in all circumstances. The Lord be with you all.

17 This *postscript*, conveying my kind regards, I, Paul, add in my own hand: it is the evidence of genuineness in every Letter of mine. This is my handwriting. 18 The Favour of our Lord Jesus Christ be with you all.

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## THE EPISTLE OF ST. JAMES

The *James* with whom the author of the Epistle is traditionally identified was the eldest of the brethren of the Lord (*Mk.* 6. 3), these being either the sons of Joseph by a marriage prior to that contracted with Mary, or else his children by the latter. The attitude of Jesus' brethren towards Him, as described in *Mk.* 3. 21, 31, and the incident related in *Joh.* 19. 26, 27, render the first view the more probable. The book, though in form a Letter, is in character a Homily.

The external evidence for its authenticity is not strong. It is not included in the Muratorian Catalogue; and Origen (d. 253 A.D.) is the first of Patristic writers to mention, in qualified terms, its authorship, speaking of it as "the Epistle current as that of James." It was comprised in the Syriac Versions of the N.T. writings, but not in the Old Latin; and Eusebius ranked it among the Controverted Books. The long interval between the death of James, the brother of Jesus, by violence in 62 and the earliest ascription of the Epistle to him by Origen, together with the other facts just cited, is a serious difficulty in the way of accepting that ascription as well grounded; and the name *James* (Heb. *Jacob*) was a common

<sup>1</sup> Cf. *I.* 2. 9.

one (two persons, even among the twelve Apostles, bearing it). On the other hand, there is earlier attestation than Origen's to the existence of the Epistle, if, as some scholars think, use is made of it in the *Shepherd* of Hermas (*circ.* 150 A.D.).

Features in the internal evidence, which have been held to fortify the objections just considered are (a) the meagre references to Christ's Person and work (1. 1; 2. 1-7; 5. 7-9), and especially the absence of any allusion to the Resurrection (this being the more remarkable in view of the statement in *1 Cor.* 15. 7); and (b) the good quality of the Greek, together with the inclusion, in 1. 17, of an hexameter line (this being thought to be beyond the range of St. James' literary culture). Moreover, the allusions to wealthy persons as present in Christian congregations and to the function of "healing," as discharged by Church officials, have been held to point to a date much later than St. James' lifetime. Certain parallels between *Jas.* and *Rom.* (collected in the footnotes to the Translation) leave the issue unaffected, since it is difficult to determine on which side the priority lies. If the Epistle is really the work of a later writer than St. James, various dates between 75 and 150 have been suggested for its origin.

Nevertheless, as regards the resemblances to *Rom.* there is nothing impossible in the supposition that St. James came across a copy of that Epistle, and desiring to counteract an antinomian perversion of the teaching enforced by St. Paul, wrote this Letter about 60 A.D., for *Romans* was composed about 56. And the contents of it furnish one persuasive argument for its authenticity in the occurrence of the many similarities in substance, though not in form, between the ethical admonitions in the Epistle and those of our Lord, preserved in the Sermon on the Mount: the former look like reminiscences of the latter before these had been collected and put on record, or, at least, before the writer of the Epistle had read a collection of them. The large number of these resemblances (cited in the footnotes) are best accounted for by the supposition that the author drew upon his memory of what he had heard from Jesus; and the conditions of the case are well met by assuming that the author was St. James, who, after becoming a Believer, would naturally treasure in his mind all that he could recall of the Christ's teaching. If the Letter proceeds from St. James, the small amount of Christology contained in it is, in some measure, explicable by the hypothesis that, in spite of the passages which seem to have in view certain Pauline statements, he was not really familiar with St. Paul's Epistles, for it was that Apostle who was the principal formulator of Christological doctrine. That there is no allusion to the imposition upon Gentiles of certain ceremonial restrictions out of regard for Jewish scruples (*Acts* 15. 20; 21. 25) is scarcely surprising, if the Letter was not addressed to Gentiles; and several features in it point to this. The writer was a Christian Jew (see 2. 19, 21), and his Epistle appears to be directed to Jews by race, who were resident outside Palestine, and who had become Christians, for the

opening words are best understood in a literal sense, and not interpreted figuratively, like the expression used in *1 Pet.* 1. 1. Those to whom the Letter was sent are assumed to worship in a Synagogue (2. 1)—this being here the more natural meaning of the original term, and not "meeting" (cf. the compound in *Heb.* 10. 25)—and the Hebrew phrase "LORD of Sabaoth" ("Hosts") would not be familiar, or easily intelligible, to Gentiles. It has been conjectured that the immediate destination of the Epistle was the Church at Rome; and it has been thought that the reference in 2. 2 to a wearer of a gold ring points to the writer having in mind a Roman Knight, who enjoyed the distinctive privilege of wearing such a ring.

If the book is the production of St. James and its destination was actually Rome, some date within the last decade of his life will explain certain circumstances implied in the Epistle, since this allows time for the expansion of the community, or communities, of Christians addressed by the writer, and for the development of their organisation. The interesting suggestion has been made that the Letter is a Greek version, or interpretation, of what St. James taught in Aramaic: if so, the knowledge that it was not really penned by the Apostle was calculated to delay its acceptance by the Church until a later period.

**1** <sup>1</sup> James, a bond-servant of God and of the Lord Jesus Christ, to the Twelve Tribes among the Dispersion sends his good wishes.

<sup>2</sup> Consider it an occasion for nothing but joy, my Brothers, whenever you encounter various trials,<sup>1</sup> <sup>3</sup> knowing that such testing of your faith develops steadfastness. <sup>4</sup> And let your steadfastness attain a finished result, that you may be perfect and complete, deficient in nothing. <sup>5</sup> If any of you is deficient in wisdom, he should ask for it from God,<sup>2</sup> Who gives to all men generously without demur; and it will be bestowed upon him. <sup>6</sup> But he must ask trustfully, without doubting that he will receive,<sup>3</sup> for he who doubts is like a wave of the sea, wind-driven and tossed about. <sup>7</sup> From the LORD such a person must not think that he will receive anything, <sup>8</sup> half-hearted man that he is, vacillating at every turn.

<sup>9</sup> A Brother of humble circumstances should exult at the dignity which is his *as a Believer*; <sup>10</sup> but a rich Brother should exult at the humiliation which *as a Believer* he has to suffer; because rich men must pass away like the flowers in the herbage. <sup>11</sup> For when the sun rises, accompanied by the scorching wind, and parches the herbage, its flowers drop off, and the charm of its aspect disappears. So rich men, too, in the course of their prosperous careers, must fade away. <sup>12</sup> Happy is the man who patiently endures trial,<sup>4</sup> because, when he has stood

<sup>1</sup> Cf. *Mt.* 5. 10-12.  
*Mk.* 11. 24.

<sup>2</sup> Cf. *Mt.* 7. 7 (= *Lk.* 11. 9).  
<sup>4</sup> Cf. *Mt.* 10. 22.

<sup>3</sup> Cf.

the test, he will receive the victor's wreath—true Life—which has been promised by God to those who love Him.

13 No one, when he is tempted, should plead, "It is by God that I am tempted"; for God is Himself incapable of being tempted by evil, and does not, on His part, tempt anyone else to evil. 14 Everyone is tempted by his own Desire, being attracted and lured by the bait offered to him; 15 then the Desire, *through being gratified*, conceives, and gives birth to, Sin; and Sin, when grown to maturity, becomes the parent of Death. 16 Do not be deluded, my beloved Brothers;

"Every bounteous gift and every perfect endowment"—these alone have their source from Above, descending as they do from the Maker of the Luminaries; and with Him there is no change of phase or obscurity occasioned by turning, *as there is with them*. 18 Of set purpose He gave us Spiritual Birth by a Message imparting Truth, in order that we might be a kind of spiritual First-fruits among His creatures.

19 You know this, my beloved Brothers. Accordingly everyone should be quick to hear, slow to talk, slow to anger; 20 for man's anger does not promote the righteousness desired by God. 21 Therefore, laying aside all foulness, and the lengths to which malice can proceed, welcome in meekness the Divine Message, which, *if you accept it*, roots itself in you, and which is able to save your souls. 22 Show yourselves doers of what is communicated by it and not merely hearers, duping yourselves.<sup>1</sup> 23 Because if anyone is merely a hearer of what is communicated, and not a doer, he is like a man viewing in a mirror the face with which he was born; 24 who, *just for a moment*, has caught a view of his features, and the next instant has departed, and at once his features have passed from his mind. 25 Whereas he who peers into the Perfect Law — the Law that ensures our true liberty — and continues to give attention to it, not merely listening to what it enjoins and then forgetting it, but actively carrying it out, will be happy in what he does. 26 If any one fancies that he observes the duties of religion, yet fails to curb his tongue (thereby deceiving his conscience), that man's observance of religion is unreal. 27 The observance of religion which God deems pure and stainless is this—to shew care for orphans and widows in their affliction, and to keep oneself uncontaminated by the world.<sup>2</sup>

**2** 1 My Brothers, do not try to combine the Faith in our Lord Jesus Christ, Who is the true glory of God, with acts of deference to mere rank or wealth. 2 For if there enters into your synagogue a man wearing a gold ring and dressed in fine clothes, and also a needy person shabbily clad; 3 and you pay attention to the wearer of the fine clothes, and say, "Here is

<sup>1</sup> Cf. *Mt.* 7. 21 (= *Lk.* 6. 46).

<sup>2</sup> Cf. *Mt.* 25. 34-40.

a comfortable seat for you," whilst to the needy person you say, "You must stand there," or "You can sit below my foot-stool," 4 have you not inwardly wavered from your own professed principles, and proved yourselves judges influenced by wrongful considerations? 5 Listen, my beloved Brothers: was it not God Who chose those who are esteemed needy by the world to be rich in faith and heirs of the Dominion which He promised to those who love Him?<sup>1</sup> 6 But you—you have done dishonour to the needy man. Is it not the rich who domineer over you, and are they not the men who drag you into Law Courts? 7 Is it not they who defame the noble Title pronounced over you *at Baptism*? 8 If, indeed, you carry out *towards all* the sovereign Law, as the Scripture bids, "Thou must love thy neighbour as much as thyself,"<sup>2</sup> you do well; 9 but if you pay deference to mere rank or wealth, you commit sin, and are convicted by the Law as offenders. 10 For whoever, whilst keeping the Law in general, yet makes a slip in respect of a single commandment, is guilty of breaking the Law as a whole. 11 For He Who said, "Do not be guilty of adultery," likewise said, "Do not commit murder." And if you individually are not guilty of adultery, but do commit murder, you have become a transgressor of the Law, all the same. 12 You should all speak and act as men ought to do who are to be judged under a Law that promotes true liberty. 13 For Judgment will be pitiless to him who himself shows no pity.<sup>3</sup> It is Pity only that can boast of triumph over Judgment.

14 What good is it, my Brothers, for a man to claim to have faith, if he has no corresponding deeds to show? Can such faith save him? 15 If there should be a Brother or a Sister scantily clad, and lacking the day's food, 16 and one of you should say to them, "Go, and God bless you: get yourself warmed and have a good meal," without providing for their bodily needs, what good is that? 17 So, too, faith, if it has no corresponding deeds to show, is essentially a dead thing. 18 Why, any one will say to you, "So you have faith, *you tell me*, just as I have deeds! Then give me proof of your faith apart from deeds, *if you can*; and I by my deeds will give you proof of my faith." 19 You, *for instance*, believe there is one God: in thus believing you do well, so far; though even the demons believe the same and shudder in consequence. 20 Do you want to be convinced, pretentious man, that faith apart from deeds is futile? 21 Well, take the instance of our ancestor Abraham; was it not in consequence of his deeds that he stood right with God, after he had offered up his son Isaac on the altar?<sup>4</sup> 22 You see that his faith was co-operating with his deeds, whilst by his deeds his faith was brought to perfection; 23 and there was

<sup>1</sup> Cf. *Lk.* 6. 20.<sup>2</sup> *Lev.* 19. 18<sup>3</sup> Cf. *Mt.* 5. 7; 6. 15.<sup>4</sup> *Gen.* 22.

substantiated the declaration of Scripture, "Abraham reposed faith in God, and this was counted as giving him a right standing with God,"<sup>1</sup> and he was called "The friend of God."<sup>2</sup> 24 From this you can all see that a man gains a right standing with God in consequence of the deeds he does, and not merely in consequence of the faith he professes. 25 Likewise, was it not by deeds that Rahab the harlot gained a right standing with God? was it not because she had harboured the spies *when they came to Jericho*, and got them away again by a different route?<sup>3</sup> 26 *Deeds, then, are essential to a living faith.* For just as the body, apart from spirit is a dead thing, so faith, too, apart from deeds, is a dead thing.

**3** 1 See that few of you become teachers, my Brothers, knowing, as you do, that we teachers shall be judged by a stricter standard than other people. 2 For we all make many slips; and anyone who in speech escapes slips is a finished character, able to curb his whole body *as well as his tongue*. 3 If we put the horses' bits into their mouths to make them obey us, it is the movements of their whole bodies also that we sway. 4 Think of the sea-going vessels, too: big though they are, and driven by violent winds, yet they are turned by a very small rudder in the direction that the aim of the steersman determines. 5 So, too, the tongue, though an insignificant organ, can boast of great achievements. Think! How small a fire can set in a blaze the greatest of forests! 6 The tongue, too, is a fire. The tongue among our members proves itself a means of putting a fair complexion on wickedness; it is an agency that contaminates the whole *social Body*, and it sets alight the circling round of human existence, being itself set alight by Hell. 7 For whereas every species, alike of beasts and birds and reptiles and sea-creatures, is tameable and has been tamed by human kind, 8 the tongue no human being can tame; it is a restless plague; it is full of deadly venom. 9 With it we bless the LORD and Father, and with it we curse men who have been made in the likeness of God! 10 From the same lips there issue blessing and cursing! This should not be, my Brothers. 11 Can a spring from the same outlet gush with both fresh and brackish water? 12 Can a fig tree, my Brothers, produce olives, or a vine figs?<sup>4</sup> Assuredly not: neither can salt water produce fresh. 13 Who among you claims to be wise and well-informed? To prove himself such, he should be able to point, with the modesty of true wisdom, to his deeds, the outcome of right conduct. 14 But if you harbour in your hearts bitter jealousy and selfishness, do not boast *as though you were wiser than others*, or make false assertions contrary to the truth. 15 This is not the kind of

<sup>1</sup> Gen. 15. 6.

<sup>3</sup> Josh. 2.

<sup>2</sup> II Ch. 20. 7; Is. 41. 8; verbally divergent.

<sup>4</sup> Cf. Lk. 6. 44.

wisdom which descends from Above, but is that which belongs to the earth, originating in man's animal nature and resembling that of demons; 16 for where there are jealousy and selfishness, there is moral disorder and every base action. 17 But the wisdom from Above is first, pure, next, peaceable, considerate, conciliatory, abounding in pity and a harvest of kindly acts, unfaltering in purpose, free from pretence. 18 And a harvest of righteousness is sown in peacefulness for the peace-makers to reap.<sup>1</sup>

**4** 1 Whence originate wars and fightings among you? Do they not derive their origin from this source—from your cravings for various pleasures, which, having their seat in your members, wage a campaign *against all rivals*? 2 You desire something and fail to get it, so you commit murder. And you are envious, but are unable to obtain what you want; so you fight and war. You fail to get what you want because you do not make request of God. 3 Or you do ask of Him, but fail to receive, because you make request with a wrong aim, that you may spend what you seek upon your pleasures. 4 You wantons! Do you not know that friendliness with the world means hostility to God?<sup>2</sup> Whosoever, then, wishes to be friendly with the world proves himself hostile to God. 5 Or do you think that the Scripture is devoid of meaning when it declares, "He yearneth jealously for the possession of the Spirit which He hath planted in us, *begrudging it to any other*"?<sup>3</sup> 6 And He gives greater favour *in proportion as He finds greater humility*. Therefore it is declared, "God resisteth the proud; but on the humble He bestoweth favour."<sup>4</sup> 7 Submit, then, to God: withstand the Devil, and he will fly from you. 8 Draw near to God, and He will draw near to you. Cleanse your hands, you sinners; and purify your motives, you half-hearted men. 9 Feel unhappy *over your sins*, and mourn and weep. Let your laughter be converted into mourning, and your mirth into dejection. Humble yourselves before God and He will exalt you.<sup>5</sup> 11 Do not, Brothers, speak disparagingly of one another. He that speaks disparagingly of a Brother, or passes judgment upon his Brother, speaks disparagingly of Law and passes judgment upon Law—the royal Law of Love; and if you pass judgment upon Law, you are not a doer of what Law enjoins, but a judge of it. 12 One, and One alone, is Lawgiver and Judge—He Who is able to save and to destroy. But you—who are you, who pass judgment upon your neighbour?

13 Come now, you who say, "To-day or to-morrow we will journey to this or that town, and spend a year there, and trade

<sup>1</sup> Cf. Mt. 5. 9.  
is uncertain  
14. 11).

<sup>2</sup> Cf. Mt. 6. 24  
<sup>4</sup> Prov. 3. 34.

<sup>3</sup> The source of the passage  
<sup>5</sup> Cf. Mt. 23. 12 (= Lk.



and make money," 14 *though you are mortal men*, who do not know what the morrow will bring. For what is the nature of your life? You are but a vapour, which appears for a while and then disappears. 15 *You talk like this*, instead of saying, "If the LORD wills, we shall live and do this or that." 16. As it is, your arrogant pretensions cause you to be boastful: all such boastfulness is wicked. 17 Therefore for one who knows how to do what is right and fails to do it, his failure is a sin.<sup>1</sup>

5 1 Come now, you rich, weep and howl at your approaching miseries;<sup>2</sup> 2 your wealth has decayed; your garments, *which you have hoarded*, are moth-eaten; 3 your gold and silver have grown rusted; and the rust of them will be evidence against you of *selfish greed*, and it will consume your flesh: to all intents and purposes it is Fire that you have treasured up for yourselves in these Last days. 4 Listen! the pay of your labourers who have reaped your lands—pay which has been wrongfully withheld by you—is calling out *in protest to God*; and the outcries of your reapers have penetrated into the ears of the LORD of Sabaoth [*"Hosts"*]. 5 You have fared luxuriously on earth and lived profligately; you have pampered your appetites in a day of *approaching* slaughter. 6 You have condemned, you have murdered, the righteous; he offers to you no resistance.

7 Be patient, then, Brothers, until the Coming of the Lord. Think! The husbandman has to wait for the precious harvest of the soil, and to be patient over it, until it receives the autumn and the spring rains. 8 So you, too, must be patient, and brace your courage, because the Coming of the Lord has drawn nearer. 9 Do not complain of one another, Brothers, lest you incur judgment. Mark! the Judge is already standing before the doors.<sup>3</sup> 10 Take, Brothers, as an example of ill-treatment, coupled with steadfastness under it, the Prophets, who spoke as the LORD's representatives. 11 We pronounce happy (do we not?) those who endured. You have heard of Job's steadfastness, and have seen the termination which the LORD put to his troubles, because very tender-hearted and compassionate is the Lord. 12 But before all else, my Brothers, do not swear an oath, either by Heaven, or by the earth, and do not use any other oath; but when you mean "Yes," your speech should be simply "Yes," and when you mean "No," your speech should be simply "No," lest you incur judgment.<sup>4</sup> 13 If any among you is in trouble, he should offer a prayer; if any is in cheerful mood, he should sing a melody. 14 If any among you is infirm, he should summon the Presbyters of the Church, and they should pray over him, anointing him with oil and making use

<sup>1</sup> Cf. *Lk.* 12. 47.  
*Mt.* 5. 34-37.

<sup>2</sup> Cf. *1k.* 6. 24.

<sup>3</sup> Cf. *Mt.* 7. 1.

<sup>4</sup> Cf.

of the Name of the Lord;<sup>1</sup> 15 and the prayer offered in faith will restore the sufferer to health, and the Lord will raise him *from his sick-bed*; and if he has committed sins, they will be forgiven him. 16 Confess, then, your sins one to another and pray for one another, that you may be healed. A righteous man's supplication has much power with God, if it be earnestly offered. 17 Elijah, a man of passions similar to ours, prayed fervently that there might be no rain; and there fell on the earth no rain for two years and a half. 18 And he prayed again, and the sky shed rain, and the soil yielded its harvest.<sup>2</sup> 19 My Brothers, if any among you should be led astray from the Truth, and someone should bring him back again, 20 be sure that he who brings back a sinner from his erring course will save that man's soul from death, and veil *from God's sight* a multitude of sins.

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## THE EPISTLE OF ST. PAUL TO THE GALATIANS

The Pauline authorship of the Epistle to the *Galatians* is not generally questioned, for though its external attestation is not so strong as that of some others of the Pauline Letters, it was included by Marcion in his Canon, and appears to have been read by Polycarp; whilst its internal character seems to put its authenticity beyond doubt. But there is much dispute concerning the people to whom it was sent, and still more about the date of it, and the place whence it was despatched.

The name "Galatians" is ambiguous. It can designate, both ethnically and politically, the people of a district constituting the northern half of the Roman Province of Galatia, which (since about 230 B.C.) had been occupied by a body of Celtic immigrants. These were descendants of one of three hordes who, in the fourth and third centuries B.C., left their native Gaul, and invaded southern Europe. The earliest penetrated into Italy, routed the Romans at the Allia in 390, and burnt Rome. The second advanced into Greece and attacked Delphi. The third, moving to the S.E. of Europe, crossed the Hellespont, and established themselves in the western parts of Asia Minor about 275 B.C. Some forty years later, however, they were driven by king Attalus I of Pergamum into the interior of the peninsula, where, dispossessing the previous Phrygian

<sup>1</sup> Cf. *Mk.* 6. 13.  
18. 1.

<sup>2</sup> *I Kgs.* ch. 17. 18. With 5. 17 contrast *I Kgs.*

inhabitants, they formed the kingdom of the Galatæ, which retained its independence until 25 B.C., when it was absorbed by the Roman Empire. But these Celts were not the only people who could be called *Galatians*. The term was also applicable politically to the southern half of the Roman Province, of which the population was partly Phrygian and partly Lycaonian, and of which the principal towns were Pisidian Antioch, Iconium, Lystra, and Derbe. No decisive conclusion concerning the sense which it bears in this Epistle can be drawn from St. Paul's usage, for though he commonly employed regional terms in the political sense (such as Achaia, Asia, Macedonia, these designating Roman Provinces), he sometimes made use of local terms which did not denote "provinces" (e.g. Dalmatia). But the Apostle certainly engaged in an evangelistic mission in *Southern Galatia*, as appears from the account of his journeys in *Acts*; for Iconium, Lystra, and Derbe are definitely mentioned as having been twice visited by him (14. 1-20; 16. 1-4); whereas there is no unambiguous record of his having gone to any locality in *Northern Galatia* (such as Pessinus, Ancyra or Tavium). Since, however, he is described as having, in company with Silas, passed through Derbe and Lystra on his Second Missionary Journey, and then through "the Phrygian and Galatic district" (*Acts* 16. 6), it has been inferred by many scholars that this district was distinct from the southern part of the province, and so must designate Northern Galatia (as having been in historical succession both Phrygian and Galatian). And it has been pointed out that, since there is no mention in *Acts* of the establishment of the Churches in Syria and Cilicia mentioned in *Acts* 15. 41, not much weight need be attached to its silence about the founding of Churches in the northern districts of the Galatian province. Nevertheless, the phrase in *Acts* 16. 6 (quoted above) can equally well describe the *western* part of *South Galatia*, which was Phrygian ethnically and Galatic politically, in contrast to the *Eastern*, which was Lycaonian ethnically and Galatic politically. It may reasonably be assumed that when the two missionaries felt themselves inhibited from evangelizing the Province of Asia, they were on the point of crossing into it from near Iconium, and when they abandoned their design, they kept within the Province of Galatia for a little while longer, directing their course towards Pisidian Antioch. And that the Epistle was really addressed to Gentile converts in *South Galatia* is further rendered probable by the allusion in it to Barnabas (2. 13), who accompanied St. Paul on his First Missionary Journey, through Iconium, Lystra and Derbe (*Acts* 13. 50, 51), but not on his Second (*Acts* 15. 39, 40), in the course of which the visit to North Galatia is supposed to have occurred. In these circumstances reference to Barnabas in a Letter to *Northern Galatia* is not so readily intelligible (though here, too, it may be argued that Barnabas is mentioned in a Letter sent to Corinth (*1 Cor.* 9. 6), a city which there is no evidence that he had ever visited). Moreover, the two Galatian representatives named in *1 Cor.* 16. 3 both belonged to

Southern Galatia (*Acts* 20. 4). The balance of probability thus seems in favour of the view that the destination of the Epistle was South Galatia.

As regards the time and place of its origin, it appears likely that two journeys to Galatia (4. 13) had taken place prior to its composition. If so, the dates fell probably within the years 47-48 and 49-52 respectively. As the Apostle travelled through Macedonia to Greece, after visiting the Galatians for the second time, the Letter could have been written from some town in Europe (e.g. Corinth), but since he sends no "kind remembrances" from any travelling companions (such as those mentioned in *Acts* 15. 40; 16. 1-3), it is a more plausible inference that it was written after his return to Asia in 52, perhaps from Syrian Antioch. Inasmuch as there is no allusion to the Council of Jerusalem (*Acts* 15. 1-29), which dealt with the subject that occupies the writer's thoughts, and which, according to the chronology of *Acts*, was held after St. Paul's return from his First Missionary Journey,<sup>1</sup> it has been concluded by several scholars that the Letter was despatched from Antioch in 48 (*Acts* 14. 26, 27), or in the course of the journey thence to Jerusalem (*Acts* 15. 2, 3); and so is the earliest of all the Pauline Epistles. But there is so much difficulty in harmonizing St. Luke's account of the Council in *Acts* with St. Paul's own statement in *Gal.* that it is not improbable that St. Luke has ante-dated the Council. The assignment of the Epistle to 52, shortly after the *Second* Journey, rather than to 48, shortly after the *First* Journey, explains best the charge against the Apostle that he advocated circumcision (5. 11), for it was on the *Second* Journey that he circumcised Timothy (*Acts* 16. 3). Another view of the date is that *Gal.* was not composed until the Apostle had started on his *Third* Missionary Journey (52-56), this conclusion resting upon the similarity between it and *Romans*<sup>2</sup> (written about the beginning of 56 (p. 126)). If the Galatian Christians to whom the Letter was sent lived in Northern Galatia, a date during, or after, the *Third* Journey becomes necessary; two visits to the N. part of the province are then assumed to be implied in *Acts* 16. 6 and 18. 23. If 55 or 56 was really the year when the Letter was written, the place of origin may have been Ephesus, where the author arrived after leaving Galatia for the second time (*Acts* 19. 1), or possibly some town in Greece, such as Corinth (*Acts* 20. 2; cf. *Rom.* 16. 1).

**1** I I, Paul, an Apostle (deriving my commission not from any human authority, or through any human agent, but through Jesus Christ and God the Father, Who raised Him to Life from among dead men) 2 and all the Brothers who are together with

<sup>1</sup> In this case the word in *Gal.* 4. 13, which can be rendered by *the first* (or *the former*) *time*, must be translated *formerly*, as in *Joh.* 6. 62.

<sup>2</sup> Cf. *Gal.* 4. 6, 7 with *Rom.* 8. 14-17; *Gal.* 3. 6-9 with *Rom.* 4. 9-13.

me, to the Churches of Galatia : 3 Favour be yours and Peace from God our Father, and the Lord Jesus Christ, 4 Who for our sins surrendered Himself to death, in order that He might deliver us from the present wicked Age, in accordance with the will of our God and Father, 5 to Whom be Glory for ever and ever. Amen.

6 I am surprised that from Him Who Called you, through the Favour bestowed in Christ, you are so quickly moving away, in order to listen to " Good News " which diverges from any that I have communicated to you, and is not another version of the same. 7 This conduct implies nothing else but that those who are disturbing your minds and wish to distort the Good News of the Christ are, *in your opinion*, persons of importance, and *must be listened to*! 8 *Not for a moment*! Even if we ourselves, or an angel from Heaven, should impart to you " Good News " contradicting the Good News which we previously imparted, let God's Curse be upon him! 9 As we have said before, so I say again now :—if any one communicates to you " Good News " contradicting that which you have received, let God's Curse be upon him! 10 *To say that I endeavour to conciliate people by compromise is false. By what I have just said is it men's approval that I am trying to win, or is it God's? or am I seeking to satisfy men? Why, if it were men that I am still trying to satisfy, I should be no bond-servant of Christ.* 11 For I want you to understand, Brothers, that the Good News which was communicated by me does not rest on human authority, 12 for I neither received it from men (*any more than other Apostles*), nor was I taught it *by a human instructor*, but I had it through a revelation of Jesus Christ. 13 For you have heard of my proceedings some time ago, when I was an adherent of Judaism—how I kept persecuting the Church of God and making havoc of it with the utmost rigour; 14 and how in my adhesion to Judaism I was in advance of many of my contemporaries among my own race, far outstripping them from the start in zeal for our ancestral traditions. 15 But when He, Who from my very birth set me apart and Called me through His Favour, was pleased 16 to reveal His Son within my heart that I might impart the Good News about Him among the Gentiles, then at once, instead of conferring with any human being, 17 or going up to Jerusalem to visit those who had been Apostles previous to myself, I went away into Arabia *for retirement and meditation*, and from thence I returned again to Damascus. 18 Next, two years afterwards, I went up to Jerusalem to interview Kephas; and I stayed with him a fortnight; 19 but I saw no other of the Apostles besides, except James the brother of the Lord. (20 In what I am writing to you, mark! it is before God that I tell you that I am not lying). 21 Next, I went to the regions of Syria and Cilicia. 22 But my features remained unknown to the Churches in Judæa which are united to Christ;

23 only they were continually being told "that he who formerly persecuted us now communicates as Good News the Faith in Christ of which he formerly used to make havoc"; 24 and they found, in what I had become, and in what I was doing, an occasion for glorifying God.

**2** 1 Next, after an interval of thirteen years *from the time when I became a Believer*, I again went up to Jerusalem with Barnabas, taking along with me Titus also (2 it was in obedience to a Revelation that I went); and to those who were there I submitted the Good News which I am accustomed to proclaim among the Gentiles (though it was only privately to the persons of reputation that I submitted it), for fear lest my efforts should prove to be in the future, or had been in the past, futile. 3 But even Titus, who was along with me at the time, in spite of his being a Greek, *and consequently uncircumcised*, was not compelled to be circumcised. 4 *There was a risk that he might be*, for the satisfaction of the false Brothers who had covertly got admission into the Church—men who had slipped in to spy out our liberty which we possess through our union with Christ Jesus, in order that they might enslave us again *to the Jewish Law*. 5 But to them we did not give way, by such surrender as they demanded, even for a single minute, in order that the essence of the Good News might, so far as you were concerned, continue unimpaired. 6 And from those who have a reputation of being men of importance—it is of no moment to me what standing they once enjoyed; God does not show regard for rank or dignity—to me, I say, those who enjoy a high reputation made no addition to what I had previously taught; 7 on the contrary, since they saw that I was entrusted by God with the Good News for communication to the Uncircumcised, just as Peter was entrusted with the Good News for communication to the Circumcised (8 for He Who had empowered Peter to discharge an Apostleship to the Circumcised had empowered me also to discharge an Apostleship to the Gentiles); 9 and since they recognized the Favour that had been bestowed upon me, James and Kephas and John, who have the reputation of being buttresses of the Church, gave to me and to Barnabas pledges of fellowship, with the understanding that we, on our part, should go to the Gentiles, and they, on their part, to the Circumcised, 10 only stipulating that we should keep in mind the wants of the needy amongst the latter—the very duty which I, *without any pressure*, was anxious to fulfil. 11 But when Kephas came to Antioch, I had to oppose him to his face, because he was deserving of censure. 12 For before certain persons came thither from James, he used to take meals in company with Gentile Believers; but when these persons came, he began to withdraw and to keep aloof, fearing the strictures of the converts from among the Circumcised. 13 The rest of the Jewish

members of the Church there also dissembled their real convictions, as he did; so that even Barnabas was led away by their double-dealing. 14 So when I observed that they were not walking in line with the Truth conveyed by the Good News, I said to Kephas in front of them all, "If you, though a Jew by origin, have been living as Gentiles live, and not as Jews live, how comes it that you are putting pressure upon the Gentile Believers to live as Jews?" 15 We, though being by birth Jews and not "sinful" Gentiles (*to use the Judaizers' own term*), 16 yet, because we know that no one ever stands right with God by doing works prescribed by Law, but only through faith in Christ Jesus,—we, too, I say, have, like the Gentiles, reposed faith in Christ Jesus, in order that we may stand right with God in consequence of faith in Christ, and not in consequence of doing works prescribed by Law, because by doing works prescribed by Law no human being will stand right with God. 17 But if we, by seeking to stand right with God solely through union with Christ, are, *as your present attitude implies*, discovered to be "sinful" *like the Gentiles*, must we conclude that Christ is a promoter of sin? Assuredly not. 18 For only if I readmit the authority of the ordinances which I previously treated as null and void, do I present myself in the light of a transgressor. 19 As it is, in my own case it was through experience of the Law, *and my inability to satisfy its requirements*, that I became dead to the claims of the Law, in order that I might become alive to the claims of God. 20 I have been crucified with Christ; and it is no longer I that am alive, but Christ Who lives in me; and the Life which I now lead in this physical body, I lead through the faith which I have in the Son of God, Who loved me and gave Himself up to death for me. 21 I refuse to nullify the Favour bestowed by God, *as I should do by hoping to stand right with Him through carrying out what is prescribed in the Law*; for if a right relation to God were obtainable through Law, then Christ's death was superfluous.

**3** 1 O senseless Galatians, by whom have you been bewitched —you, before whose eyes "Jesus Christ Crucified" has been vividly depicted? 2 This one fact I want to ascertain from you: Was it in consequence of doing the works prescribed by Law, or of listening to, and placing faith in, *God's Message*, that you received the Spirit? 3 Are you so senseless *as to retrace your course*? Having begun with what is spiritual, are you now ending up with what is physical? 4 Are all these experiences of yours to go for nothing (if they are really to go for nothing)? 5 Does He who supplies the Spirit to you so richly, and performs among you exceptional acts of Power, do so in consequence of your carrying out works prescribed by Law, or in consequence of your listening to, and placing faith in, *God's Message*? 6 *Is it not true of you*, as it was true of Abraham,

"He reposed faith in God, and this was counted as giving him a right standing with God?"<sup>1</sup>

7 Be sure, then, that those who depend on faith are the true descendants of Abraham. 8 And the Scripture, foreseeing that God regards the Gentiles as standing right with Him in consequence of their faith, imparted beforehand the Good News to Abraham in these terms, "All nations shall be blessed in Thee."<sup>2</sup> 9 So it is all those who depend on faith that are blessed along with Abraham, the possessor of faith. 10 For all who depend on doing works prescribed by Law are exposed to a curse, *if they fail to fulfil the whole Law*, for it is written, "Cursed is everyone who fails to abide by, and carry out, all that is written in the Book of the Law."<sup>3</sup> 11 And that no one stands right with God through obedience to Law is evident from this, that "the righteous in consequence of having faith shall live";<sup>4</sup> 12 whereas the Law does not proceed on the principle of faith, but on the principle that "He who has carried out the works prescribed shall live in consequence."<sup>5</sup> 13 Christ, at His own cost, delivered us from the curse of the Law, having for our sake submitted to its curse (because it is written, "Cursed is everyone who hangs upon a gibbet")<sup>6</sup> 14 in order that upon the Gentiles there might come in Jesus Christ the blessing pronounced upon Abraham, and that we *all*, through our faith, might receive the promised Spirit.

15 Brothers, I will illustrate my meaning by human practice. A deed of gift, though it is only a man's, when once it has been executed, no one nullifies or supplements. 16 Now it was to Abraham and to his "Posterity" that God's Promises, *equivalent to a deed of gift*, were made. God does not use the plural "posterities," implying a number of persons, but the singular, "posterity"—"to Thy Posterity"; and this means Christ. 17 Now my contention is this, that an engagement, by which God had previously bound Himself *to bestow something unconditionally*, the Law, that came into existence four hundred and thirty years later, cannot invalidate, so as to render the Promise void. 18 For if the acquisition of an inheritance depends upon the fulfilment of Legal obligations, it no longer depends upon an unconditional Promise; but on Abraham God graciously bestowed it by a Promise. 19 What, then (*I shall be asked*), was the purpose of the Law? It was added later to provoke offences, until the Posterity, for Whom the Promises were meant, should come; and it was delivered through the agency of angels, by the instrumentality of an intermediary. 20 Now an intermediary is a go-between where there is more than one party, whereas *there is no place for such in an engagement made by one party only*,

<sup>1</sup> Gen. 15. 6.      <sup>2</sup> Gen. 12. 3; verbally divergent.

26; verbally divergent.

<sup>4</sup> Hab. 2. 4.

<sup>3</sup> Deut. 27.

<sup>5</sup> Lev. 18. 5;

verbally divergent.

<sup>6</sup> Dt. 21. 23; verbally divergent.



and God, *Who gave a Promise to Abraham*, is only One. 21 Does it follow, then, from this, that the Law is in conflict with God's Promise? Assuredly not. *The two were designed for different ends.* For if there had been given to men a Law capable of imparting Spiritual Life, a right standing with God would have been really attained through obedience to Law. 22 But the Scripture represents the whole world as included under *the condemnation deserved by sin*,<sup>1</sup> in order that what was promised might be given, in consequence of Faith in Jesus Christ, to those who have faith.

23 But before there came Faith in Christ, we Jews were kept in ward under Law (*confined within the restrictions that are imposed by a legal code*), pending the time when Faith in Christ was to be revealed. 24 So the Law took charge of us for Christ (*like an attendant-slave who takes charge of his master's son, to conduct the boy to school*), that we might eventually stand right with God in consequence of having faith. 25 But now that Faith in Christ has come, we are no longer in the charge of such an attendant. 26 *And this is true of all of you*, for you are all, through your faith, sons of God in union with Christ Jesus. 27 For all of you who were baptized into union with Christ, have become endued with Christ's Spirit. There subsists now no distinction between Jew and Greek, between bondman and freeman, between male and female. For you are all One in union with Christ Jesus. 29 And if you are Christ's, then you are Abraham's Posterity, heirs, in virtue of God's Promise to him, of *what was thereby assured*.

4 1 Now, what I maintain is that the heir, so long as he is a child, has no more independence than a bond-servant, though he is the *eventual* owner of all the property, 2 but is under guardians and trustees until the date of his coming of age, previously fixed by his father, is reached. 3 So we, too, when we were children, so to speak, were in bondage to *the celestial Spirits ruling the heavenly bodies in the material world, that regulate the seasons prescribed in the Law for religious observance*; 4 but when the appointed interval had fully expired, God sent on a mission His Son, born of a woman, born subject to Law, 5 in order that the Son, at His own cost, might liberate those who were subject to Law, with a view to our receiving the standing of adopted sons. 6 And as proof that you are sons, God has sent forth into our hearts the Spirit of His Son, that cries to God "Abba" ("Father"). 7 So you are each no longer a bond-servant but a son; and if a son, then an heir also, through God's adoption of you.

8 At that time, however, when you were ignorant of God, you were in slavery to "gods" that by nature are not gods at

<sup>1</sup> Ps. 142. 2, Sept. (= 143. 2, Heb.).

all; 9 but now, since you have come to know God, or rather have become objects of God's knowledge *and consequently of His care*, how is it that you are reverting to the feeble and poverty-stricken *Spirits*, ruling the heavenly bodies, to whom you desire, (*it would seem*) once again to be in slavery. 10 You keep with strictness daily and monthly and seasonal and yearly festivals. 11 I begin to fear that the toil I have spent upon you has been thrown away.

12 Take up my position, I entreat you; because I once occupied yours, Brothers. *I have nothing to complain of on your part*. You have done me no wrong; *on the contrary, you have shown me much kindness*. 13 You know that it was owing to a physical malady that, on the former of my two visits to you, I imparted to you the Good News; 14 and though my physical condition was a trial to you, it did not evoke your contempt or disgust: instead, I was received by you as an angel of God, or as Christ Jesus might have been. 15 What, then, has become of your self-congratulations *on having had such Good News imparted through me*? For I bear you witness that, had it been possible *and necessary*, you would have gouged out your eyes and given them to me. 16 So I have become your enemy through being candid with you, have I? 17 *These false teachers* make much of you, not from honourable motives, but from a wish to exclude you *from the privileges granted by Christ*, in order that you may make much of them, *as though they alone could admit you to such privileges*. 18 It is creditable, I know, for you to be made much of, if on honourable conditions, at all times, and not merely by me when I am present with you, 19 my dear children, with whom, *as with unborn babes*, I am once more in travail, until there has been formed in you a likeness to Christ. 20 I have been wishing I were with you now, and might adopt a different tone, because I am bewildered about you.

21 Tell me, you who want to be under Law, do you not listen to what the Law says? 22 For it is recorded in it that Abraham had two sons, one by the serving-maid, and one by the free-woman.<sup>1</sup> 23 But whereas the son by the serving-maid was born in the ordinary course of nature, the son by the free-woman was born in consequence of God's Promise. 24 This narrative may be understood allegorically. For these women represent two covenants. One covenant, originating at Mount Sinai, bears offspring for bondage; and the woman representing it is Hagar. 25 For Sinai is a mountain in Arabia, *where the Hagrites dwell*; and corresponds to the Jerusalem that exists at the present day; for the latter, with her children, is in *spiritual* bondage. 26 But the Jerusalem that is Above is *spiritually* free, and it is of us that she is Mother. 27 For it is written:—

<sup>1</sup> Gen. 16. 4; 21. 2.

“ Be cheerful-hearted, thou barren, that bearest not;  
Break forth into joyful shouting, thou that travailest not;  
Because more numerous are the children of the solitary woman  
than those of her that hath a husband.”<sup>1</sup>

28 Now you, Brothers, are, like Isaac, children owing existence to God's Promise. 29 But as in that earlier time he who was born in the ordinary course of nature persecuted him who was born through the power of the Divine Spirit, so it is now. 30 But what does the Scripture say? “ Expel the serving-maid and her son, for the son of the serving-maid shall not share the inheritance with the son of the free-woman.”<sup>2</sup> 31 Wherefore, Brothers, we are children of no serving-maid but of the free-woman.

**5** 1 It was for the enjoyment of freedom that Christ liberated us. Stand firm, then, and do not again be held fast by a yoke of bondage

2 See, it is I, Paul, who tell you that, if you allow yourselves to be circumcised, Christ will be of no benefit to you. 3 I once more solemnly assure every man who allows himself to be circumcised that he incurs the obligation of carrying out the whole Law. 4 You, who seek to stand right with God by observance of Law, have become sundered from Christ: you have excluded yourselves from the Divine Favour. 5 *But that is not the case with us.* For it is through the influence of the Spirit, as the consequence of faith, that we look to stand right with God. 6 For where there is union with Christ, neither circumcision nor uncircumcision is of any moment, but only faith working through love. 7 You were running the spiritual race gallantly: who blocked your way, preventing you from being faithful to facts? 8 The persuasive reasoning *which has induced you to yield compliance to these false teachers* does not originate from Him Who Calls you. 9 *The influence of these men is like yeast,* and “ A little yeast causes a whole batch of dough to ferment.” 10 Yet for my part, I feel confidence in the Lord as regards you, that you will continue to retain the same attitude which you adopted before: he who is disquieting you, whoever he may be, will have to sustain the doom which he has incurred.

11 *I am inconsistent, you say, and had Timothy circumcised.* Well, Brothers, if (as you imply) I myself still proclaim the necessity of circumcision, why am I still a victim of persecution by the Jews? 12 Apparently the obstacle to our harmony occasioned by my previous insistence on the Cross as *the only means of Salvation* is removed! I wish that those who are unsettling you would proceed from *circumcision* to self-mutilation!

13 As for you, Brothers, it was for the enjoyment of freedom that you were Called by God; only do not turn your freedom

<sup>1</sup> 1s. 54. 1. <sup>2</sup> Gen. 21. 10; adapted.

into an opening for the indulgence of your fleshly nature, but in love serve one another. *By such mutual service you can reconcile Freedom and the Law.* 14 For the entire Law is completely summarized in a single sentence. "Thou must love thy neighbour as much as thyself." 15 But if, instead, you are biting and devouring one another, take care that you are not annihilated by one another. 16 So I say, Let your conduct be controlled by the Spirit, and then you will not gratify the cravings of your fleshly nature. 17 For the flesh has cravings opposed to the yearnings of the Spirit, and the Spirit has yearnings opposed to the cravings of the flesh; for these are antagonistic one to the other, so that *you are in a condition of inward anarchy*, and what you wish to do you cannot carry out. 18 But, if you are swayed by the Spirit, you are not under Law. 19 Now the deeds of the fleshly nature are obvious, such as sexual immorality, uncleanness, debauchery, 20 idolatry, sorcery, feuds, strife, jealousy, bursts of rage, rivalries, dissensions, factions, 21 envious feelings, bouts of drunkenness, carousals, and the like; concerning which I warn you in advance, as I have done before, that those who are guilty of such conduct will not inherit the Dominion of God. 22 But the outcome of the Spirit's influence is love, joy, peace, forbearance, kindness, benevolence, faithfulness, 23 meekness, self-mastery; against these qualities Law has nothing to say. 24 And those who belong to the Christ, even Jesus, have crucified their fleshly nature, together with its passions and cravings. 25 If it is to the Spirit that we owe our Life, let us by spiritual ideals direct our course. 26 Let us not be vain-glorious, provoking one another, envying one another.

**6** 1 Brothers, if a man should actually be surprised in some misconduct, you who are spiritually-minded should put such a one right in a meek spirit, each of you keeping in view your own liability to be tempted. 2 Bear the burdens of one another, and so satisfy fully the law of the Christ. 3 *Keep in view, I repeat, your own frailty.* For if anyone fancies himself to be Somebody, *free from any frailty*, when he is really a nobody, he deludes himself. 4 Let each examine what he has accomplished, and then he will discover what reason he has for self-complacency, by a comparison of himself with his own past self, and not with someone else. 5 For each man will have to carry his own load of responsibility.

6 He who is being regularly instructed in God's Message must give to his instructor a share of all material comforts. 7 Do not be deluded; God is not to be rendered ridiculous by men's evasion of His Laws. For whatsoever a man sows he will also reap, 8 because he who sows in the field of his fleshly nature will, from his fleshly nature, reap only corruption; whilst he

<sup>1</sup> Lev. 19. 18.

who sows in the field of his spiritual nature will, from his spiritual nature, reap Eternal Life. 9 Do not let us flag in doing what is right; for at the appropriate Season we shall reap a Harvest if we do not faint. 10 Let us, then, according as we have opportunity, do good to all, especially to members of the Household of the Faith.

11 See what large letters I use when I write to you with my own hand! 12 All who wish to produce a good impression by the observance of a physical rite, try to force you to undergo circumcision, their real motive being the fear lest they themselves should be persecuted for the Cross of the Christ. 13 For even those who undergo circumcision do not themselves observe Law scrupulously; but they wish you to undergo circumcision merely in order that they may boast of your submission to the same physical rite as themselves. 14 But be it far from me to boast of anything except the Cross of our Lord Jesus Christ, through Whom the world is for me crucified and dead, and I for the world. 14 For neither circumcision nor uncircumcision is of any importance, but only a newly-created nature. 16 And may Peace and Mercy rest on all who regulate their course in life by this standard, even on those who are the true Israel of God.

17 For the future let no one worry me *about my claim to be Christ's*, for I, on my part, carry on my very body the brandings which mark me as owned by Jesus.

18 The Favour of our Lord Jesus Christ, Brothers, be with your spirit. Amen.

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## A FRAGMENT OF THE FIRST EPISTLE OF ST. PAUL TO THE CORINTHIANS

(= II COR. 6. 14—7. 1.)

Before the Epistle now called *I Corinthians* was written, it is clear from an allusion in that Epistle (5. 9) that an earlier Letter had been sent by St. Paul to Corinth. With this agrees the fact that in *II Cor.* 10. 9-11 reference is made to at least *two* letters which had been transmitted from the Apostle to the Corinthian Church prior to the composition of *II Cor.* 10. Of these two letters one is our *I Cor.*, but the other, which had preceded it, has been lost, though probably not in its entirety. For there are reasons for suspecting that a fragment of this lost Epistle has become incorporated in *II Cor.*, since the short passage 6. 14—7. 1 is alien to its context on either side. The previous verses, 6. 11-13, convey an appeal for a renewal of confidence and affection between the writer and the Corinthians; and the appeal is continued in the succeeding

verse, 7. 2; whereas what the six intervening verses, 6. 14—7. 1, contain is a sharp admonition against any intimacy between Christians and heathens. The difference in subject-matter and tone presented by these verses and those that precede and follow suggests forcibly that they do not belong to the same letter; and since the letter written prior to *I Cor.* directed that members of the Corinthian Church were to have no relations with any persons leading immoral lives (*I Cor.* 5. 9), the tenor of the verses here discussed (insisting upon the risk of moral pollution attending association with heathens) is sufficiently in keeping with what the lost letter is described as containing to render it probable that they originally belonged to it. The internal evidence pointing to this conclusion is, indeed, unsupported by any external evidence severing these verses from the rest of *II Cor.*; nor is it easy to see how such a fragment came to be inserted where it occurs. Nevertheless, the abruptness of the passage in its present context, and the smoothness of the connection between *II Cor.* 6. 13 and 7. 2, when it is removed from between these verses, favour the supposition that it has somehow been included in an Epistle in which it once had no place. The advice given in these six verses was afterwards modified by the qualification contained in *I Cor.* 5. 9-13. The date of this fragment is probably some time in 55 A.D., and the locality where the letter of which it once formed part was composed was perhaps Ephesus.

Those who think that the removal of this paragraph from its present context is too violent an expedient, and that it has been from the first an integral portion of *II Cor.*, must suppose that St. Paul came to regard what is said in *I Cor.* 5. 9-13 as not sufficiently forcible, and consequently here expresses in a more vigorous form his disapproval of any association between Christians and heathens. A reason for introducing this disapproval into its present context has been sought in the use, in *II Cor.* 6. 13, of the exhortation "Let your hearts be opened wide." It has been suggested that the phrase recalls to the Apostle's mind the Septuagint rendering of *Dt.* 10. 16, "Take heed to thyself lest thy heart be opened wide," in a spirit of illegitimate tolerance of service rendered to other gods beside Jehovah; and he accordingly inserts a warning against compromising unions with Unbelievers. But the explanation seems far-fetched in the extreme.

**6** <sup>1</sup>14 Do not contract incongruous alliances with Unbelievers, like oxen and asses yoked together.<sup>2</sup> For what partnership can there be between Righteousness and Lawlessness? What association can Light have with Darkness? <sup>15</sup> What harmony can exist between Christ and Beliar?<sup>3</sup> Or what can a Believer share with an Unbeliever? <sup>16</sup> Or what concord can subsist between God's Sanctuary and idols? For we are the Sanctuary

<sup>1</sup> For *I Cor.* 1. 1—6. 13 see p. 77.  
the Devil.

<sup>2</sup> See *Dt.* 22. 10.

<sup>3</sup> i.e.,

of the Living God, just as God Himself has declared:—

“I will dwell, and will move up and down, among them;  
And I will be their God and they shall be My People.”<sup>1</sup>

- 17 Wherefore, “Come forth from the midst of them,  
And separate yourselves from them,” saith the LORD,  
“And touch not anything unclean,  
And then I will receive you;  
18 And I will be to you a Father,  
And you shall be to Me sons and daughters,”<sup>2</sup>  
Saith the LORD, Sovereign Supreme.

**7** 1 Having, then, these promises, Beloved, let us purify ourselves from every kind of pollution, whether of body or of spirit, bringing holiness to perfection through the fear of God.

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## THE SECOND EPISTLE OF ST. PAUL TO THE CORINTHIANS

(=I CORINTHIANS)

As has been shown (p. 74), this letter, which passes for St. Paul's *First* Epistle to the Corinthians, is really the second known to have been written by the Apostle to that Church. For its genuineness there is very early evidence, since it is mentioned by Clement of Rome (d. 95-100) and quoted by Polycarp and Ignatius, and its Pauline origin was acknowledged by Marcion; whilst two Epistles to the Corinthians are recognized in the Muratorian Catalogue. *I Cor.* was written at Ephesus (16. 8), a city where the Apostle had stayed not only for a short time when returning from Corinth to Palestine, at the end of his Second Missionary Journey (52 A.D.), but again for more than two years in the course of his Third Journey (52-56); see *Acts* 18. 19, 20; 19. 1-10. It was on the second occasion that the Epistle was composed, the precise date being uncertain, but presumably not long before the writer's departure from the city (16. 8), so that the year was probably 55. The Letter was to a large extent an answer to one received from the Corinthians (7. 1), which had doubtless been carried by the three persons, Stephanas, Fortunatus, and Achaicus, to whose arrival allusion is made in 16. 17, and who may have returned to Corinth with the Apostle's reply. Information of a disturbing nature about the Corinthian Church had also reached St. Paul through some

<sup>1</sup> *Lev.* 26. 12; adapted.

<sup>2</sup> An adaptation of sentences from *Ezek.* 37. 27; *Is.* 52. 11; *II Sam.* 7. 14; and *Hos.* 1. 10.

members of the household of a lady called Chloe; and the nature of this afforded a further reason for sending a communication in which the evils reported could be dealt with. Further instruction which the Apostle wished to convey to his Corinthian converts was carried by Timothy, who was sent to Corinth about the same time as the despatch of the present Letter (16. 10; cf. 4. 17, where the past tense is an Epistolary present). The letter itself, however, was not transmitted through Timothy, for St. Paul was apparently uncertain about the time when he would reach Corinth; and, as suggested above, the actual bearers of the letter were, perhaps, Stephanas, Fortunatus, and Achaicus. It may be conjectured that some short interval separated the composition of ch. 7-15 from that of the preceding six chapters. The contents of the first half-dozen chapters were elicited from the Apostle by what he learnt about the Corinthian Church through the servants of Chloe; and the arrival of a Letter from that Church with a request to him for answers to a number of specific questions led him to expand what he had already written (but not yet despatched) by the addition of the concluding ten chapters.

**1** <sup>1</sup> Paul, Called by the will of God to be an Apostle of Jesus Christ, <sup>2</sup> and Brother Sosthenes, to the Church of God which is in Corinth, to those who are hallowed through union with Christ Jesus and Called to be holy, together with all who anywhere invoke our Lord Jesus Christ, as He has revealed Himself,—their Lord as well as ours: <sup>3</sup> Favour be yours and Peace from God the Father and our Lord Jesus Christ.

<sup>4</sup> I thank my God at all times for you, because of the Favour of God conferred upon you in Christ Jesus, <sup>5</sup> since you have been enriched by Him with every endowment—with all kinds of inspired Utterance and every variety of spiritual Knowledge (<sup>6</sup> the assurances which we gave you about the Christ *and what He can bestow* being thus verified amongst you). <sup>7</sup> Consequently, you do not feel yourselves to be lagging behind others in any spiritual gift, whilst awaiting *from Heaven* the Revelation of our Lord Jesus Christ, <sup>8</sup> Who will also keep you secure until the end, unimpeachable on the Day of our Lord Jesus Christ. <sup>9</sup> Faithful is God, through Whom you were Called into fellowship with His Son Jesus Christ, our Lord.

<sup>10</sup> I appeal to you, Brothers, by the Self-revelation of our Lord Jesus Christ, to cease to be partisans, and to see that there are no cleavages among you, but that you are restored to perfect harmony with one another, sharing the same attitude of mind, and agreeing in the same judgments. <sup>11</sup> For it has been disclosed to me concerning you, my Brothers, by members of Chloë's household, that there are wranglings among you. <sup>12</sup> By this I mean that each one among you is saying either "I am Paul's man," or "I am Apollos' man," or "I am Kephas' man," or "I am Christ's man." <sup>13</sup> Has the Christ been



allotted to a mere section of you? Was it Paul who was crucified on your behalf? Or was it to follow Paul that your baptism pledged you? 14 I thank God that I baptized none of you (except Crispus and Gaius), 15 in order that none might say that his baptism by me pledged him to be my follower. (16 I baptized, too, the household of Stephanas; but with the exception of these whom I have named, I am not aware that I baptized anyone else). 17 For Christ did not send me on a mission to baptize but to impart the Good News, though not with philosophic reasoning, lest the Cross of Christ should lose all its influence.

18 The message of the Cross, indeed, is sheer absurdity to those who are on the road to perdition, but to those who, like ourselves, are in the way of Salvation it is the very Power of God. 19 For it is written,

“I will destroy the wisdom of the philosophical,

And the intelligence of the intellectual I will stultify.”<sup>1</sup>  
20 Where is to be found the *Greek* philosopher, the *Jewish* divine, the acute controversialist of this present Age? Has not God shown the foolishness of the world's wisdom? 21 For since, in the Wisdom of God, the world failed to come to a knowledge of God through philosophy, it was God's good pleasure to achieve, through the foolishness (*as the world accounts it*) of what we proclaim, the Salvation of Believers. 22 For whilst Jews ask for accrediting Signs, and Greeks look for a system of philosophy, 23 we proclaim a crucified Christ. This Jews regard as upsetting their most cherished expectations, and heathens consider to be the merest foolishness; 24 but those who are actually Called by God, both Jews and Greeks, find Christ a demonstration of God's Power and of God's Wisdom. 25 Because what the world considers God's “foolishness” exceeds human wisdom, and what the world considers God's “weakness” exceeds human strength.

26 For look at yourselves whom God's Call has reached, Brothers; because not many wise men, judged by worldly standards, not many influential men, not many men of high descent *have been Called to be His*. 27 No, it is the world's foolish folk that God chose, in order to confound the wise; it is the world's weak folk that God chose in order to confound the strong; 28 it is the world's lowly-born folk, and the persons of no importance and the nobodies that God chose, in order to reduce to insignificance the Somebodies, 29 that no human being should have excuse for self-glorification before Him. 30 It is from Him that you—you, I say—derive your spiritual Life through union with Christ Jesus, Who, *sent* from God, became for us wisdom and righteousness and sanctity and redemption; 31 that the exhortation contained in the Scriptures may apply, “Let him that vaunteth vaunt of the LORD.”<sup>2</sup>

<sup>1</sup> 1s. 29. 14; slightly divergent from both Sept. and Heb.

<sup>2</sup> Jer.

9. 23, 24; much compressed.

**2** <sup>1</sup> And so when I first went to you, Brothers, I did not come with any claim to superior eloquence or superior wisdom, whilst informing you of God's Secret Purpose. <sup>2</sup> For I decided not to know anything, whilst among you, except Jesus Christ and Him Crucified. <sup>3</sup> And I came to you in a condition of weakness and apprehension and great nervousness; <sup>4</sup> and my Message and the substance of what I proclaimed were not commended to you by persuasive arguments of philosophy, but were impressed upon you by a demonstration of Spiritual Power, <sup>5</sup> in order that your faith might be based not upon human wisdom, but upon the Power of God. <sup>6</sup> Nevertheless, there is a Wisdom which we communicate among the mature in faith, though it is not a wisdom that is possessed by this Age, nor by the Spirit-rulers of this Age, whose power is being annihilated. <sup>7</sup> We communicate as a Secret God's Wisdom—that wise course of action, hitherto kept concealed, which God preordained before the beginning of the Ages, to promote our attainment of Glory. <sup>8</sup> Of this wise course of action none of the Spirit-rulers of this Age has any understanding (for had they understood it, they would not have brought about the Crucifixion of the Glorious Lord); <sup>9</sup> yet *notwithstanding their ignorance, we are aware that there are Realities* (in the words of Scripture)

“Which eye hath not seen nor ear heard,”

and which have not occurred to the human mind—

“Even all those good things which God hath got ready for those who love Him.”<sup>1</sup>

<sup>10</sup> For to us, *though not to them*, God has revealed this Secret Purpose through His Spirit. For God's Spirit fathoms all things, even the profoundest thoughts of God. <sup>11</sup> For who amongst men understands a man's thoughts, save the man's own spirit that is within his breast? So, too, none understands the thoughts of God save God's own Spirit. <sup>12</sup> But we have received, not the spirit of the world, but the Spirit which proceeds from God, that we may understand the Favours lavished by God upon us— <sup>13</sup> Favours of which we also speak, not in discourses taught by human philosophy, but in discourses taught by the Spirit, explaining spiritual truths in spiritual language. <sup>14</sup> But the man who judges things only by the senses rejects the truths communicated by God's Spirit: to him they are sheer foolishness, and he cannot understand them, because it is only through spiritual insight that it is possible to penetrate to their meaning. <sup>15</sup> But the spiritual man penetrates to the meaning of everything, whilst his own intuitions are beyond the power of anyone to penetrate. <sup>16</sup> For “who has understood the mind of the LORD? *Who is there who will instruct Him?*”<sup>2</sup> *There is none.* But we share the mind of Christ.

<sup>1</sup> Of uncertain origin; possibly suggested by *Is.* 64. 3, Sept. (=64. 4, Heb.). <sup>2</sup> *Is.* 40. 13; abbreviated and slightly divergent.

**3** <sup>1</sup> I, however, my Brothers, *when I was with you*, could not talk to you as to spiritually-minded men, but only as to men of flesh and blood, as mere babes in respect of your union with Christ. <sup>2</sup> I had to give you milk to drink, not solid food to eat, for solid food you were not yet able to assimilate. No, not even now are you able to assimilate it; <sup>3</sup> for when there is amongst you this prevailing rivalry and strife, do you not show yourselves worldlings? are you not behaving like ordinary people? <sup>4</sup> For whensoever one of you says, "I am Paul's man," and a second says, "I am Apollos' man," are you not just ordinary people? <sup>5</sup> What is Paul or what is Apollos? Why, simply ministers through whose efforts you came to be Believers, each of them exerting himself to the best of the ability granted to him by God. <sup>6</sup> I planted the seed and Apollos watered it, but it was God Who made it grow. <sup>7</sup> So, then, neither the planter nor the waterer is of any account; it is God, Who makes the seed to grow, that is all-important. <sup>8</sup> The planter and the waterer are *not competitors but* a united agency, though each will receive his individual wage, in proportion to his individual exertions. <sup>9</sup> For it is God Whose joint-labourers we are; it is God Whose Field under tillage, Whose House under construction, you are.

<sup>10</sup> In virtue of God's Favour bestowed upon me, I, as an expert master-builder, have laid a foundation: it is for another man to build upon it. But everyone must take care how he rears a superstructure upon it. <sup>11</sup> None can lay any other foundation than that which is laid—even Jesus Christ; and if anyone rears on that Foundation a superstructure—be it of gold, silver, and expensive quarry-stones, or of timber plugged with hay and *thatched with straw*—the quality of each man's work will be brought to light, for the Great Day will expose it, because the Day is to break on the world in fire; and the fire will test each man's work, revealing its quality. <sup>14</sup> If anyone's work—the superstructure which he has built—shall last, he will receive wages; <sup>15</sup> if anyone's work shall be burnt up, he will forfeit his wages, though he himself will be saved, but only as a man escapes, *with his bare life*, through the middle of a fire. <sup>16</sup> Are you unaware that you are the Sanctuary of God, and that God's Spirit dwells within you? <sup>17</sup> If anyone destroys God's Sanctuary, him God will destroy, for God's Sanctuary is holy, and such a Sanctuary you are.

<sup>18</sup> Let no one delude himself. If anyone in this *transient* Age think himself to be a sage amongst you, he must become *in his own estimate* a fool, in order to grow really wise. <sup>19</sup> For the wisdom of this world is sheer foolishness in the judgment of God, for it is written of Him, "Who getteth the wise into His grip by means of their own craftiness";<sup>1</sup> <sup>20</sup> and again,

<sup>1</sup> Job 5. 13: verbally divergent, nearer the Heb

"The LORD knoweth that the reasonings of the wise are futile."<sup>1</sup> 21 So, none should make mere men (*like Paul or Apollos or Kephass*) the ground of any boast. *For instead of your belonging to human leaders*, all things belong to you, 22 whether it be Paul, or Apollos, or Kephass, whether it be the world, or life, or death, whether it be the present or the future—all belong to you; 23 and you belong to Christ; and Christ belongs to God.

4 1 It is in this light that a man should regard us teachers—as subordinates of Christ, and Stewards who dispense knowledge of God's Secret Purposes. 2 On this assumption, then, it is required in the case of stewards that a man should be found trustworthy. 3 But to me, *though I am not exempt from accountability*, it is of small moment that my conduct should be investigated by you or by any human Court of Assize. Nay, I do not even scrutinize my own conduct. *If I did, I could reach no sure conclusion.* 4 For supposing that I am not conscious of any failure of duty, it does not follow that I am thereby exonerated. He Who scrutinizes my conduct is the Lord. 5 So, then, cease to pass judgment upon anything before the appointed Hour of reckoning, until the Lord comes, Who will both throw light upon the secrets which darkness screens, and will expose the motives of human hearts; and only then will each of us get from God the praise that is due. 6 What I have said, Brothers, I have, for your sakes, applied to Apollos and myself, *whom you take to be rivals*, to enable you in our case to study the principle, "Do not speak without book"; that you may not be inflated each in favour of one teacher to the prejudice of a second. 7 For who singles out you *who champion one against another*, as superior in judgment to your fellows? And what *faculty of discernment*, if any, do you possess which you have not received *from God*? And if you actually have received from Him such a faculty, why do you boast, as if you had not been given it, *but had acquired it by your own efforts*? 8 Already, of course, you Corinthians have all your *spiritual* desires satisfied! Already you have grown *spiritually* rich! You have entered upon your *spiritual* Kingship without waiting for us! I would, indeed, that you had really entered upon your *spiritual* Kingship, that we might share that Kingship with you! 9 *But the prospect of our doing so is remote*, for I think that God has exhibited us Apostles at the end of a *procession to the arena*, like doomed wretches on their way to execution, inasmuch as we have become a spectacle to the universe—to angels and to men alike. 10 We, on our part, are for Christ's sake "fools," but you are men of sense through your union with Christ. We are weaklings but you are strong; you enjoy honour, whilst we are in disrepute. 11 *From the beginning of our Apostleship* up to

<sup>1</sup> Ps. 93. 11, Sept. (=94. 11, Heb.).

the present moment we suffer from hunger and thirst; we lack needful clothing; we are knocked about; we are homeless; 12 we are toilers at manual labour. When we are reviled, we reply with blessings; when we are persecuted, we put up with it; 13 when we are slandered, we appeal to our slanderer's better feelings. We have been treated as the scum of the world, the offscourings of mankind, up to the present time. 14 I write this, not by way of making you feel ashamed *through the contrast between us*, but by way of admonishing you as my beloved children. 15 For if you, in your union with Christ, should have ten thousand slave-attendants—to take you to be schooled in *spiritual learning*—at least you will not have more than one *spiritual father*, for it was I who, in respect of your union with Christ, because your *spiritual father* through the Good News which I imparted. 16 Therefore I appeal to you, become imitators of me, *your spiritual father*. 17 It is with this aim that I am sending to you Timothy who, united, as he is, to the Lord, is a beloved child of mine, and trustworthy, and who will remind you of my ways of conducting myself in union with Christ, consistently with what I teach everywhere in every Church. 18 But some of you, under the impression that I am not coming in person to you, have become inflated with self-complacency. 19 Yet I will come to you speedily, if it is the Lord's will, and I will acquaint myself, not with the mere talk of those who have become inflated, but with their spiritual power. 20 For the Dominion of God gives proof of its influence *over those who claim to be included in it* not by their talk, but by their spiritual power. 21 Which will you have? Am I to come to you with a rod, or in love and a gentle spirit?

5 1 There is beyond doubt reported among you a case of sexual immorality, and that of such a revolting kind as does not occur even among the heathens, a certain person having his father's wife! 2 And *in spite of it*, you are still inflated with self-complacency, instead of mourning over it! Take measures to have him who has done this deed removed from among you. 3 I, for my part, though in body absent from you, yet in spirit present with you, have already, as though actually on the spot, decided, 4, 5 in the capacity of Representative of our Lord Jesus Christ (you and my own spirit meeting for co-operation, together with the Power of our Lord Jesus Christ) to deliver over such an offender to Satan, *by exclusion from the Church* for the destruction of his fleshly nature *and its desires*, in order that his spirit may be saved in the Day of our Lord Jesus Christ. 6 Your self-complacent boasting is the reverse of creditable. Do you not know that a little yeast causes a whole batch of dough to ferment? 7 Accordingly, clear away the old "yeast"—*I mean, the sources of moral corruption*—that you may be really a new batch, just as you are *potentially* free from such corrup-

tion as yeast symbolizes. For our Passover Lamb,<sup>1</sup> even Christ, was sacrificed for us; 8 so let us keep the Festival, not with bread fermented with the "yeast" of former days—not with the "yeast" of vice and wickedness—but with "cakes free from such yeast"—I mean, with the virtues of sincerity and truth.

9 In my last letter I wrote to you directions not to associate with immoral men. 10 I did not, of course, mean that you were to avoid all contact with the immoral characters of this world, or with libertines, or extortioners, or idolaters; since you would then have to withdraw from the world altogether. 11 *But you misunderstood me.* What I write now means that you must have nothing to do with any one, styling himself a Brother, who is immoral, or a libertine, or an idolater, or abusive, or a drunkard, or an extortioner—must avoid even partaking of the same meal with such persons. 12 *About heathens I say nothing;* for what have I to do with judging those who are outside the Church? Is it not your part to judge those who are within the Church? 13 Those who are outside of it God judges. Remove the wicked person from among yourselves.

**6** 1 Does any one of you, who has a case against a fellow-Believer dare to have it decided before a Court of the unrighteous heathen, instead of bringing it before God's Hallowed People? 2 Or are you not aware that God's Hallowed People will constitute the Court that is to try the world? and if the world is eventually to be tried before you, are you unworthy to occupy the most inferior tribunals now? 3 Are you not aware that we are to try angels? With how much greater reason *ought we to decide* merely mundane matters! 4 If, then, you should have tribunals dealing with mundane matters, place on the Bench those persons who in the Church are of no account: *they will be good enough for the purpose.* 5 I speak thus to make you ashamed of yourselves. Are conditions such that there is not one wise person among you who will be competent to arbitrate between a man and his Brother? 6 As it is, Brother goes to law with Brother, and this, too, before Unbelievers! 7 Why, to begin with, it is in every way a discomfiture for you *in your spiritual conflict* that you have law-suits at all with one another. Why do you not rather submit to wrong? Why do you not rather suffer yourselves to be defrauded? 8 Instead of that, it is you who inflict wrong and practise fraud—and that, too, upon Brothers! 9 Or are you unaware that wrongdoers will not inherit God's Dominion? Be under no delusion. Neither the immoral, nor idolaters, nor adulterers, nor the sensual, nor those who are guilty of unnatural vice, 10 nor thieves, nor libertines, nor drunkards, nor the abusive, nor extortioners will inherit God's Dominion. 11 And such scandalous creatures were

<sup>1</sup> Cf. *Joh.* 1. 29.

some of you once. But you had your sins washed away in *Baptism*; you were rendered Hallowed; you were set right with God through the Self-revelation of the Lord Jesus, and through the Spirit of our God.

12 *You may perhaps quote me as saying, "Everything is placed at my disposal."* Yes, but not everything is expedient for me. "*Everything is placed at my disposal.*" Yes, but I will not, *by turning liberty into license*, let anything dispose of, and master, me. 13 "*Foods (you will retort) are meant for the stomach and the stomach for foods, and the argument may be extended to other parts of the body.*" Yes, but God will bring to an end both the stomach and its foods. And the body is not meant for immorality, but for *the service of the Lord*, and the Lord is for *the redemption of the body*. 14 And God both raised to Life the Lord, and will raise up to Life us also through His Power. 15 Are you not aware that your bodies are members of Christ? Am I, then, to take away the members of the Christ from Him and make them members of a harlot? Heaven forbid! 16 Or are you not aware that he who is joined to his harlot is one body with her? "*for the pair,*" saith God, "*shall become one in respect of physical relationships.*" 17 But he that is joined to the Lord is one with Him in respect of spiritual relationships. 18 Shun such immorality. Every other sin which a man commits is external to his body, *and does not transfer that body from Christ to another*; but he that is immoral sins against his own body by *withdrawing it from Christ and transferring it to a harlot*. 19 Or are you unaware that your bodies are each a Sanctuary of the Holy Spirit within you—the Spirit that you have from God? And you are not your own, 20 for you were bought at a *great Price*. So honour God in your body, *by keeping it pure, for body and spirit are alike God's*.

7 1 Now as regards the *first* of the matters mentioned in your Letter, no doubt it is good for a man to lead a celibate life. 2 Yet on account of the prevalent immorality, each man should have a wife of his own; and each woman should have a husband of her own. 3 To the wife let the husband render the marriage dues; and let the wife likewise render the same to her husband. 4 The wife has not an exclusive right over her own person, it is shared by the husband; and the husband has not an exclusive right over his own person, it is shared by the wife. 5 Neither should withhold what is due to the other, except by mutual consent for an interval, in order that you may devote yourselves without distraction to prayer, and then come together again, lest Satan, owing to your incapacity for self-mastery, should tempt you to immorality. 6 In saying this I am making a concession, not dictating to you. 7 I could wish every man to be a celibate

<sup>1</sup> Gen. 2. 23, 24; cf. 29. 14; II Sam. 5. 1.

like myself; but each has his own special gift from God; one in this direction, another in that. 8 To men who are unmarried and to widows I say that it is good for them, if they remain as I am. 9 But if they have no self-mastery, they should marry, for it is better to marry than to be inflamed with unsatisfied desire. 10 But in the case of those who have married *since the occasion when both became Believers*, I give direction—the direction, indeed, is not mine, but was given by the Lord<sup>1</sup>—to the wife not to separate from her husband (11 if she actually has separated, she must remain single, or else be reconciled to her husband), and to the husband not to put away his wife. 12 To the rest I say—in this case I am not repeating instructions given by the Lord, *but am advising you on my own responsibility*—if any Brother has a wife who is an Unbeliever, and she consents to live with him, he must not put her away; 13 and if any woman has a husband who is an Unbeliever, and he consents to live with her, she must not put him away. 14 For the Unbelieving husband is hallowed through union with the wife, and the Unbelieving wife is hallowed through union with the Brother, *whom she has married*, for otherwise your children must be defiled: as it is, however, they are hallowed. 15 But if it is the Unbelieving partner that is for separating, let him or her separate: the Brother or the Sister in such circumstances is under no constraint (*notwithstanding Christ's injunction just mentioned*) to oppose separation, for it was a state of peace that God's Call meant you to enjoy, *and this would be lost through domestic dissension*. 16 *Do not oppose separation, if it is desired by the Unbelieving partner, in the hope that you may convert him or her*; for how can you know, O wife, whether you will be able to save your husband? or how can you know, O husband, whether you will be able to save your wife? 17 *This is the advice I give in the situation described*: if the circumstances are not such, then every one should pursue his course in that state of life which the LORD has allotted to him and in which God's Call to *become a Believer* reached him; and this is the rule I lay down in all the Churches. 18 Was anyone circumcised when God's Call reached him? then he should not efface the marks of his circumcision. Was anyone uncircumcised when God's Call reached him? then he should not be circumcised. 19 Circumcision is of no consequence, and uncircumcision is of no consequence, but the keeping of God's commandments is of the utmost consequence. 20 Everyone should remain in the condition of life in which he was when God's Call reached him. 21 Were you a bond-servant when you received God's Call? Do not mind (though if you actually can become free, take the opportunity which offers, rather than miss it). 22 For he who was a bond-servant when Called into union with the Lord is the Lord's

<sup>1</sup> See *Mt.* 5. 32.



freedman; and likewise he who was a free man when called into that union is Christ's bond-servant. 23 You were bought at a great Price: do not become slaves to human standards. 24 *In general*, everyone, my Brothers, should remain, within the Household of God, in that state of life wherein each was when God's Call came to him.

25 With regard to unmarried *daughters*, I have no command of the Lord's to impart; but I offer you my opinion as one who, having been shown mercy by the Lord, can be trusted *not to misrepresent His wishes*. 26 I think, then, that this principle is fundamentally right, in view of the present conditions of stress—that it is right, I say, for a man to remain in that state of life in which he finds himself. 27 Are you tied to a wife? do not seek release from the tie. Are you free from any tie to a wife? do not seek a wife. 28 Still, if you have already married, you have committed no sin; and if a young woman has already married, she has committed no sin: but such will have external afflictions to sustain, which *will be felt most by married people*; and I wish you to be spared these. 29 Now this is what I do affirm, Brothers: The interval elapsing before the Hour of reckoning has been shortened; henceforward those that have wives should take care to live as though they had none, 30 and those who are weeping as though they were shedding no tears; and those who rejoice as though they felt no joy; and those who buy as though they could not keep their purchases; 31 and those who have dealings with the world as though they could not be absorbed in them. For the world's present phase is passing away; 32 wherefore I wish you to be free from all worldly anxiety. The unmarried man is free to occupy his mind with Divine interests, and to consider how he is to please the Lord; 33 whereas the married man has his mind pre-occupied with worldly interests, reflecting how he is to please his wife. 34 There is a difference, too, between the interests of the wife\* and those of the maiden. The unmarried woman\* is free to occupy her mind with Divine interests, that she may be holy both in body and in spirit; but she that has married has her mind pre-occupied with worldly interests, thinking how she may please her husband. 35 It is for your own advantage that I offer this advice; not with any intention of hampering your freedom, but with a view to your acting becomingly, in undistracted attendance upon the Lord. 36 But if any *father* thinks that he behaves unbecomingly towards his maiden daughter, should she be past the prime of her youth, and if in the circumstances her marriage ought to take place, let him act as she wishes; he commits no sin; let *the daughter and her suitor* marry. 37 But he who has firmly made up his mind, and is not compelled by circumstances to change it, but has full power to carry out his own wishes, and has resolutely decided to keep his maiden daughter at home, will do well. 38 So that, whilst he who

gives in marriage his maiden daughter does well, he who does not give her in marriage will do better. 39 A wife is bound to her husband so long as he lives; but when her husband has passed to his rest, she is at liberty to be married to whom she pleases, provided that both she and her suitor are in union with the Lord. 40 But she is happier if she remains as she is, according to my judgment, and I suppose that I, too, *as well as others*, have the Spirit of God.

**8** 1 As regards offerings sacrificed to idols, *you think you do not want advice.* "We are aware (*you write*) that we all possess knowledge of *what is spiritually important or indifferent.*" Well, knowledge inflates with self-complacency, whereas it is love that elevates and fortifies the character. 2 If any one fancies that he has acquired some knowledge, he has not yet gained the knowledge that he ought to have: 3 whereas if any one loves God, he is known intimately to God. 4 With regard, then, to the eating of offerings sacrificed to idols, "*we are aware (you say) that an idol represents nothing really existent in the world, and that there is no other God but One.*" 5 *Yes, I agree;* for even if there are reputed Gods, whether in the sky, or on the earth (as, indeed, there are many such gods and many such lords), 6 still, for us there is only one God, the Father, from Whom, as their Source, all things originate, and to Whom as our Goal we Believers are making our way; and one Lord Jesus Christ, through Whom all created things exist; and through Whom we *Believers* exist as a *new Creation* likewise, 7 Nevertheless the enlightenment *which you claim to have* is not found in all Believers, and some, through their familiarity, up to now, with the idol, eat the foods in question as a sacrifice offered to an idol-God; and their conscience, being over-sensitive, has a sense of guiltiness. 8 "But some particular food (*you say*) will not commend us to God, *or do the reverse;* we are, *in His sight*, none the worse off, if we do not eat it, and none the better off, if we do eat it." 9 Still, beware lest the exercise of this freedom of yours *to eat of offerings sacrificed to idols* should prove an obstacle to the spiritual progress of the over-sensitive. 10 For if anyone should see you, the man who possesses the requisite knowledge, seated at a meal within an idol temple, will not his conscience, since he is as yet over-sensitive, be fortified (*as you put it*) to eat the offerings sacrificed to idols, *without his misgivings being really overcome? and if this is the case, you are not enlightening and fortifying him, but harming him;* 11 for in consequence of the knowledge on which you pride yourself, the over-sensitive is likely to perish—the Brother for whose sake Christ died! 12 And in this way, by sinning against your Brothers and by wounding their conscience, when it is over-sensitive, you really sin against Christ. 13 Wherefore, if food is any impediment to my Brother's spiritual progress,

then, in order to avoid proving an impediment to my Brother's spiritual progress, I will never eat flesh again.

**9** <sup>1</sup> *In a spirit like this, which I urge on you, I also forgo my rights.* Am I not free from the regulations of the Jewish Law? Am I not a true Apostle? Have I not seen Jesus our Lord? Are not you (united, as you are, to the Lord) the result of my work? <sup>2</sup> If I am not an Apostle in the judgment of others, at least I am in yours, am I not? You, through your union with the Lord, are the authentication of my Apostleship. <sup>3</sup> This is my defence in reply to those who jealously scrutinize my claims. <sup>4</sup> Can it be that we have no right to maintenance by the Church? <sup>5</sup> Can it be that we have no right to take about on our journeys, at the expense of the Church, a Believing wife, like Kephas and the rest of the Apostles, and the brethren of the Lord? <sup>6</sup> or have Barnabas and I alone no right to be relieved of the necessity of earning our living by manual labour? <sup>7</sup> Who, pray, ever serves in a campaign on rations provided by himself? Who plants a vineyard without eating of its produce? or who tends a flock without partaking of the milk of the flock? <sup>8</sup> *In thus defending myself*, is it only to ordinary usage that I can appeal? or does not even the Law itself assert the same principle? <sup>9</sup> For in the Law of Moses it is laid down in writing, "Thou must not muzzle an ox while it is treading out the grain."<sup>1</sup> Is it for the oxen that God is concerned? <sup>10</sup> Or is it not exclusively for our sake, to convey to us a lesson, that He says this? Yes, it was written for our sake, with the implication that the ploughman in ploughing, and the thresher in threshing, ought each to do so in the hope of a share of the crop. <sup>11</sup> If we for you have sown a spiritual harvest, is it unreasonable if we from you are to reap a material harvest? <sup>12</sup> If others share this right over you, do not we share the same right with better reason? Still, we have not availed ourselves of this right; no: we bear up under all privation, but it is in order that we may not occasion any hindrance to the spread of the Good News of the Christ. <sup>13</sup> Are you not aware that those who labour in performing the Temple rites are maintained by what is brought out of the Temple? and that those who regularly attend at the Altar share with the Altar the sacrifices offered upon it?<sup>2</sup> <sup>14</sup> So the Lord, too, ordained, for the benefit of those who announce the Good News, that they should get their livelihood by communicating the Good News.<sup>3</sup> <sup>15</sup> But in spite of that, I, for my part (as I have said), have not availed myself of any of these rights in the past. And I am not writing this in order that the principle may be observed in my case in the future. For I would

<sup>1</sup> Dt. 25. 4.      <sup>2</sup> Lev. 6. 16, 26; 7. 6; Num. 5. 8-10; 18. 8-32.

<sup>3</sup> Mt. 10. 10 (=Lk. 10. 7).

rather die than—no! none shall prove this, my boast of *independence*, to be an empty vaunt. 16 *It is the only boast that I can make.* For if I impart the Good News, the fact affords me no ground for pride, since I am inwardly constrained to do so; and woe awaits me if I do not communicate the Good News. 17 If, indeed, I do so of my own free will (*which is not the case*), then I have a claim to a reward; but if I do so at Another's behest, then I am in the position of one who is entrusted with a stewardship, *the discharge of which affords no ground for pride.* 18 What, then, *in existing circumstances*, is my reward, if any? It is the consciousness that, in communicating the Good News, I can ensure that the Good News costs my hearers nothing, through my refraining from the full use of the rights which communication of the Good News gives me. 19 For whereas I am free from obligations to any man, I have, nevertheless, enslaved myself to all men, that I may win the majority of my hearers. 20 So to the Jews I have become like a Jew, that I may win Jews; to those who are subject to Law I have become like one subject to Law (though I am not really subject to it) that I may win those who are subject to it; 21 to those who are free from the obligations of a *written* Law, I am like one free from the same obligations (though not free from the claims of Law in regard to God; no, but bound by Law in regard to Christ), in order that I may win those who are free from the obligations of a written Law. 22 To the over-sensitive I have become over-sensitive that I may win the over-sensitive. To all men I have assumed every variety of character, in order that I may, at all events, save some. 23 And all this I do for the sake of the Good News, in order that I may be joint-partaker with others *in the Salvation which it offers.*

24 *And you must show the like singleness of aim, the like self-control.* Are you not aware that of the runners on a racing-track, though all alike run, yet only one receives the prize? Run your spiritual race *with the same determination and directness as they*, that you may secure the prize. 25 Now every competitor in an athletic contest practises self-mastery all round; but whereas they do it to win a victor's wreath that is perishable, we do it to win one that is imperishable. 26 I, then, run without swerving in uncertainty *about the course to the winning-post.* I box like one who does not spend his blows on the air; no! but I bruise my body, *like an adversary*, black and blue, and enslave it to my will, lest, after having proclaimed to others the conditions of the *spiritual* contest, I myself should prove disqualified for the prize.

10 <sup>1</sup> *That such final failure is possible on the part of those who enjoy Divine privileges can be seen from past examples.* For I wish you, my Brothers, to be fully aware that, though our *spiritual* ancestors, in their journeyings, were all

sheltered beneath the Cloud *screening the Divine presence*, and all passed safely through the Red Sea, 2 and were all baptized in the Cloud and in the Sea, pledged thereby to be followers of Moses; 3 and all ate the same supernatural Food<sup>1</sup> 4 and all drank of the same supernatural Drink,<sup>2</sup> for they drank of the outflow from a supernatural Rock accompanying them, and the Rock was the Christ; 5 yet with the greater part of them, *privileged though they were*, God was grievously displeased, for they were laid low in all directions in the Wilderness. 6 Through these experiences of theirs they became warnings for us, to deter us from craving for what is evil, just as they craved. 7 And do not become idolaters, as some of them became (as it is recorded, "The People sat down to eat and to drink, and rose up to disport themselves *in honour of their idol*").<sup>3</sup> 8 And do not let us commit acts of immorality, as some of them did; and, in consequence, fell dead in one day to the number of twenty-three thousand.<sup>4</sup> 9 And let us not presumptuously put the LORD's patience to the proof, as did some of them, and were destroyed by the serpents.<sup>5</sup> 10 And do not murmur, even as some of them murmured, and were destroyed by the Destroying angel.<sup>6</sup> 11 All these experiences (*as I have said*) befell them by way of deterrent examples for us, and were put on record in order to teach caution to us, whom the closing periods of the World's successive Ages have overtaken. 12 So let him who thinks that he stands secure beware lest he fall. *Nevertheless, do not grow too despondent.* 13 No temptation has taken hold of you except such as happens to mankind universally; and God is faithful, for He will not allow you to be tempted beyond your capacity for resistance; and will, together with the temptation, *if you struggle against it*, provide also the way of escape needed to enable you to sustain it. 14 Therefore, my beloved Brothers, avoid all risk of idolatry *through participation in heathen feasts.* 15 I speak as to men of sense; judge for yourselves the reasonableness of what I say. 16 Does not the Cup of Blessing which we bless involve fellowship with the Blood of the Christ? Does not the eating of the Loaf which we break into portions involve fellowship with the Body of Christ? 17 Because there is One Loaf, we, the many, *who eat of it*, constitute One Body, for we all receive shares from the One Loaf. 18 Look at Israel in the racial sense. Are not they who eat the sacrifices in fellowship with the Altar *and the God to Whom it belongs?* 19 What (*you ask*) do I imply by *this parallel?* Do I mean, after all, that an offering sacrificed to an idol is a real sacrificial offering? or that an idol is a real god? 20 No, I mean that what the heathen sacrifice, they sacrifice to demons,<sup>7</sup> and to a

<sup>1</sup> Ex. 16<sup>2</sup> Ex. 17. 1-7.<sup>3</sup> Ex. 32. 6.<sup>4</sup> Contrast

Num. 25. 9.

<sup>5</sup> Num. 21. 5, 6.<sup>6</sup> Num. 14.<sup>7</sup> Cf.

Dt. 32. 17; Ps. 105. 37, Sept. (=106. 37, Heb.).

spiritual Power that is no true god; 21 and I do not wish you to have fellowship with the demons. You cannot drink the Cup of the Lord and the cup of demons. You cannot partake of what is on the Table of the Lord and what is on the table of demons. 22 Do we intend to provoke the Lord's jealousy by *putting demons on the same level as Himself*? Are we stronger than He? 23 "All things (*you say again*) are placed at our disposal." Yes, but not all things are for our good. All things are placed at our disposal, but not all things fortify human character. 24 Each of us should study, not his own interest, but his fellow's. 25 *Take this as a practical rule.* Anything that is for sale in the meat-market, eat, without making enquiries about it, to avoid raising questions of conscience. 26 For to the LORD belong the earth and all that fills it.<sup>1</sup> 27 And if any of those who are Unbelievers invites you to his house, and you wish to go, eat anything that is set before you without letting scruples of conscience cause you to make enquiries about it. 28 But if anyone says to you, "This food is meat that has been offered in sacrifice to an idol," then refrain from eating it, for the sake of him who gave you the information, and to prevent conscience from asking questions. (29 By "conscience" I mean your informant's, not your own). For what is gained by allowing my liberty to eat all meats indifferently to be questioned by another's man's conscience? 30 And if I partake of food with gratitude to God for it, what is gained by getting for myself a bad name through eating food for which I say Grace? 31 Whether, then, you eat, or drink, or do anything else, do it all to God's glory. 32 Occasion no hindrance to the spiritual progress of Jews or of Greeks or of the Church of God, 33 just as I, too, seek the approval of everyone in all things, not studying my own interest but the interest of most of my hearers, to promote their Salvation.

**11** 1 Become imitators of me just as I try to be an imitator of Christ. 2 Now I commend you because in every matter (*you tell me*) you keep me in mind, and retain the instructions transmitted to you exactly as I delivered them. 3 But I wish you to know something else—that the Christ is the Head of every man, whilst the man is the Head of woman, as God is the Head of the Christ. 4 Every man, when praying or delivering an Inspired Discourse, if he keeps something over his head, dishonours his head by *placing himself on the same footing as a woman*; 5 and every woman praying, or delivering an Inspired Discourse, with her head unveiled, dishonours her head, for she is then on a level with a woman who, *like the adulteress*, has had her head shaved; 6 for if a woman does not veil herself, she may as well have her hair cut short; but if it is a

<sup>1</sup> Ps. 23. 1, Sept. (=24. 1, Heb.).

disgrace for a woman to have her hair cut short, or shaved, she should veil herself. 7 *But in the case of a man it is different*, for a man ought not to have his head covered, inasmuch as he, by constitution, reflects the Glory of God; whereas the woman *reflects* the glory of man. 8 For man does not derive his existence from woman, but woman derives hers from man. 9 For man was not created for the sake of the woman, but woman for the sake of the man. 10 For this reason a woman ought, on account of the angels, to have upon her head *a symbol of man's authority, to secure her from molestation by those angels who might desire to have her for themselves.*<sup>1</sup> 11 Nevertheless, despite what I have said, in relation to the LORD neither does man exist independently of woman, nor woman independently of man. 12 For as the woman has her existence from the man *as the originating source*, so the man also has his existence through the woman *as the intermediate means*, though all things primarily have their existence from God. 13 *To resume what I was saying*—judge the matter among yourselves. Is it seemly for a woman to pray to God *in public worship* without a veil? 14 Does not even nature itself teach you that, if a man has long hair, it is a discredit to him; 15 whereas if a woman has long hair, it is a glory to her, because her hair is given to her as a natural veil? 16 But if anyone thinks fit to be contentious about the matter, we, on our part, have no such custom *as he contends for*, nor the other Churches of God either.

17 In giving the charge *to which I now pass*, I cannot commend you for your present practice, inasmuch as your meetings *for worship* are more conducive to harm than good. 18 For in the first place, when you meet together in Church, I hear that divisions exist among you, and to some extent I believe it. 19 For there must, I suppose, be actual parties among you, in order that those who are sterling characters among you, may be recognized as such! 20 When, then, you meet together in the same place *in a spirit of disunion*, it is impossible to eat the Lord's Supper. 21 For each, at the eating of It, takes his own supper first; and whilst one man has too little food, another man takes too much to drink. 22 Can it be that you have no houses in which to eat or drink? or do you wish to show contempt for the Church of God, and to humiliate those who have nothing, *by the contrast between your abundance and their want?* What am I say to you? Am I to commend you? In this matter I am far from commending you. 23 For I myself received, *mediately through other men but ultimately* from the Lord, an account which I also transmitted to you, how the Lord Jesus, on the night when He was delivered up to His enemies, took a loaf 24 and having said Grace, broke it *into portions*, at

<sup>1</sup> Gen. 6. 2.

the same time declaring, "This *broken bread* is my Body, which is *broken* on behalf of you: do this to recall me to remembrance." 25 And similarly He took the cup also, after the Supper was over, with the words, "This cup is the freshly-instituted 'Covenant,' *made binding* by my blood: do this, as often as you all drink wine *from a cup shared in common*, to recall me to remembrance." 26 For as often as you eat this Loaf and drink the Cup, you represent the Lord's Death until He comes. 27 So that whosoever eats the Loaf or drinks the Cup of the Lord in an unworthy spirit is answerable for *profaning* the Lord's Body and Blood. 28 Let then, a man examine himself, and then, but only then, he should eat of the Loaf and drink of the Cup. 29 For he who eats and drinks in *an unworthy spirit* eats and drinks a judgment for himself, through not discerning the presence of the Body. 30 It is in consequence of this that among you many are infirm and invalids, and numbers pass to the sleep of death. 31 Whereas if we discerned aright our own condition, we should not incur judgment as we do. 32 But in undergoing judgment we are being disciplined by the Lord to save us from incurring final condemnation along with the rest of the world. 33 So, my Brothers, when you meet together to eat *the Supper*, wait for one another. 34 If anyone is hungry, he should eat what he wants at home, that you may not, when you meet together, bring upon yourselves a judgment. The other matters I will settle as soon as I come.

**12** 1 Concerning Spiritual Influences, Brothers, I do not wish you to remain ignorant *that they are of diverse origin*. 2 You are aware that *\*once\** you were heathens, drawn away after mute idols, according as you happened to be enticed by *some evil spirit*. 3 Wherefore *to help you to discriminate between one spiritual Influence and another* I inform you that no one speaking under the influence of God's Spirit can say, "Accursed is Jesus"; and no one can affirm "Jesus is Lord," except under the influence of Holy Spirit. 4 Now there are varieties of gifts that are distributed, but it is the same Spirit that bestows them; and there are varieties of functions that are apportioned, yet it is the same Lord Who allots them; 6 and there are varieties of activities that are assigned, but it is the same God Who is universally active in every one. 7 But to each individual the manifestation of the Spirit's Power is given for the common good. 8 For to one there is given by the Spirit a faculty for expounding Divine Wisdom; to another a faculty for expounding Divine Knowledge in virtue of the same Spirit; 9 to a different person Faith by the same Spirit, to another gifts of Healing by the one Spirit; 10 to another the exercise of exceptional Powers; to another a faculty for delivering Inspired discourses; to another ability to distinguish true from false



Inspiration; to someone else the faculty of Rapturous speech in strange languages; to another the ability to Interpret such languages. 11 All these endowments are due to the activity of one and the same Spirit, apportioning them to each person separately, just as He wills. 12 For even as the human body is a unity, though possessing many members; and all the members of the body, though many, yet constitute one single body, so too is *the Church, the Body of the Christ*. 13 For it was by one Spirit that we were all, in baptism, incorporated into One collective Body, whether we were Jews or Greeks, whether bondmen or freemen; and were all imbued with One Spirit. 14 For even the human body does not consist of a single member only, but of many. 15 If the foot should say, "Because I am not a hand, I do not belong to the body," it does not follow from this that it really forms no part of the body. 16 And if the ear should say, "Because I am not an eye, I do not belong to the body," it does not follow from this that it really forms no part of the body. 17 If the body were all eye, where would the hearing be? And if it were all ear, where would the smelling be? 18 But as it is, God has arranged the members, each single one of them, in the body just as it has pleased Him. 19 If all were one single member, where would the body be? 20 But as it is, there are many members but a single body. 21 The eye cannot say to the hand, "I have no need of you"; or again the head to the feet, "I have no need of you." 22 On the contrary, those members of the body which seem to be feeble than the rest are by constitution much more indispensable. 23 And those parts of the body which we think more ignoble than the rest we invest with special distinction *by carefully clothing them*; and our less seemly parts get special seemliness given to them, 24 whereas our seemly parts have no need of special care. But God has adjusted the body together, providing that the parts which are inferior to the rest should get special attention paid to them, 25 in order that there may be no cleavage in the body, but that its members may feel mutual concern for one another's well-being. 26 And so, if one member suffers, all the members share the suffering; and if one member receives honour, all the members share its satisfaction. 27 Now you collectively constitute the Body of Christ, and are severally members and individual parts of it. 28 *And your functions vary*. Some of you God placed in the Church to be, first of all, Apostles; secondly, Inspired Preachers; thirdly, Teachers; then those endowed with exceptional Powers; then those gifted with a faculty of Healing; with a capacity for rendering Help *as subordinates*; with ability for Governing *as superiors*; with a capacity for Rapturous speech in strange languages. 29 Is it the case that all are Apostles? that all are Inspired Preachers? that all are Teachers? Are all endowed with exceptional Powers? 30 Are all gifted with a faculty of Healing? Can all speak Rapturously in strange

languages? Can all Interpret such languages? 31 Fervently desire the superior gifts. Yet I can point out, besides, a Way of Life for you to pursue, which is beyond all comparison the best.

**13** 1 If I speak Rapturously in strange languages, whether human or angelic, but lack Love, I am become mere ringing bell-metal or a clanging cymbal. 2 And if I have a faculty for delivering Inspired Discourses, and if I am acquainted with all God's Secret Purposes, and the whole field of *spiritual* Knowledge, and if I have all the Faith that avails to remove obstacles huge as mountains, yet lack Love, I am worth nothing. 3 And if I dole out to the hungry all my possessions, or if, for self-glorification, I surrender my body to *destruction*, yet lack Love, I am none the better off. 4 Love is forbearing and kind; Love feels no jealousy; Love is no braggart; is not inflated with self-importance; 5 is not unmannerly; is not self-seeking; does not become irritated; does not reckon up the wrongs it has sustained; 6 does not rejoice over *others'* ill-doing, but sympathizes when Truth triumphs. 7 It is reticent about all things *discreditable*; it is trustful about all things *disquieting*; it is hopeful about all things *doubtful*; it is patient under all things *trying*. 8 Love never comes to an end; whereas if our gift be a faculty for Inspired Discourse, it will be superseded; if it be Rapturous speech in strange tongues, it will cease; if it be spiritual Knowledge, it will be superseded. 9 For our spiritual Knowledge has limits, and our Inspired preaching has limits; 10 but when that which is perfect has come, that which is limited will be superseded. 11 When I was a child, I talked like a child, I thought like a child, I reasoned like a child; but now, when I am become a man, I have laid aside childish ways. 12 For now we see *Reality* reflected brokenly as by the surface of a metallic mirror; but then, *in that future Life*, we shall see face to face. Now I am getting to know *that Reality* little by little, but then I shall know it fully, just as I, too, have always been fully known *by God*. 13 This being so, these three *Gifts*—Faith, Hope, Love—are lasting, but the greatest of these is Love.

**14** 1 Make, then, Love the aim of your endeavour; but along with it fervently desire spiritual Gifts and a faculty for delivering Inspired discourses in preference to *speaking Rapturously in strange languages*. 2 For he that speaks Rapturously in a strange language speaks not to men but to God, for by none is he heard *intelligibly*, but, rapt in spirit, he utters *what to his hearers are unexplained* Divine Secrets. 3 On the other hand, he who delivers Inspired discourses utters to men something which fortifies, encourages, consoles, them. 4 He who speaks Rapturously in a strange language fortifies only him-

self; whereas he who delivers Inspired discourses fortifies spiritually the Church. 5 I should like all of you, indeed, to speak Rapturously in strange languages, but I should prefer you to deliver Inspired discourses; for of greater worth in the Church is he who delivers Inspired discourses than he who speaks Rapturously in strange languages, unless the latter interprets what he utters, that the Church thereby may be spiritually fortified. 6 At the present time, Brothers, if I were to come to you speaking Rapturously in strange languages, what good should I do you, unless in speaking I conveyed to you some Revelation or fresh spiritual Knowledge, some Inspired discourse, or Instruction? 7 If lifeless instruments, whether pipe or harp, though producing a sound, nevertheless make no distinction between their successive notes, how shall the air that is played on pipe or harp be recognized? 8 For (*to take another example*) if a trumpet, too, gives forth an uncertain blast, who will equip himself for battle? 9 So, too, you, if you do not utter with your tongue speech easily intelligible, how will that which is spoken by you be understood? For you will be speaking to the winds. 10 There are, it may be, ever so many varieties of speech in the world, and none of them meaningless. 11 Well, if I do not understand the significance of the speech in which I am addressed, I shall be to the speaker a foreigner, whilst to my thinking the speaker will be a foreigner. 12 So you, too, since you are fervently desirous of spiritual Gifts, should, when seeking to be richly furnished with them, keep in view the spiritual fortifying of the Church. 13 Accordingly he that speaks Rapturously in a strange language should pray for ability to interpret it to the hearers. 14 For if I pray Rapturously in a strange language, though my spirit prays, yet my intelligence produces nothing of benefit to others. 15 What conclusion follows, then? *Why, this conclusion:* I will pray with my spirit, but I will pray with my intelligence also. I will make melody with my spirit, but I will make melody with my intelligence also. 16 For if you bless God Rapturously in spirit only, how shall he who occupies the position of the uninstructed hearer say "Amen" to your thanksgiving, since he does not understand what you are saying? 17 For you may give thanks admirably, without the other being thereby fortified in character. 18 Thank God I speak Rapturously in strange languages in a degree beyond you all; 19 but in Church I would rather utter five sentences with my intelligence, in order to instruct others also, than ten thousand sentences in a strange language. 20 Brothers, do not shew yourselves mere children in your minds: in vice, indeed, be infants, but in your minds shew yourselves to be grown-up. 21 It is written in the Law (*that is, in the Old Testament*) "With strange tongues, and with the lips of aliens I will speak to this People; but not even so will they listen to me," saith the LORD.<sup>1</sup> 22 So the gift of strange

languages is a sign not to Believers but to Unbelievers; whereas Inspired Discourse is intended not for Unbelievers but for Believers. 23 If, then, the whole Church come together in a collective assembly, and all speak Rapturously in strange languages, and uninstructed persons, or Unbelievers, enter, will they not say that you are raving? 24 Whereas if all successively engage in Inspired discourse, and an Unbeliever or an uninstructed person enters, his inward state is exposed to him by all, his inmost thoughts are penetrated by all; and in this way the secrets of his heart are brought to light, *so that he understands his true condition*; and in these circumstances he will prostrate himself and worship God, reporting to others that God is really among you. 26 What conclusion, then, follows, Brothers? When you come together, suppose each of you has a Melody to sing, or some Instruction to convey, or has some Revelation to communicate, or breaks into Rapturous speech in a strange language, or is ready to furnish an Interpretation of such Rapturous speech; well, everything should be done with a view to fortifying character. 27 If any speaks Rapturously in a strange language, two, or at most three, of them should do so, each in turn, and one should Interpret what is uttered. 28 If there be no interpreter present, each of them must remain silent in Church, and speak to himself and to God. 29 Of the Inspired Preachers two or three should speak in turn, and the rest must use their judgment about the source of the speaker's inspiration. 30 If a Revelation be disclosed to another who is seated near, the first should cease to speak. 31 For in this way all of you who possess the gift of Inspired discourse can exercise it one by one, in order that all may learn something, and all may receive encouragement. 32 *The necessary self-restraint is not beyond the capacity of the Inspired Preacher*, since the spiritual impulses of the Inspired Preachers are subject to their control, 33 for God, *Who is the Source of true inspiration*, is a God not of disorder but of peace; and this rule is observed in all the Churches of His Hallowed People.<sup>1</sup> 37 If anyone considers himself to be an Inspired Preacher, or to be spiritually gifted, let him recognize that the directions I am writing to you are the Lord's commands. 38 If anyone is ignorant of this, he must remain so; *I cannot argue with him*. 39 Accordingly, Brothers, desire fervently the gift of Inspired Discourse; yet do not interfere with Rapturous speaking in strange languages. 40 Let every thing be done decorously and in order.

34 Your women should keep silence in the Churches, for it is not permissible for them to speak there; they must occupy a subordinate place, just as the Law, too, enjoins.<sup>2</sup> 35 If they wish to get information, they should ask their respective husbands at home, for it is disgraceful for women to speak in

<sup>1</sup> For vv. 34-36 see below.

<sup>2</sup> Gen. 3. 16b.

Church. 36 *If you think otherwise*, was it from you that God's Message started forth? or was it you alone that it reached, *that you should claim independence?*<sup>1</sup>

**15** <sup>1</sup> Now I go on to acquaint you, Brothers, with the Good News which I imparted to you, the Good News which you also received, on which you also take your stand, <sup>2</sup> and through which you are also on the way to Salvation—to acquaint you, I say, in what terms I imparted the Good News to you (if you retain in mind what I said), unless you became Believers to no purpose. <sup>3</sup> For I transmitted to you, amongst the foremost matters requiring your attention, the account which I myself had received from others, that Christ died for our sins, as foretold by the Scriptures;<sup>2</sup> that He was buried, and that He was raised to Life—it was on the second day afterwards, as foretold in the Scriptures;<sup>3</sup>—that He appeared to Kephaz;<sup>4</sup> then to the “Twelve”;<sup>5</sup> <sup>6</sup> next, He appeared to above five hundred Brothers all at one time, of whom the greater number survive until now, though some have passed to their rest. <sup>7</sup> Later, He appeared to James; and then to all the Apostles. <sup>8</sup> And last of all, He appeared to me also, as to the abortion among the Apostolic family.<sup>6</sup> <sup>9</sup> For I am the most insignificant of the Apostles, and am not fit to be called an Apostle, because I persecuted the Church of God. <sup>10</sup> By God's Favour, however, I am what I am; and His Favour that was bestowed on me was not thrown away, but I laboured more extensively than all of them; yet it was not I, but the Favour of God, which attends me. <sup>11</sup> So whether it was I or they who have done most, this is what we proclaim, and this is what you came to believe.

<sup>12</sup> But if it is proclaimed that Christ has been raised to Life from among dead men, how is it that some among yourselves maintain that a resurrection of dead men is impossible? <sup>13</sup> Well, if a resurrection of dead men is impossible, then Christ has not been raised to Life any more than others. <sup>14</sup> But if Christ has not been raised to Life, then what we proclaim is a delusion, and your faith is also a delusion; <sup>15</sup> and we, moreover, are detected in making false statements about God, to the effect that He raised to Life Christ, Whom He did not raise to Life, if, after all, dead men are never raised to Life. <sup>16</sup> And if dead men are never raised to Life, then Christ has not been raised to Life either; <sup>17</sup> and if Christ has not been raised to Life, then your faith is futile; you are still in your sins. <sup>18</sup> Then, too, those who have gone to their rest in union with Christ have perished as He has. <sup>19</sup> If in this life we have in Christ merely hope, and nothing else hereafter, then we are of all men more pitiable than any.

<sup>1</sup> For *vv.* 37-40 see above.

<sup>2</sup> *Is.* 53. 11, 12.

<sup>3</sup> *Hos.* 6. 2.

<sup>4</sup> *Lk.* 24. 34.

<sup>5</sup> Cf *Lk.* 24. 36, *Mt.* 28. 16, 17, *Joh.* 20. 26.

<sup>6</sup> *Acts* 9. 3-9.

20 But, in point of fact, Christ has been raised to Life from among dead men, the First-fruits of the Harvest of those that have passed to their rest. 21 For since it was a man who brought about death, so it was a Man who brought about a Resurrection of dead men. 22 For as, through sharing in Adam's *physical nature*, all men die, so, through sharing in the Christ's *spiritual nature*, all will be restored to Life. 23 But each in his own Division: Christ the first-fruits; next, those who are the Christ's, at His Coming; 24 then finally, when He surrenders His Dominion to His God and Father, and when He has suppressed every hostile Spiritual Ruler and Authority and Power 25 (for He must reign as King until God has put all His enemies beneath His feet), 26 Death is suppressed as the last enemy of all; 27 for God has reduced all things to subjection beneath His feet.<sup>1</sup> (When, however, Christ shall declare that "all things have been reduced to subjection," clearly "all" means "with the exception of the Father Who has reduced all things to subjection under Him"). 28 But when the universe has been reduced to subjection under Him, then the Son Himself will become subject to Him Who has reduced the universe to subjection under Him, that God, in the case of all persons, may be their All. 29 For if it be otherwise, what good will they who are baptized on behalf of their *unbaptized* dead do for them? If dead men are not raised to life at all, why are persons actually baptized on behalf of them? 30 Why do we Apostles ourselves, too, risk our lives every hour? 31 Every day I am on the verge of death. Yes, I swear it is true, by the pride which I take in you, Brothers, in consequence of our common union with Christ Jesus our Lord. 32 If I had shared the opinion of the ordinary man *about the absence of any sequel to this life*, when at Ephesus I fought with men as savage as wild beasts, what advantage could I have had in view by so fighting? If dead men are not raised to Life, then "let us eat and drink, for to-morrow we die."<sup>2</sup> 33 *If you associate with those who think and act thus*, be under no delusion: "Ill company good morals doth corrupt."<sup>3</sup> 34 Recover, as you should, your soberness of thought, and cease to sin, for some of you have no real knowledge of God: it is to move you to shame that I speak like this.

35 But someone will rejoin, "Well, how are the dead raised to Life? and in what embodiment do they come?" 36 Foolish man, the seed which you yourself sow does not come to life, unless it has previously died; 37 and what you sow is not the embodiment of the life which is to be, but a bare grain, of wheat, or of one of the other varieties of corn (just as it happens), 38 but God gives to the life in it an embodiment, according as He has determined; and to the life in each of

<sup>1</sup> Cf. *Ps.* 8. 7, Sept. and Heb.<sup>2</sup> *Is.* 22. 13<sup>b</sup>.<sup>3</sup> Thought to be quoted from the Greek poet Menander (c. 320 B.C.).

the various sorts of seeds its own special embodiment. 39 *Take another illustration.* Not all flesh is of the same kind; but the flesh of human beings is of one kind, the flesh of beasts is of another, the flesh of birds another, and the flesh of fishes yet another. 40 And, again, there are bodies in the sky and bodies on the earth; but the splendour of those in the sky is of one sort, and the splendour of those on the earth is of a different sort. 41 The splendour of the sun is of one kind, and the splendour of the moon is of another kind, and the splendour of the stars is of yet another kind. *I say "stars," for there are many,* and indeed one star differs from another star in splendour. 42 The same principle holds in the case of the Resurrection of the dead; *there is a difference between our present body and our future body.* What is "sown" on our entrance into this world at birth is a body in a condition of perishableness: what is raised on our entrance into the next world is a body in a condition of imperishableness. 43 What is sown at birth is in a condition of degradation: what is raised from death is in a condition of glory; what is sown at birth is in a condition of frailty, what is raised from death is in a condition of power. 44 What is sown at birth is a body fitted for animal life; what is raised from death is a body fitted for spiritual Life. If there is a body fitted for animal life, there is also a body fitted for spiritual Life. 45 This is the import of the passage in Scripture, "The first man, Adam, became a being possessed of animal life":<sup>1</sup> the last Adam became a Spirit imparting spiritual Life. 46 But that which is spiritual does not come first, but that which is animal; that which is spiritual comes afterwards. 47 The first man was made out of the earth, material in his nature; the second Man is to come out of Heaven. 48 As was the material man, such are they who are material; and as is the heavenly Man, such are they who are heavenly. 49 And just as we have borne the likeness of the material man, so we shall also bear the likeness of the heavenly Man. 50 Now this is what I affirm, Brothers—that flesh and blood, *which are material*, cannot inherit God's Dominion, nor can what is perishable inherit imperishableness. 51 Listen to this: I tell you a Divine secret. We shall not all pass to rest in the grave, but we shall all pass through a change, 52 in a moment, in the twinkling of an eye, at the last Trumpet-call (for the Trumpet will be blown), and those who are dead will be raised to Life imperishable, while we who are still alive will undergo a change. 53 For this perishable embodiment of ours must be invested with imperishableness, and this mortal embodiment must be invested with immortality. 54 And when this mortal embodiment has been invested with immortality, then there will be realized the Declaration that stands written, "Death has been annihilated in Life's Vic-

<sup>1</sup> Gen. 2. 7; modified.

tory."<sup>1</sup> 55 What, O Death, has become of thy victory? What, O Death, has become of thy sting?<sup>2</sup> 56 The sting of Death is due to Sin, and Sin derives its power from the Law, *which provokes in us defiance of its injunctions*. 57 But thanks be to God, Who gives the victory to us through our Lord Jesus Christ! 58 So, my beloved Brothers, shew yourselves firm, unyielding, exerting yourselves to the utmost at all times in the Lord's work, knowing well that your toil cannot be wasted, if pursued in union with the Lord.

**16** 1 With regard to the Collection for God's Hallowed People, carry out the same arrangements as those which I drew up for the Churches of Galatia. 2 On the first day of every week each one of you at home, as he accumulates whatever gain prosperous trading has brought him, should lay by something, in order that no collection need be set on foot when I come. 3 On my arrival I will send those persons, of whom you may approve by letter, to carry your gracious present to Jerusalem. 4 And if it is worth while for me also to proceed thither, they shall go there along with me. 5 I intend to visit you when I have passed through Macedonia, for it is Macedonia that I am about to traverse. 6 With you I shall perhaps make a considerable stay, or even spend the winter, in order to render it possible for you, in particular, to set me forward on my way to my destination, wherever I may proceed. 7 For I do not want to see you now merely in passing: I hope to spend some time with you, if the Lord permits me. 8 I shall remain at Ephesus until Pentecost. 9 For there lies before me a promising opening, calling for vigorous efforts; and there are many standing *in the way of my taking advantage of it*. 10 If Timothy comes to you, take care that, when he visits you, he need feel no misgiving, for it is in the work of the Lord that he is engaged, like myself. 11 Let no one, then, slight him, but forward him on his way with God's Blessing, in order that he may come to me: for I, along with the Brothers here, am awaiting him. 12 As regards Brother Apollos, I earnestly appealed to him to go to you, in company with the other Brothers; yet, *in spite of my appeal*, it was not at all his wish to go now, though he will go as soon as a favourable opportunity offers.

13 Be watchful; stand fast in the Faith; prove yourselves men; be vigorous. 14 Let all your proceedings be carried out in a spirit of love. 15 I make this appeal to you, Brothers: you know about the household of Stephanas, that it is the first-fruits of the spiritual Harvest gathered in Achaia, and that its members have enlisted themselves for service to God's Hallowed People. 16 Well, I appeal to you also to range yourselves under such leaders as these, and under everyone who shares in the work

<sup>1</sup> *Is.* 25. 8, quoted from Theodotion's Version: widely divergent.

<sup>2</sup> *Hos.* 13. 14; divergent.



and toils hard. 17 I rejoice at the arrival here of Stephanas and Fortunatus and Achaicus, because they have made up for what was lacking on your part, 18 for they have cheered my spirit and thereby yours, too: so appreciate the worth of such men as they are.

19 The Churches in the Province of Asia wish to be remembered to you. Aquila and Prisca, together with the Church that meets in their house, send their kindest regards to you as being united to the Lord. 20 All the Brothers wish to be remembered to you. Greet one another with a holy kiss of concord. 21 This postscript, conveying to you my kind regards, is written with my own hand, the hand of me, Paul. If anyone fails to love the Lord Jesus Christ, let God's Curse be on him. 22 "Maran atha" ["Our Lord comes"]. 23 The Favour of our Lord Jesus Christ be with you. 24 My love be with you all in union with Christ Jesus.

## A FRAGMENT OF THE THIRD EPISTLE OF ST. PAUL TO THE CORINTHIANS

(CONSTITUTING II. COR. 10.-13)

The Letter to the Corinthians of which the short passage *II Cor.* 6. 14—7. 1 is suspected to be a surviving fragment (see p. 74) is not the only one of which, in all probability, a large part has been lost. For certain longer passages in *II Cor.*, referring to a prior letter, are unintelligible if *I Cor.* is the only other communication (apart from that of which *II Cor.* 6. 14—7. 1 is a portion) that had passed between the Apostle and the Church at Corinth (see 2. 3, 4; 7. 8) shortly before these passages were written. Either, then, a Letter has been entirely lost, or else part of it has been preserved in *II Cor.* 10.—13. And that the latter hypothesis is not lacking in plausibility appears from more than one consideration. Firstly, the last four chapters of the Epistle as it stands exhibit a very different tone from the preceding nine, since indignation, threats, and sarcasm (10. 6; 13. 2; 11. 19) find expression in them, instead of thankfulness and trustfulness (7. 4, 16). This difference suggests that these two groups of chapters must have been composed under very dissimilar conditions. The concluding four chapters imply that there had been manifested in the Corinthian Church great personal antagonism to St. Paul on the part of some teachers, who had been contemptuous of his appearance and bearing, and on various grounds had disparaged his claims to Apostleship, whilst magnifying their own

(*II Cor.* 10. 1, 10; 11. 5, 22, 23; 12. 11); and St. Paul, in denouncing their attitude towards himself, and their efforts to undermine his influence with the Church, uses very strong language. And secondly, the contents of these four chapters answer very well to such a Letter as is alluded to in 2. 3, 4; 7. 8—a Letter designed to castigate severely those to whom it was addressed. Accordingly, it seems probable that *II Cor.* is a combination of parts of two separate Epistles, (a) 10.-13., (b) 1.-9., the order in which they are here arranged corresponding to the chronological order in which it is believed that they were composed.

The earlier, to which ch. 10.-13. belong, and which is here under consideration, was elicited from the Apostle in consequence of a visit paid by him to Corinth for the second time (13. 2). This visit, which is unrecorded in *Acts*, but is contemplated in *I Cor.* 4. 21; 11. 34, occasioned him great distress (see *II Cor.* 2. 1). The hostility shown to him by a section of the Corinthian Church seems to have been accompanied by some outrageous conduct on the part of an individual (see *II Cor.* 7. 12); and on his return from Corinth he expressed in the Letter, of which ch. 10.-13. constitute the conclusion, his indignant surprise at the conditions which he found prevailing there. The Letter was despatched before the writer's departure for Macedonia (see *II Cor.* 2. 13; 7. 5), being conveyed (seemingly) by Titus, who was able to bring back news of an improvement in the state of feeling at Corinth, to the intense relief of the Apostle (*II Cor.* 7. 6).

If the journey to Troas and Macedonia to which St. Paul alludes in *II Cor.* 2. 12, 13 is reasonably identified with that mentioned in *Acts* 20. 1, the place of origin of this Letter was Ephesus; and this conclusion is confirmed by the writer's hope of being able to evangelize the lands "beyond Corinth" (*II Cor.* 10. 16), the reference presumably being to Italy and Spain (*Rom.* 15. 23, 24), which by a writer resident in Asia Minor could be thus appropriately described. The date of its composition was probably the autumn of 55.

The two vv. 11. 32, 33 appear to have suffered accidental misplacement: their proper context seems to be the list of dangers and hairbreadth escapes enumerated in vv. 24-26, and they have accordingly been transposed.

Another explanation of the difference of spirit marking ch. 1.-9. and 10.-13. is the supposition that, though they appear like parts of separate Letters, the second group of chapters is not earlier than the first, but was composed after the receipt of bad news from Corinth, relating the renewal of hostility towards St. Paul. As there is no MS. support for severing *II Cor.* into two fragments, it is, of course, possible that it is really a unity, but that after the Apostle had penned only a portion of it, distressing information reached him, and caused him to finish it in a tone very unlike that in which he had begun. An argument in favour of the integrity of *II Cor.* has been found in the fact that in 8. 18, 19 a description

is given of the Brother whom St. Paul was sending to Corinth in company with Titus, whereas in 12. 18 reference is made to him as to one previously mentioned—a circumstance pointing to the conclusion that these two passages are in their proper order as arranged at present. But notwithstanding this and some other considerations, the difficulties presented are perhaps best solved by the hypothesis that the Epistle is constructed out of two fragmentary Letters, the chronological succession of which has been inverted. The Epistle is less widely quoted by early Patristic writers than *I Cor.*, probably in consequence of its being more exclusively concerned with the personal relations subsisting between St. Paul and a particular church; but it was included by Marcion in his Canon, and has place in the Muratorian Catalogue.

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**10**<sup>1</sup> I myself, Paul, appeal to you by the meekness and considerateness of the Christ—I who am represented as being humble enough amongst you, when face to face with you, but as adopting a bold tone towards you when away from you—  
 2 yes, I beseech you, do not, when I come to you, *force me* to adopt a bold attitude with the same confidence with which I now, when at a distance from you, am reckoning upon taking a courageous line towards certain people who, on their part, reckon that, in our proceedings, we are dependent on human resources only. 3 *They are mistaken*; for though in our ordinary course of life we have none but human resources, our spiritual campaign is not waged with merely human resources; 4 for the weapons of our campaign are not weak human weapons but weapons divinely powerful, for the demolition of strongholds *that resist the Good News*. 5 We demolish opposing Reasonings and all presumptuous Unbelief that, like a towering fortress, rears itself against the knowledge of God; and we take captive and render submissive to the Christ every *defiant* thought, 6 and hold ourselves in readiness to punish any *individual* act of insubordination, as soon as your collective submission is complete. 7 Look at the facts staring you in the face. 8 If a certain person is confident in his own mind that he belongs to Christ, he should reflect again with himself, *and recognize* that we belong to Christ, just as much as he. For if I should boast rather extravagantly about my authority (which the Lord gave me for the purpose of elevating and fortifying your character and not of demolishing you), I shall not expose myself to shame *by failing to make good my contention*. 9 *I will not put it more strongly*, lest I should be suspected of trying to intimidate you, as it were, with my letters, 10 because So-and-So says, “Though Paul’s Letters are weighty and

<sup>1</sup> For ch. 1.—9. see p. 112.

forcible, yet his bodily presence, *when you see him*, is unimpressive, and his style of speaking is beneath contempt." 11 So-and-So must reckon on this, that we shall be as forcible in action when present with you, as we are in the language of our letters, when at a distance from you. 12 *Some people, it seems, imagine that we are deficient in courage.* Well, we have not, *it is true*, the courage to class ourselves among, or compare ourselves with, certain of those who indulge in self-commendation. These persons, however, by taking, in their estimates and comparisons, one another as their standards *in a spirit of mutual admiration*, shew scant intelligence. 13 But we, on our part, if we must boast of our authority, are not going to exceed the proper bounds *for the exercise of that authority*, but will keep within the limits of the prescribed area which God has assigned to us; though this allows us to extend our claims as far even as you. 14 For we are not straining our authority, as though our range did not include you. For in the work of diffusing the Good News of the Christ, we were the first to reach as far as you. 15 So we are not making disproportionate claims beyond our proper bounds, in an area where others have toiled; but we cherish a hope that, as your faith develops, you may render possible an extensive enlargement of our range, though still within our own sphere, 16 enabling us to impart the Good News in the lands beyond you, without entering within another's sphere, and boasting over what had been already achieved before we came. 17 If, indeed, anyone boasts, let him do so on the score *not of what he, but of what the Lord, has done*; 18 for not he who commends himself, but he whom the Lord commends, is approved as sterling metal.

**11** 1 I wish you could put up with a little folly from me, *such as all self-commendation involves.* But I need not express such a wish; you do, indeed, put up with me. 2 I am jealous over you with God's own jealousy, for I betrothed you to one Bridegroom exclusively, to present a chaste maiden to the Christ. 3 But I fear that somehow, as the Serpent by his craftiness beguiled Eve, so your thoughts may have been seduced from the undivided devotion which is due to the Christ. 4 For if the newcomer *of whom you speak* proclaims another Jesus Whom we did not proclaim, or you receive a different Spirit—one which you have not previously received—or a different type of Good News, such as you have not previously accepted, you put up with him nobly! *And if you can tolerate such, you might tolerate me*; for I reckon that I have not in any way fallen short of these super-Apostles. 6 And if I am really a simpleton in speech *(as some represent)*, at least I am not so in spiritual knowledge; and *what we know* we have in every respect, amongst all sorts of men, made plain to you. 7 Or was I guilty of an error in assuming a humble position, that you

might occupy a dignified one—I mean by imparting to you, without cost to yourselves, God's Good News? 8 Other churches I pillaged by taking means of support from them in order to minister *gratuitously* to you; and when I was with you and found myself short of supplies, even then I was no drain on the resources of any of you; for my lack of means was made good by further supplies brought by the Brothers who came from Macedonia.<sup>1</sup> In every respect I consistently kept myself from being a burden to you, and will continue to do so. 10 As surely as Christ's truth is in me, I swear that nothing that I do shall ever debar me from making this boast of independence in the districts of Achaia. 11 *Do you ask* why I act thus? Is it because I have no love for you? God knows *that I have much love for you*. 12 But what I do, I intend to continue to do in order that I may cut the ground from under the feet of those who want a foothold to enable them, in respect of their proceedings about which they boast — *preaching the Gospel and receiving maintenance for it*—to appear to work on just the same terms as we do. 13 For such men as these are false Apostles, sham workmen, merely masquerading as Apostles of Christ. 14 And no wonder! for Satan himself can masquerade as an angel of light!<sup>2</sup> 15 So it is no wonder if his ministers also assume the guise of upright ministers, though their end will be in keeping with their conduct.

16 Again I say, Let no one deem me a fool for *defending and commending myself thus*; or, if you must, then at least humour me, as you would a fool, *and give me a hearing*, in order that I, like others, may boast a bit. 17 What I tell you, when I boast so confidently, I do not tell you with the Lord's authority behind me, but as a fool talks in his folly. 18 Since numbers of people boast of their external advantages or qualifications, I, too, will make the same boasts. 19 *You will, I feel sure, put up with me*, for you gladly put up with fools, being such sensible men yourselves. 20 For you put up with it, if a man allows you no independence, if he eats you out of house and home, if he makes you his prey, if he assumes an air of superiority over you, if he gives you a slap in the face. 21 I admit to my discredit that, *if such a one as I have here described is strong*, then we have shewn weakness *in not doing the like*. Still, if anyone adopts towards you a bold tone, I (of course, I am using the language of a fool) can do so, too. 22 Do they speak Aramaic? I, too, speak Aramaic. Are they Israelites? I, too, am an Israelite. Are they the posterity of Abraham *and the inheritors of the promises which he received*? I am the same. 23 Are they ministers of Christ? (I am speaking like a man demented) I can make the like claim on better grounds. I have toiled to an exceptional extent. I have suffered imprison-

<sup>1</sup> Cf. *Phil.* 4. 15-16.

<sup>2</sup> See *Apocalypse of Moses*, 17.

ment exceptionally often. I have endured lashes beyond the average. I have been at death's door repeatedly. <sup>24</sup> From Jews I have received forty lashes (all but one) on no less than five occasions; I have been three times beaten with rods *by the Romans*; I have been stoned on one occasion; I have been shipwrecked thrice; I have spent a night and a day floating on the deep; <sup>26</sup> I have been on many a journey, in perils from flooded rivers, in perils from brigands, in perils from kith and kin, in perils from heathen, in perils within the city, in perils away in the desert, in perils on the sea, in perils among false Brothers.

<sup>132</sup> In Damascus the Viceroy of King Haretas picketed the gates of the city of the Damascenes for the purpose of arresting me; <sup>33</sup> and it was only by being lowered in a rope-basket through an opening in the city-wall that I escaped his clutches. <sup>27</sup> I have suffered from toil and stress; I have spent many a sleepless night; I have suffered from hunger and thirst; I have lacked food again and again; I have been cold and ill-clothed; <sup>28</sup> and in addition to such out-of-the-way trials, there is the daily pressure that is brought to bear upon me—anxiety for all the Churches. <sup>29</sup> Who is over-sensitive, and I do not share his misgivings? Whose spiritual progress has been impeded by others, and I—yes, I—do not burn with indignation? <sup>30</sup> If I have to boast, I will boast only of what shows up my weakness. <sup>31</sup> The God and Father of our Lord Jesus Christ, He Who Is (Blessed may He be for ever!), knows that I am speaking nothing but the truth.

**12** <sup>1</sup> I am bound to boast. Though it is not a profitable proceeding, still I will go on to speak of visions and revelations granted by the Lord. <sup>2</sup> I am acquainted with a man in union with Christ, who thirteen years ago—whether in the body, or rapt in spirit out of the body, I cannot tell, God alone knows—was carried away—this person of whom I speak—as far as the third of the *Seven* Heavens. I know also that this person—whether in the body, or rapt in spirit apart from the body, I cannot tell, God alone knows—<sup>4</sup> was carried away into Paradise and heard things ineffable, too sacred for human lips to utter. <sup>5</sup> Of such a person's experiences I am prepared to boast; but of myself—*my ordinary self*—I will not boast save in regard to my weaknesses. <sup>6</sup> *Yet I am not bound to be so reticent*, for, if I should choose to boast, I shall not be a vainglorious fool for doing so, for it will be only the truth that I shall speak. I refrain, however, partly to prevent anyone from forming an estimate of me higher than is justified by what he sees in me or hears from me, and partly by reason of the extraordinary nature of the revelations made to me, *which baffle description*. <sup>7</sup> Consequently, that I might not become unduly exalted in my own

<sup>1</sup> For *vv.* 27-31 see below.

estimation, there was given to me a physical malady, acute as a thorn sticking in my flesh, an angel of Satan's to assail me, that I might not (*I repeat*) become unduly exalted in my own self-esteem. 8 About this I have thrice appealed to the Lord that it might be withdrawn from me; 9 but He has told me, "Sufficient for you is the Favour which I have bestowed upon you, for Divine Power is most fully displayed where human nature is feeblest." 10 *So instead of wishing my weaknesses away*, I will gladly boast of them, in order that the Power of the Christ may spread its shelter over me. 11 Therefore I find satisfaction in weaknesses, in outrages, in hardships, in persecutions, in difficulties, for Christ's sake; for whenever I am weak, it is then that I am full of power.

12 I have made a fool of myself by saying all this, but it was you who drove me to it. For I ought to have had a good word from you *who know me by experience*, since in no respect did I fall short of those super-Apostles, though I am really a nobody. The signs attesting a true Apostle were wrought by me amongst you, accompanied by unflinching steadfastness—by Signs and Wonders and displays of exceptional Power. 13 In what respect did you come off worse, *through having me as your minister*, than the rest of the Churches *who had other Apostles to serve them*, except that I refused to be a drain upon your resources and *provided for myself*? Forgive me this wrong! 14 Listen: this is the third time that I am ready to come to you; but *if I come*, I will be no drain upon your resources; for it is not your money but your selves that I want, since it is not the children's duty to put by for the fathers, but the fathers' duty to put by for the children. 15 I will most gladly spend and be spent to the utmost for the good of your souls. If I love you so exceptionally, am I to be loved the less in return? 16 You admit that I was not a heavy burden to you; but being constitutionally crafty (*you say*) I made you my prey by trickery, *through agents acting for me*! 17 Was it any of those whom I sent to you—was it by one of them that I took advantage of you? 18 I appealed to Titus to visit you, and with him I sent the Brother; was it Titus who took advantage of you *and made something out of you*? Were not he and I in our conduct animated by the same spirit? Did not we walk together, step for step? 19 I suppose that you have been thinking all this long time that we are making a defence to you. In reality, what we are saying, we say in union with Christ before the presence of God; and all of it, Beloved, is for the sake of improving your characters. 20 For I fear lest somehow, when I come, I may find you other than I could wish, and you may find me other than you could wish—I *mean that I fear* that there may be among you exhibitions of quarrelling, jealousy, bad temper, selfishness, slander, backbiting, self-conceit, and disorder— 21 lest, when I come, my God may again humiliate me, when I am

with you, *by shewing my pride in you to be ill-grounded*, and I should have to mourn over many who have sinned in the past, and have not repented over the impurity and immorality and dissoluteness in which they have indulged.

**13** <sup>1</sup> This is the third time that I am coming to you *and I shall hold an enquiry*; “by the evidence of two or three witnesses every allegation must be sustained.”<sup>1</sup> <sup>2</sup> As I gave warning beforehand, when I was present with you for the second time, so I give warning in advance now, though absent from you, to those who have sinned in the past, and to all the rest of you, that if I come again, I will not spare any offender, <sup>3</sup> seeing that you want proof of the Christ Who speaks in me, and Who, in dealing with you, shews no weakness but displays His power among you. <sup>4</sup> For though He was crucified in consequence of human weakness, yet He is now fully alive in consequence of the Power of God. *And the same is true of us*; for we, too, in union with Him, shew weakness, *when we patiently endure provocation*; but together with Him, *risen as He is to renewed Life*, we also shall prove ourselves fully alive, in consequence of the Power of God, *for dealing severely with you, should it be necessary*. <sup>5</sup> It is yourselves, *not me*, that you must test, to see whether you are really rooted in the Faith; it is yourselves that you must place under examination. Or do you fail to recognize that Jesus Christ is in you, *to enable you to overcome your temptations*, unless, indeed, you have been put to the test and failed under it? <sup>6</sup> But I hope that you will discover that we, on our part, if put to the test *to decide whether we have the power to deal with you*, are no failure. <sup>7</sup> We pray to God, however, that you may do no wrong *meriting punishment*, for we do not want you to do *wrong* just in order that we, when put to the test, may be shewn to be equal to it. We want you to do what is right, even though our ability to stand the test will then be unproved. <sup>8</sup> For it is impossible for us to oppose the facts, *whether our possession of power is demonstrated or not*: we can only support the facts. <sup>9</sup> For we rejoice whenever you, by shewing yourselves possessed of moral power, leave us with the reputation of being weak. This, indeed, is what we pray for—your amendment. It is for this reason that I write as sternly as I am doing, when away from you, in order that when I am with you, I may not have to act sternly, in virtue of the authority which the Lord gave me—gave me, I say, for the purpose of fortifying your characters and not of demolishing you.

<sup>11</sup> Finally, Brothers, farewell; pursue self-amendment; respond to the appeals I have made to you; agree together; live in peace; and the God, Who is the Source of Love and Peace,

<sup>1</sup> *Dt.* 19. 15.



will be with you. 12 Greet one another with a holy kiss of concord. 13 All God's Hallowed People here send you their remembrances.

14 The Favour bestowed by the Lord Jesus Christ, and the Love towards men shewn by God, and the sense of Fellowship imparted by the Holy Spirit be with you all.

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## A FRAGMENT OF AN EPISTLE OF ST. PAUL TO TITUS

(=TITUS 3. 12-15.)<sup>1</sup>

This fragment has been plausibly brought into connection with the occasion of the trouble in the Corinthian Church which in 55 had caused St. Paul to write the Letter of which *II Cor.* 10.-13. formed part (p. 103). After Timothy had left Ephesus (*Acts* 19. 22) *en route* for Corinth, but either had never reached that city or had failed to deal successfully with the trouble there, the Apostle had despatched Titus from Ephesus to Corinth with the Letter just mentioned; and, starting himself for Macedonia, had hoped to find Titus at Troas, bringing with him a good report of his mission. He did not, however, fall in with him there (*II Cor.* 2. 13), but met him later in Macedonia (*II Cor.* 7. 6). The Letter, of which this fragment is a part, was presumably written from Macedonia to Titus when the latter was in some place (perhaps Ephesus) whither he had returned from Macedonia, and whence he is asked to help Apollos on a projected journey to some unknown destination.

\* \* \* \* \*

**3** <sup>2</sup>12 When I have sent to you Artemas or Tychicus, do your best to come to me at Nicopolis, for I have decided to spend the winter there. 13 Take pains to help on their way Zenas the theologian, and Apollos; and see that they want for nothing. 14 Let all who belong to us also learn to make good works their business, with a view to meeting urgent calls, in order that they may not prove unproductive. 15 All who are with me send you their kind regards. Remember me to those who love us, united as we are by our common faith. The Favour of Heaven be with you all.

<sup>1</sup> The reasons for detaching this section and others from the Pastoral Epistles are explained on p. 542.      <sup>2</sup> For *Tit.* 1. 1-3. 11 see p. 558.

# A FRAGMENT OF A FIRST EPISTLE OF ST. PAUL TO TIMOTHY<sup>1</sup>

(=II TIM. 4. 13-15, 20, 21<sup>a</sup>.)

The fragments here pieced together appear to have formed part of a Letter written by St. Paul in Macedonia to Timothy at Ephesus, whither the latter had seemingly returned after preceding the Apostle into Macedonia, as related in *Acts* 19. 22. When St. Paul started on his journey to Macedonia, he stopped at Troas (*II Cor.* 2. 12, 13), and appears to have left there some articles which he here desires Timothy to bring with him when he, too, should call at the same port in the course of a second voyage to Macedonia to rejoin the Apostle, in whose company he was when the latter wrote *II Cor.* 1. 1. The allusion to Alexander the metal-worker finds its explanation in the incidents that occurred before the departure of St. Paul from Ephesus (as related in *Acts* 19. 28-41), where the defence attempted by another Alexander (who was a Jew) may well have been made at the expense of St. Paul and his fellow-Christians.

If verses 20, 21<sup>a</sup> are rightly attached to vv. 13-15, it appears that Erastus, named in *Acts* 19. 22 as despatched with Timothy to Macedonia, had gone from thence, or from some intermediate locality, to Corinth. How Trophimus, whom St. Paul had apparently intended to take with him to Macedonia, came to be left at *Miletus* can only be conjectured; but it has been ingeniously surmised that the Apostle did not start for Macedonia from Ephesus by sea (since the outlet to the sea was liable to be silted up), but went by land to Miletus on the coast (S. of Ephesus), where he took ship alone, leaving Trophimus behind.

**4** <sup>213</sup> When you come to me, bring with you the cloak which I left at Troas with Carpus, and the papyrus-rolls, and especially the parchments. <sup>14</sup> Alexander the metal-worker displayed towards me much malice. The LORD will requite him as his conduct deserves; <sup>15</sup> you, too, must be on your guard against him, for to all our arguments he has offered great opposition.

<sup>20</sup> Erastus stopped at Corinth, but Trophimus I left at Miletus in weak health. <sup>21<sup>a</sup></sup> Do your best to come before winter.<sup>4</sup>

<sup>1</sup> See p. 542 f.      <sup>2</sup> For *II Tim.* 1. 1-4. 12, see pp. 554, 184, 557, 184, 183.      <sup>3</sup> For vv. 16-19 see pp. 156, 185.      <sup>4</sup> For vv. 21<sup>b</sup>, 22<sup>a</sup> see p. 185.

# A FRAGMENT OF THE FOURTH EPISTLE OF ST. PAUL TO THE CORINTHIANS

(= II COR. 1.-9)

St. Paul's indignant Letter to the Corinthians, of which it is thought that *II Cor.* 10.—13. forms part (p. 102), produced its intended effect upon those to whom it was despatched. Amends were made by the majority of the Church to him for some insulting treatment which he had sustained at Corinth (2. 5-11); and the changed attitude of most of his converts there (as reported by Titus) caused a revulsion of feeling in the Apostle, and evoked from him the affectionate language which, in general, marks *II Cor.* 1.—9. This Letter (of which the section 6. 14—7. 1 is probably no original portion (p. 74) shows at the end of ch. 9. no trace of a formal conclusion (contrast *I Cor.* 16. 19-24), so that, if its separation from ch. 10.—13. is justified, it may have been mutilated at the end, this causing the attachment to it of the earlier (and likewise fragmentary) Letter 10.—13., which has a conclusion but no introduction. The place of origin was an unnamed town in Macedonia (8. 1; 9. 2); and the date was some period late in the autumn of 55. The Letter was carried by Titus and two other friends of St. Paul (conjectured to have been Timothy and Luke, *II Cor.* 8. 16, 18, 22); and was followed by another visit on the part of the Apostle to Corinth, where on this occasion he spent three months (*Acts* 20. 3).

The theory adopted here, which divides *II Cor.* into two parts and reverses the order in which ch. 1.—9. and 10.—13. now stand to one another, is not altogether free from difficulties. Thus in 10. 1 f. St. Paul's ground of complaint is that his authority was belittled by a *group* of people, whereas 2. 5-11 implies that some *single* individual had behaved with great insolence towards him, though to such a one no reference is made in ch. 10.-13. But the theory assumes that each part is only a fragment; and it is not unreasonable to suppose that, if the two Letters to which they originally belonged had been preserved in their entirety, this and other obscurities would be cleared up.

**1** I Paul, an Apostle, by God's will, of Christ Jesus, and Brother Timothy, to the Church of God which is in Corinth, together with all God's Hallowed People throughout the whole of the Province of Achaia: 2 Favour be yours, and Peace from God our Father and our Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, the compassionate Father and all-comforting God, 4 Who comforts us in all our affliction, so that we are able, in turn, to comfort those who are also in affliction of any kind, with the

same consolation with which we ourselves are solaced by Him. 5 Because just as the sufferings of the Christ overflow upon us, so it is through the Christ that the comfort which we experience also overflows *upon others*. 6 If we encounter affliction, it is in the promotion of your comfort and Salvation; and if we receive comfort, it is to augment your consolation, which evinces itself in the steadfastness that you display under the same sufferings as we also endure. 7 So our hope for you *in regard to the future* is solidly grounded, since we know that, just as you are participators in our sufferings, so you will likewise participate in our consolation. 8 For we wish you to know, Brothers, in regard to the affliction which befell us in the Province of Asia,<sup>1</sup> how we felt the crushing weight of it to be far beyond our capacity to sustain, so that we despaired even of life. 9 *When we asked ourselves what the end would be*, we told ourselves that the answer was "death"—*the presentiment of it being designed* to teach us not to place trust in ourselves but in God, Who raises the dead to Life. 10 From so menacing a death He rescued us, and will do so again. In Him we have placed our hope that He will continue to rescue us, 11 whilst you, too, co-operate on our behalf by your supplications for us, in order that the gracious boon of *our preservation*, granted to us through the *prayerful* efforts of so many persons may become the subject of thanksgivings on our account rising from as many lips.

12 *I feel that I can reckon on your prayers*. For our proud boast is this—and the witness of our conscience bears us out—that we have conducted ourselves in the outside world, and especially in our relations with you, with the purity and sincerity of motive which God requires, in dependence not on worldly wisdom but on the Favour of God. 13 For when we write to you, we mean nothing except what the words that you read say, or what you actually recognize to be true (*there is nothing to be read between the lines*), and will, we hope, recognize to the end, 14 just as you, or at least part of you, have actually recognized that we are with good reason your pride, even as you, too, will be ours, in the Day of our Lord Jesus.

15 And it was through entertaining this confidence that I intended to go to you before journeying elsewhere, in order that you might have the satisfaction of two visits— 16 I intended to take you on my way to Macedonia and to return from Macedonia to you, and so be set forward by you on my way to Judæa. 17 In forming that intention, then, can it be that I was not serious? or, *because it was not carried out*, are my plans to be regarded as marked by the levity characteristic of the world, so that with me "Yes, I will," and "No, I will not" *follow each other with scarcely a moment's interval?* 18 As surely as God is faithful, I swear that our language to you

<sup>1</sup> See *Acts* 19. 23 foll.

is never, "Yes, I will" and "No, I will not" in almost the same breath. 19 For Christ Jesus, the Son of God, Who was proclaimed among you by us—by Silvanus and Timothy and myself—never alternated between an affirmation and a negation: His words have proved to be a consistent affirmation. 20 For all the promises of God have in Him been re-affirmed; and consequently it is through Him, too, that, *in our worship*, our Amen, *acknowledging this*, is uttered by us to the Glory of God. 21 And He Who brings us, together with you, into steadfast union with Christ, and has anointed us *to our office*, is God, 22 Who with His Seal has stamped us as His own, and has put into our hearts His Spirit as a pledge *of what He will give us hereafter*.

23 But I invoke God as my witness—and my soul will answer for it *if I assert what is untrue*—that it was only to spare you distress that I did not visit Corinth again. 24 In saying "spare," I do not imply any wish to domineer over your faith; on the contrary, we are just fellow-workers with you, to increase your joy *in believing*; for it is by your own faith that you are standing firm.

**2** 1 But for my own sake I made up my mind to this—not to pay you a second painful visit; 2 for if it is I who pain you, there is none to cheer me but the very people who are pained by me. 3 And I wrote as I did, *explaining that I was not coming*, in order that I might not, by coming, expose myself to pain at the hands of those who ought to occasion me joy, convinced as I am in regard to you all that any joy that is mine is likewise the joy of you all. 4 For it was under conditions of acute distress and anguish of mind, and with many tears, that I wrote to you, not in order to cause you pain, but in order to let you understand the exceptional love that I feel towards you.

5 If a certain person has occasioned pain, he has pained not me only but likewise all of you, at least in some measure (that I may not exaggerate). 6 Sufficient for such a person is the penalty that has been inflicted by the majority of you, 7 so that, *instead of treating him with further severity*, you should, on the contrary, forgive and comfort him, to prevent him from being overwhelmed with excess of remorse. 8 Wherefore I appeal to you to give practical effect to your love for him. 9 For my object in writing was this—to ascertain how your loyalty to me would stand the test—to see whether you were submissive in every respect. 10 When you forgive a man any fault, I also forgive him. For what I have forgiven (if I have anything to forgive) I have forgiven for your sakes, with the consciousness of doing so with Christ's eyes upon me, 11 that we may not be over-reached by Satan, for we are not unacquainted with his devices.

12 *But how I felt the estrangement between us you may judge from this.* When I came to Troas, to spread the Good News of the Christ, though a promising opening presented itself for work in the Lord's cause, 13 I had no relief from spiritual anxiety, in consequence of my failure to find there my Brother Titus. So I did not stay, but bidding farewell to the people there, I started for Macedonia. 14 *And for what occurred afterwards* I give thanks to God, Who at all times conducts us (through our union with Christ) in the train of His triumphant progress; and through our agency makes perceptible in every place the perfume that comes from the knowledge of Christ; 15 because we waft abroad for God the sweet fragrance of Christ alike among those who are in the way to Salvation and among those who are on the way to perdition, 16 the latter finding in the Good News which they reject an Odour emanating from Death and conducing to Death, and the former finding in the same Good News, *through acceptance of it*, an Odour emanating from Life and conducing to fuller Life. To such responsibilities as these who is equal? 17 *We trust that we may prove so*, for we are not, like the majority, hucksters, hawking for gain God's Message; but as men animated by sincerity, as men belonging to God, and conscious of God's immediate Presence, in union with Christ, we tell that Message.

**3** 1 Are we, by saying this, again beginning to commend ourselves, as we are told we do? or can it be that we need, like some people, letters of recommendation to you or from you? 2 It is you who are our letter of recommendation—it is written on *\*your\** hearts—recognized in your conduct, and read by all men, 3 for you are making it clear that you are a Letter composed by Christ and penned by us, a Letter written not with ink, but with the Spirit of the Living God, on tablets, not of stone, but of flesh—on human hearts.

4 Such profound confidence in the success of our work among you we base on God through the Christ. 5 We do not mean that, in reliance upon our own judgment, we are competent to form conclusions about it, as though such competence came from ourselves. No, our competence to form them comes from God, 6 Who likewise has rendered us competent ministers in connection with a "covenant" of a new type, consisting not in a written Code of Law but in a stimulating Spirit; for a written Code, *through its commands which are beyond our ability to obey*, is a source of death, whereas the Spirit, *through the moral power which it imparts*, is a source of revival. 7 And if a religious system, written and engraved on stones, though it was deadly in its consequences, yet came into existence under such conditions of glory that the children of Israel were unable to gaze steadily on the face of Moses, on account of the glory

radiating from it<sup>1</sup> (a glory which was fading), 8 must not the religious system mediated through the Spirit be attended with still greater glory? 9 For if the religious system issuing in condemnation for men was glorious, the religious system which sets men right with God must be transcendently glorious. 10 For that which was once invested with glory has now relatively, by reason of the glory that transcends it, lost its glory. 11 For if that which was transient was attended with glory, much more must that which is permanent be surrounded with glory. 12 Having, then, such a hope *concerning the new system*, we speak without reserve. 13 We have no need to imitate Moses, who used to put a veil over his face, to prevent the children of Israel from gazing steadily at the fading of a radiance which was transient.<sup>2</sup> 14 *The Israelites ought to have understood what such transitoriness implied, but they failed to do so:* their perceptions were dulled. For even up to the present time, whenever the Scriptures of the Old Covenant are publicly read, a like veil *upon the minds of the hearers* remains unlifted, because only through union with Christ can it be removed. 15 Yes, up to the present time, whenever the Books of Moses are read, a veil rests upon their minds; 16 though whenever a listener turns to the Lord, the veil is withdrawn. 17 Now, by the Lord is meant the Spirit; and where the Spirit *\*exercises lordship,\** there is freedom. 18 And all we Believers, with unveiled face mirror Him Who is the Glory of the LORD, and so become essentially transformed into the same *Divine Likeness (which we previously only reflected)*, passing from one degree of glory to a higher—even such glory as radiates from One Who is Lord and Spirit.

4 1 For this reason, being entrusted with the administration of this religious system (such a trust evincing the mercy shewn to us), we do not lose heart. 2 We repudiate the secrecy in which discreditable courses of action find a screen: we do not conduct ourselves with craftiness, nor do we tamper with God's Message; but by stating the Truth openly, we seek to commend ourselves before God to every conscientious mind. 3 But if the Good News which we proclaim is really veiled to any, it is veiled only in the instance of those who are on the way to perdition: 4 in their case the God of this Age has blinded their minds, unbelievers as they are, so that they cannot discern clearly the illumination proceeding from the Good News, which manifests the Glory of the Christ, Who is the Likeness of God. 5 (For it is not ourselves but Christ Jesus as Lord that we proclaim, and ourselves we regard simply as your bond-servants for Jesus' sake). 6 Because God, Who said "Out of the darkness shall light shine"<sup>3</sup> is He Who has shone within our hearts, to enable us to illumine others with the knowledge of the Glory of God, *radiant* in the face of Jesus Christ.

<sup>1</sup> See Ex. 34. 29, 30.<sup>2</sup> Ex. 34. 33, 35<sup>b</sup>.<sup>3</sup> Gen. 1. 3.

7 But this precious treasure we have in fragile vessels of clay, in order that the transcendent Power manifested may be seen to be God's, and not to originate from us. 8 *This Divine Power supports us in all our troubles.* At every point we are hard pressed, but not reduced to straits; bewildered but not finally baffled; 9 persecuted but not abandoned to our persecutors; struck down, but not mortally wounded. 10 At all times, wherever we go, we shew in our body marks of the same persecution to death which Jesus sustained, in order that there may be seen in this same body of ours proof of Jesus' Risen Life also. 11 For alive though we are, we are always being surrendered to death for the sake of Jesus, in order that in our mortal frame there may be evidence of Jesus' Life also. *This Life extends through us to you,* 12 so that while Death is active in us, Life is active in you. 13 And since we have the same spirit of faith as he of whom it stands written, "I had faith; consequently I spoke,"<sup>1</sup> we, too, *may say*, "We have faith; consequently we also speak"; 14 since we know well that He Who raised to Life Jesus will raise to Life us also, together with Jesus, and present us, in company with you, to Him. 15 For everything *that we do or experience* is in your interest, in order that God's Favour, multiplied by reason of the thanksgiving arising from the increasing number of Believers, may abound to God's further Glory. 16 Accordingly we do not lose heart; and though our outer self is continually decaying, our inner self is being renewed day by day. 17 For our present light burden of affliction is achieving for us, in a transcendent and incomparable degree, a solid and eternal weight of glory. 18 For we keep before us not the things which are seen, but those which are not seen; for the things which are seen are transitory, but those which are not seen are Eternal.

5 1 For we know that if *this body of ours*, our earthly tenement, forming our temporary shelter, is broken up, we get, instead, a structure from God, a tenement made by no human hands, eternal in the Heavens. 2 For, indeed, in this our present habitation we sigh, through our longing to put on over it our habitation from Heaven— 3 seeing that, once we are covered, we shall not, *at death*, find ourselves exposed. 4 For we who are still in our temporary shelter sigh under a weight of anxiety, inasmuch as our desire is not to be divested of the one covering, but to put on the other over it, that what is mortal may be merged in Life. 5 For He Who has prepared us for this very transformation is God, Who gave us the Spirit as a pledge of it. 6 Therefore being of good courage at all times, and knowing that, while we are resident in the body, we are absentees from the Lord 7 (for our course here has to be guided

<sup>1</sup> Ps. 115. 1, Sept (=116. 10, Heb.).



by faith, not by what is visible)— 8 we are of good courage, I say, and would be well content to become absentees from the body and to be at home with the Lord. 9 Consequently our ambition, too, is to be acceptable to Him, whether we are at home or absentees. 10 For all of us must appear without disguise before the judgment-bar of Christ, in order that each may receive requital for the deeds done by means of the body, according to his conduct, whether it has been good or base.

11 It is, then, as knowing how greatly the LORD is to be feared, that we try to conciliate men (*to use the words of our censors*); and though they may suspect our sincerity, yet to God our motives are plain enough, and I hope that they are equally plain to your conscientious minds. 12 We are not again seeking to commend ourselves to you, *as some people say we do*, but we are affording you good grounds for expressing pride in us; in order that thereby you may be in a position to confront those who boast of superficial advantages merely, and are indifferent to what is within *and is more essential*. 13 For if, *as some represent*, we were on certain occasions out of our mind, it was *from passionate devotion* to God, and if we are once more in our senses, it is to serve you. 14 For we are overmastered by the love manifested by the Christ, judging as we do that, inasmuch as One died for all, then all died; 15 and that He died for all in order that those who live should no longer live for themselves but for Him, Who for their sake died and was raised to Life again. 16 Accordingly henceforward our estimate of no one is determined by external considerations; and though in the past we have formed our ideas of Christ from external considerations, at any rate now our ideas of Him are determined by such considerations no longer. 17 So if anyone becomes united to Christ, he is a fresh Creation; the original conditions have passed away; mark! they have been replaced by new conditions. 18 But all such new conditions originate from God, Who has reconciled us to Himself through Christ, and has entrusted to us the duty of dispensing to others this offer of reconciliation, 19 to the effect that God in Christ was reconciling the world to Himself, not reckoning against men their transgressions; and He has committed to us *Apostles* the Message of such reconciliation. 20 On behalf of Christ, then, we come to you as ambassadors, in the conviction that God is making appeal to you through us. On behalf of Christ we entreat you; be reconciled to God. 21 Him Who had no acquaintance with sin God for our sakes treated as an embodiment of Sin, in order that we, on our part, might become, through union with Him, an embodiment of the Righteousness that God desires.

**6** 1 And we, working together with God, likewise appeal to you to see that you have not received God's Favour without result 2 (for He declares,

"At the time for acceptance I heard thee,

And in the day for deliverance I succoured thee."<sup>1</sup>

Listen! now is the time for ready acceptance. Listen! *I say: now is the day for deliverance*). 3 We try to avoid causing hindrance to anyone's spiritual progress, that our ministry may not incur discredit. 4 In every way we endeavour to commend ourselves as ministers of God should do, by unfailing steadfastness; by enduring afflictions, hardships, sore straits, 5 lashes, imprisonments, mob violence, toils, sleepless hours, lack of food; 6 by purity of motive, by knowledge, by forbearance, by kindness, by holiness of spirit, by unfeigned love, 7 by communicating the Truth, by evincing the Power bestowed by God. We have in our integrity the soldier's equipment for both attack and defence. 8 We experience alike honour and ignominy, calumny and good repute; we are regarded as impostors, and yet prove honest men; 9 we are ignored, and yet meet with recognition; we are at death's door, yet, as you see, full of Life; we undergo chastisement, yet we do not die under it; 10 we suffer from grief, yet are always joyous; we are needy, but enrich many; we have nothing, and yet we possess all things.

11 Our lips have been unlocked to speak to you, Corinthians. Our heart is opened wide *to receive you into it*. 12 If you feel any sense of constraint, the cause is not in us, but in your own bosoms. 13 Now for a fair deal (I speak as I might to children); let your hearts also be opened wide *to take us in*.<sup>2</sup>

**7** 2 Make room for us in them. There is no one whom we have wronged (*as has been represented*); there is no one whom we have corrupted; there is no one whom we have overreached. 3 In saying this I imply no censure of you. *How could I?* for I have told you before that you have a place deep down in our heart; so that we are linked together for death and for life. 4 I can use great frankness when addressing you; I speak about you with great pride. I am filled with the comfort *of which you have been the source*; amidst all our trouble I overflow with the joy *which you have occasioned*. 5 *Our trouble*, I say—for even when we reached Macedonia, the physical strain upon us was not relieved. We met with trouble in every direction; outwardly I had conflicts; inwardly I had fears. 6 But He Who comforts the dejected (I mean God) comforted us by the arrival of Titus; 7 and not merely by his arrival but also by his account of the comfort which he had experienced at your hands; for he reported to us your longing for us, the expression of your sorrow, your warm support of me; so that my joy was enhanced. 8 Because, if I did distress you by my letter, I do not regret it; if I was actually inclined to regret it when I saw that that letter had grieved you, (though it was but for a while), 9 yet I am now glad that I wrote

<sup>1</sup> 1s. 49. 8.

<sup>2</sup> For 6. 14—7. 1, see p 75.

it, not because you were grieved by it, but because your grief resulted in your repentance. For you were grieved in the way that God approves, so that you were none the worse for any act of ours. 10 For the grief which God approves promotes a repentance which is never to be regretted, issuing, as it does, in Salvation; whereas the grief which the world feels results in Death. 11 For, as you see, this very grief which you have experienced—such grief as God approves—what solicitude for me it roused in you! what efforts to clear yourselves! what a sense of indignation for what had occurred! what fear for the consequences! what longing for me! what warm support of me! what dealing out of justice to the offender! In every way you shewed yourselves to be innocent in the matter. 12 If, then, I did write to you *with sternness*, it was not so much to ensure punishment for the wrong-doer, or satisfaction for the wronged, as to bring home to your consciousness before God the reality of your solicitude for us. 13 This is what fills us with comfort. And in addition to the comfort which we have experienced, we have derived special joy from the joy felt by Titus, at the relief to his feelings occasioned by all of you; 14 because, if I have spoken with pride to him about you, I have not failed to be justified. No! as everything we have said to you has been true, so our proud language about you in Titus' presence has also proved true. 15 And his affection warms towards you more particularly when he recalls the submissiveness which you all shewed—how you received him with apprehension and nervousness. 16 I rejoice that in every respect I can feel re-assured about you.

**8** 1 Now we wish to bring to your knowledge, Brothers, the Favour of God that has been bestowed upon those who are included in the Churches of Macedonia. 2 Under a severe ordeal due to affliction, their overflowing joy, coupled though it is with extreme poverty, has its outlet in their rich generosity. 3 I can testify that to the full extent of their capacity, yes, even beyond their capacity, 4 they spontaneously begged of us, with a most earnest appeal, the privilege of sharing in the despatch of relief for God's Hallowed People at Jerusalem. 5 They not only came up to, but even exceeded, my expectations. First of all, by God's will they gave themselves to the Lord; and then *they placed themselves* at our disposal. 6 Accordingly this led us to appeal to Titus to complete among you this gracious work also, just as it was he who started it. 7 And as you give, in every direction, lavish proof of faith, power of speech, spiritual knowledge, and unbounded earnestness, and of the love which, originating with us, evokes response from you, so take care to give equally ample proof of your liberality in carrying out this gracious work.

8 I am not dictating to you, but am merely seeking to test,

by comparison with the earnestness of others, the genuineness of your own love. 9 For you know the graciousness of our Lord Jesus Christ—how for your sake He became poor, though He was so rich, in order that, through His becoming poor, you might become rich. 10 In this matter, I am only giving you my judgment, *not a command*. The course which I suggest is for your interest, inasmuch as you led the way not only in actually putting the work in hand but also in resolving to undertake it as far back as last year. 11 Now go on to complete the work which you have put in hand, in order that the completion of it, according to your means, may match your readiness in resolving to undertake it. 12 For so long as the readiness to give can be taken for granted, a man is acceptable to God according to the proportion *his gift* bears to what he has, not to what he lacks. 13 My aim is not that the burden should be relaxed for others and made oppressive to you, 14 but that on balance your superfluity on the present occasion should meet their deficiency, in order that on another occasion their superfluity in turn should meet your deficiency, that so a balance may be struck (just as it is written *about the gathering of the manna*, "He that had much had not too much, and he that had little had not too little").<sup>1</sup>

16 Thanks be to God Who has put into the heart of Titus the same interest in you that I cherish, 17 because he has welcomed my appeal; and being by constitution more than ordinarily zealous, he has spontaneously departed to join you. 18 We are sending with him as his companion the Brother whose efforts in the diffusion of the Good News are eulogized throughout all the Churches. 19 And more than this—he has also been elected by the Churches to be our fellow-traveller *to Jerusalem* in connection with this Benefaction which we are administering for the promotion of the Lord's glory and a proof of our own enthusiasm. 20 In sending Titus and his companion we are safeguarding ourselves against the possibility of anyone passing reflections upon us in connection with this munificence, which we are administering; 21 for we must have a care for what is honourable not only in the eyes of the LORD but also in the eyes of men. 22 And with these two we are sending our Brother whose earnestness we have proved by experience in many causes on many occasions; and he is the more earnest now in consequence of the great confidence which he reposes in you. 23 As for Titus, *if information about him is needed*, he is my partner and associate in my work for you; and as for our other Brothers, *if they are the subjects of enquiry*, they are delegates from the Churches, and bring glory to Christ. 24 Therefore in the face of the Churches *which they represent*, furnish them with a demonstration of your love, and justification for the proud language which we have used about you.

<sup>1</sup> Ex. 16. 18; verbally divergent.

**9** <sup>1</sup> Indeed, as regards the supply of relief for God's Hallowed People it is superfluous for me to write further to you; <sup>2</sup> for I know your enthusiasm, about which I proudly inform the Macedonians *in order to enhance your credit*, explaining that you in Achaia have had your preparations made a year ago; and it was your fervour that stimulated the majority of them. <sup>3</sup> But that my proud language about you may not prove in this respect ill-grounded, I am sending the Brothers to ensure that your preparations are completed, just as I represented that they would be: <sup>4</sup> for fear lest, if Macedonians should come along with me *when I next visit you*, and find you unprepared, we (not to speak of yourselves) should be filled with shame for such confidence having been placed in you *and disappointed*. <sup>5</sup> I, therefore, have thought it necessary to appeal to the Brothers to go to you in advance, and get into order beforehand your promised bounty, that it may be ready in good time—as a real bounty should be, *and not produced at the last moment*, as something extorted from you. <sup>6</sup> *Remember this:* he who sows scantily will also reap scantily, and he who sows bountifully will also reap bountifully. <sup>7</sup> Let each give just what in his own mind he has proposed to give; there must be no feeling of reluctance or sense of compulsion, for it is "a cheerful giver that God loves."<sup>1</sup> <sup>8</sup> And God can enable every gracious Favour to be yours in abundant measure, in order that you, having in every respect at all times enough for your own emergencies, may be abundantly supplied with means for promoting every kind service (<sup>9</sup> just as it is written, *of the liberal man*,

"He hath scattered broadcast, he hath given to the poor,

His almsgiving continueth for ever").<sup>2</sup>

<sup>10</sup> Now He that lavishly provides seed to the sower and bread for our eating will provide and multiply the seed for your sowing, and augment the harvest-yield of your charity. <sup>11</sup> You will be enriched in every direction for the exercise of every form of generosity, such as evokes, through us as your agents, thanksgiving to God; <sup>12</sup> because your discharge of this religious function not only helps to make good the deficiencies from which God's Hallowed People are suffering, but also redounds to the honour of God through a chorus of thanksgivings *from those who are benefited*. <sup>13</sup> In consequence of the proof of what you are, which is furnished by your discharge of this service, they are led to praise God both for your taking upon your shoulders the obligations imposed by your confession of faith in the Good News of the Christ, and also for the generosity displayed in your contributions for them and for all. <sup>14</sup> They themselves in their supplications on your behalf express their longing for you, on

<sup>1</sup> *Prov. 22. 8*, Sept.; slightly divergent. <sup>2</sup> *Ps. 111. 9*, Sept. (= *112. 9*, Heb.).

account of the transcendent Favour which God has bestowed upon you *by inspiring in you such liberality*. Thanks be to God for His inexpressible Boon.<sup>1</sup>

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## NOTE ON A HYPOTHETICAL DOCUMENT SYMBOLIZED BY Q

It has been already stated (p. 1) that the earliest N.T. documents are Letters and not Historical narratives; and probably all the Pauline Epistles precede in date the compilation of the earliest of the surviving Gospel histories. But there are reasons for thinking that an historical work, recording much of the Teaching and some of the Events in the Life of the Lord, was also produced prior to any of the existing Gospels, and it is desirable to indicate briefly here the grounds upon which this conclusion depends.

The historical writings contained in the New Testament, if they were not in all cases the work of Jews, were composed, at any rate, by men who were deeply influenced by Hebrew literary traditions, sharing, in general, the intellectual outlook of the Hebrew historians, and following the same methods of writing. A Hebrew compiler of an historical narrative had no sense of literary property (which has grown up in modern times largely through the expense due to printing). It was the custom of such a writer to incorporate in his own compositions any portions of a predecessor's work of which he desired to make use; and to embody these with little alteration, and with no acknowledgment of the source from which he had borrowed. This appears from the occurrence, in certain O.T. books, of various parallel passages, which are so similar in matter and wording that it is clear that the author of one is indebted to the author of the other, or that both have drawn upon the production of a third. Notable examples are the existence (a) in the books of *Chronicles* of long passages which also appear in the books of *Samuel* and *Kings* (cf. *I Ch.* 10. 1-12 with *I Sam.* 31. 1-13; *I Ch.* 19. with *II Sam.* 10.; *II Ch.* 9. with *I Kg.* 10.; and *II Ch.* 18. with *I Kg.* 22 1-35), and (b) in *Isaiah* and in *Micah* of a section couched in virtually the same language (see *Is.* 2. 2-4; *Mic.* 4. 1-3). In cases where such parallel passages occur in writers separated widely in point of time, and where, in one of the two passages compared, there are features of matter or style offering a contrast to the surrounding context, there can be little doubt that the later of the two authors has made use of the earlier, this being the obvious explanation in the instances cited under (a). Where, however, the interval between the books in which the parallels appear is short, or the books are nearly contemporaneous in origin, the natural inference is that the two writers

<sup>1</sup> For *II Cor.* 10.—13, see p. 104.

have borrowed in common from a predecessor, or else that the passages have been interpolated at a later date in one of the works that contain them.

The N.T. writings wherein there have been incorporated much material from earlier sources are the First and Third Gospels. In both these are found two groups of passages, (a) one coinciding largely in matter, and, to some extent, in diction, not only with one another, but also with certain of the contents of St. Mark's Gospel; (b) the other coinciding closely in substance, and to a slightly less degree in phraseology, between themselves, but having no parallel in St. Mark. The relative measure of agreement and divergence can only be adequately estimated after an extensive examination of the parallels in question; but instructive instances are the following:—

- (a) *Mt.* 9. 4-6 = *Mk.* 2. 8-11 = *Lk.* 5. 22-24  
*Mt.* 19. 13, 14 = *Mk.* 10. 13-14 = *Lk.* 18. 15-16  
*Mt.* 21. 25-27 = *Mk.* 11. 30-33 = *Lk.* 20. 4-8
- (b) *Mt.* 6. 25-26 = *Lk.* 12. 22-24  
*Mt.* 11. 4-11 = *Lk.* 7. 22-28  
*Mt.* 23. 37-39 = *Lk.* 13. 34-35

The similarity here apparent is too remarkable to be due to accidental coincidence in the language employed by independent authors when composing accounts of the same events or discourses. In the case of (a) it is impossible to doubt that *Mk.* is the source from which the writers of *Mt.* and *Lk.* have borrowed: it is the shortest Gospel and has been expanded. In the instance of (b) the explanation of the common element in *Mt.* and *Lk.* is not quite so obvious. At first sight, the simplest conclusion might seem to be that one of the two Evangelists has drawn from the other. But the use by both of *Mk.* (if the date of that Gospel is probably not earlier than 65, see p. 196) renders it unlikely that many years divided the origin of *Mt.* from that of *Lk.*; and if so, it is not probable that the author of either has been indebted to the work of the other. In these circumstances the most plausible alternative is to suppose that both have embodied parts of a document that no longer exists. This hypothetical document is usually denoted by the symbol *Q* (the initial of the German word *Quelle*, meaning "Source"). About the nature and scope of it there is room for much speculation. The first impression formed from a scrutiny of its contents is that it consisted mainly of Sayings of Jesus. But it comprised some amount of narrative, including matter relating to the mission of John the Baptist, and Jesus' Temptation; and as this material would be in place only at the beginning of a history of our Lord's ministry, the original document may have been, in plan, a Gospel, which either was never completed, or else underwent extensive injury. Nevertheless, the real scope of it must remain quite obscure, since any reconstruction of it from the parts of *Mt.* and *Lk.* assignable to it is likely to be as misleading as would be a reconstruction of *Mk.* from the portions of it comprised in *Mt.* and *Lk.* That *Q* was not

a compilation of material drawn *directly* from oral traditions is rendered probable from what is recorded about the early Patristic writer Papias, who is represented as having composed an *Exposition of the Lord's Oracles*. The Greek word translated "oracles" (*Logia*) suggests "speeches" or "sayings" (cf. *1 Pet.* 4. 11; *Heb.* 5. 12); but there is evidence that it could be used of historical narratives, relating not only Sayings, but also the occasions when they were uttered, for it seems to be employed in *Rom.* 3. 2 of the O.T. writings as a whole. If so, then the *Logia* which Papias expounded may have included both Utterances of the Lord and Incidents of His Life; and thus may have been the actual source from which *Q* was derived. The *Logia*, according to Papias, were written in Aramaic by St. Matthew the Apostle; but before they were utilized by the First and Third Evangelists, they must have been translated into Greek. This inference is based on the use in *Mt.* 8. 8 and *Lk.* 7. 6 of an unusual construction which is not likely to have occurred independently to two writers, if each was translating for himself from an Aramaic original.

Whatever may be the facts about the relation of the Aramaic *Logia*, explained by Papias, and the Greek document symbolized by *Q*, the existence of the latter at an early date is virtually certain. The sections in the First and Third Gospels which can with some confidence be assigned to it differ in their arrangement in *Mt.* and *Lk.*; and it is impossible to decide positively which of the two Evangelists follows most closely the order of the original document. But inasmuch as the First Evangelist is prone to mass together illustrations of our Lord's teaching (as in the Sermon on the Mount in ch. 5.—7., and in the series of seven allegories in ch. 13.), there is some antecedent probability that he has brought together maxims and illustrations which in *Q*'s collection were separated, and that *Lk.* retains the order of *Q* (though see p. 261). Where *Mt.* and *Lk.*, in matter taken from *Q*, are nearly at one in phraseology, the actual wording of that source, in the Greek translation, must have been reproduced by both almost *verbatim*; but when the diction varies, a decision as to which of the Evangelists best preserves the original can only be a matter of conjecture, though it may perhaps be presumed that the better Greek version (usually *Lk.*'s) is less close to it than the other.

In *Q* itself there is no indication of either the place or the time of its composition. But as regards the place, Jerusalem would seem to be the locality where need for such a document would first be felt. And in respect of the date, since in the early Church there prevailed a confident expectation that the Divine Judgment, putting an end to the existing World-Order, was close at hand, knowledge of Jesus' teaching as to the conditions essential for sharing in the Dominion of God must have seemed more important than acquaintance with the details of His Life; and consequently there is some likelihood that a document such as *Q* would come into existence sooner than *Mk.* As a guess a date between 55 and 60 may be hazarded. If this date



is anywhere near the truth, *Q* may have been known to St. Mark himself, whose Gospel, containing comparatively little of our Lord's Teaching, was possibly composed with a view to supplementing *Q* with a fuller account of the events of His ministry (cf. p. 198). But in the case of a certain number of Sayings of our Lord, which appear in both *Mk.* and *Q*, though with some difference of phraseology, and which at first sight convey the impression that *Mk.* really used *Q*, it seems probable that St. Mark did not derive these from that source, but that they reached the authors of the two documents in question through independent channels. Perhaps the parallel passages most suggestive of this conclusion are *Mk.* 8. 38 and *Mt.* 10. 32, 33 (= *Lk.* 12. 8, 9).

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## THE EPISTLE OF ST. PAUL TO THE ROMANS

(CHAPTERS I-15.)

The Church in Rome had apparently been established through the efforts, not of some individual Apostle, but of a number of immigrants from Palestine, who had become Christians. The early origin of *The Epistle to the Romans* is attested by the use of several of its phrases in the writings of Clement of Rome, Ignatius and Polycarp; and the Pauline authorship of it is not seriously questioned. Though in form a Letter, it is, in substance, a theological treatise. It is exceptional among St. Paul's Letters in having been sent to a Christian community which the Apostle, up to the time of writing, had not visited (15. 23). The community was mainly Gentile (1. 5, 6, 13; 11. 13); but it must have included a strong Jewish-Christian element, for which some of the arguments in the Epistle (ch. 9.—11.) would have more interest than for a body exclusively non-Jewish. The date and place of the composition of the Letter are approximately determined by the allusion (in 15. 25-28) to the contribution made "in Macedonia and Achaia" for the relief of the needy members of the Church at Jerusalem, and the fact that the Apostle himself was carrying it to its destination (cf. *Acts* 24. 17). St. Paul returned in 56 A.D. from Achaia, where he had spent three months (*Acts* 20. 2-3); and it was doubtless during this period of residence in Greece, and probably at Corinth (the principal city of the Province), that he wrote the present Epistle.

There are strong reasons for suspecting that the last chapter is not part of the Letter sent to Rome, but a fragment of one addressed to the Church at *Ephesus*. (a) The extensive list of persons to whom the writer sends his remembrances is much more natural in a communication despatched to a place like Ephesus, where St. Paul had

spent a long time (*Acts* 19. 10) and made many friends, than in one destined for a city where he had never been. (b) The allusion to "dissensions" (v. 17) amongst those to whom the Apostle is writing points to a Church with which he was well acquainted. (c) The reference to the Church "in the house" of Prisca and Aquila has a parallel in *I Cor.* 16. 19, an Epistle written from Ephesus (p. 76), whither these two persons had gone in company with St. Paul (*Acts* 18. 18, 19). The regular gathering of Christians at their house is much more likely at Ephesus than at Rome, since of meetings at Rome the Apostle can have known little. (d) The allusion to Epænetus as the first-fruits of work in the Province of Asia is more appropriate in a Letter sent to Ephesus than in one sent to Rome. (e) The Apostle's commendation of Phœbe would carry more weight with a community to which he was known than with one to which he was a stranger. (f) The circumstance that ch. 15 ends with a benediction suggests that this chapter is the real conclusion of the communication despatched to Rome. On the other hand, it has to be admitted that many of the names occurring in ch. 16 have been found in *Roman* inscriptions as well as elsewhere. A son of Herod the Great, called Aristobulus (v. 10) lived at the Roman capital. A freedman of the Emperor Claudius, Nero's predecessor, was named Narcissus. And as regards Prisca and Aquila, though they had been expelled from Rome by Claudius (*Acts* 18. 2), they may have returned thither after his death (54 A.D.). Nevertheless, if the reasons for detaching ch. 16. from the preceding fifteen chapters are thought to preponderate, and it is regarded as part of an Epistle to Ephesus, this also was most probably written from Corinth (see p. 126).

It has been suggested that, though this chapter does not belong to the Epistle to which it is now attached, it was nevertheless sent by the Apostle to Rome after he was released from his imprisonment there (*Acts* 28. 30), the two years spent in Rome accounting for the number of persons to whom reference is here made. But the view that St. Paul was set free at the end of the two years lacks adequate support (see p. 545).

Some MSS. attach the doxology in 16. 25-27 to the end of ch. 14., omitting it in its present position; a few others (including the Alexandrine codex) have it in both places; whilst two omit it in both. These facts, and the circumstance that certain Patristic writers, including Cyprian and Tertullian, do not comment on ch. 15., 16. have led several scholars to infer that ch. 15. is also no genuine part of the Epistle to the *Romans*. But this deduction is improbable, since ch. 15. continues the argument of ch. 14.: though it would seem that in some localities the Epistle was current without the passage 15. 1-16. 23, possibly through the influence of Marcion, who appears to have excised the last two chapters, owing to his objections to the O.T., from which quotations are introduced in ch. 15.

In a few places some verses have been transposed for the sake of greater coherence.

**1** <sup>1</sup> Paul, a bond-servant of Jesus Christ (I was Called by God to be an Apostle and was singled out to carry God's Good News <sup>2</sup> which He had promised in advance through His Prophets in the Holy Scriptures, <sup>3</sup> *Good News* concerning His Son, Who by physical descent was born of the posterity of David, <sup>4</sup> but Who, in virtue of holiness of Spirit, was designated Son of God through an act of Power, by a Resurrection of the dead—it is of Jesus Christ our Lord that I speak, through Whom we have received the privilege of an Apostleship to promote among all the Gentiles (including you, too, who have been Called to belong to Jesus Christ) the submission that springs from Faith, for the further commending of His Self-revelation), <sup>7</sup> to all who are in Rome, God's Beloved, who are Called to be holy: Favour be yours and Peace from God our Father and the Lord Jesus Christ.

<sup>8</sup> To begin with, I render, through Jesus Christ, thanksgiving to my God for all of you, because the fact of your faith is being published abroad through the whole world. <sup>9</sup> For in God—to Whom I spiritually perform Divine Service by diffusing the Good News conveyed in His Son—I have a witness to testify how unfailingly I mention you <sup>10</sup> at all times in my prayers, supplicating that somehow some day at last I may find, by the Will of God, my way clear to go to you. <sup>11</sup> For I long to see you, that I may impart to you some spiritual gift, so that you may be strengthened in your resolution; <sup>12</sup> or (to put the same thing differently) that I may find encouragement among you, your faith and mine reacting each upon the other. <sup>13</sup> I want you to be fully aware, Brothers, that I have often purposed to visit you (though I have been prevented until now), that I may gather a *Spiritual* Harvest amongst you, too, just as I have done amongst the rest of the Gentiles. <sup>14</sup> Both to Greek speaking and non-Greek speaking peoples, to intellectual and unintellectual alike, I have a solemn duty. <sup>15</sup> Thus my earnest desire is to impart the Good News to you at Rome *as well as to others*. <sup>16</sup> For I am not ashamed of the Good News; for it is the Saving Power of God for everyone who has Faith, for Jew first, and for Greek as well. <sup>17</sup> For in it is revealed a right standing with God, granted by Him in consequence of rudimentary faith, and resulting in a more developed faith, just as it is declared in the Scriptures, “The righteous in consequence of having faith shall live.”<sup>18</sup>

<sup>18</sup> For *apart from this Good News* there is revealed nothing but God's Wrath from Heaven against all impiety and iniquity on the part of men who, by such iniquity, stifle the Truth *which has been intimated to them, sinning in spite of knowledge*; because whatever of God is capable of being known is plain to their consciousness, for God Himself has made it plain to them.

<sup>18</sup> *Hab. 2. 4*; slightly divergent.

20 For His invisible attributes—I mean, His Eternal Power and Deity—being apprehended by the intellect through the things which He has made—have been perceptible ever since the creation of the world, so that men might be without defence, *if they should ignore them.* 21 And defence they lacked, because, though they had acquired knowledge of God, they did not honour Him as God, or render thanksgiving to Him; but indulged in futile speculations; and their minds, being devoid of moral sensibility, lost all spiritual enlightenment. 22 Claiming to be intellectual, they became stupid, 23 and replaced the Glory of the Immortal God by an image representing either a mortal man or some bird or quadruped or reptile. 24 Consequently God surrendered them, through their inward cravings, to the practice of impurity, so that they degraded their bodies one with another; 25 since they exchanged the true Idea of God for one that was false, and paid reverence, and rendered religious service, to the creature instead of to the Creator (Who is to be blessed for ever; Amen). 26 Accordingly God surrendered them, I say, to degrading passions. For their females exchanged their natural function for that which is unnatural; 27 and likewise their males, leaving the natural use of the female, grew inflamed in their lust towards one another, male practising with male shameful vice, and receiving back in their own persons the retribution which they deserved for their moral error. 28 And just as they abandoned the duty of retaining knowledge of God, so He gave them up to the impulses of an abandoned mind, causing them to do what was immoral. 29 They were loaded with every kind of iniquity, wickedness, licentiousness, viciousness; they were full of envy, murder, strife, treachery, malignity; 30 they were backbiters and slanderers, haters of God, outrageous, arrogant, braggarts, inventors of *new* vices, defiant of parental control, 31 devoid of moral sensibility, false to their bond, destitute of affection and of pity— 32 a class of men who, though well aware of God's sentence, that they who are guilty of such viciousness deserve Death, yet not only themselves practise it but even join in approval of others who do the same.

2 1 Consequently you, my friend, whoever you are—*Jew no less than Gentile*—who sit in judgment upon your fellow-man, are without defence, for by passing judgment upon him, you condemn yourself, since you, who sit in judgment upon another, are guilty of the same misdeeds as he. 2 We know (you say) that God's sentence is passed unerringly upon all whose practices are such as have just been described. 3 And do you reckon, my friend—you who sit in judgment upon those that practise such vices, but who are guilty of the same yourself—that you, unlike them, will evade God's sentence? 4 Or do you slight His inexhaustible kindness, long-suffering, and forbearance, unaware that the kindness of God only aims at lead-

ing you to repentance? 5 *If that aim is not attained*, then, in consequence of your stubbornness and your impenitent heart, you are storing up for yourself wrath on the day of Wrath, when there will be disclosed the righteous Doom pronounced by God, 6 Who will render requital to each man according to his deeds— 7 to those who seek Glory and Honour and Immortality by steadfastness in doing good, Eternal Life; 8 whilst for those who are animated by a spirit of selfishness, and are defiant of the dictates of Moral Truth—obedient only to the promptings of Iniquity—there will be Wrath and Fury, 9 Affliction and Anguish, extending to every human soul that works evil, both Jew—the Jew first—and Greek; 10 whereas Glory and Honour and Peace will await everyone who does good, Jew—the Jew first—and Greek, 11 for with God there can be no partiality for one race above another. 12 For all who have sinned without knowledge of a *written* Law will likewise perish under a sentence unexpressed in a written Law *but affirmed in their inner consciousness*; whilst all who have sinned with knowledge of a written Law will be judged by such a written Law,<sup>1</sup> 16 on the day when God will judge the secrets of human lives through Christ Jesus, as the Good News which I proclaim declares. 13 For it is not those that merely hear a written Law, *when read to them*, who in the estimate of God are righteous; but it is those that carry out the commands of Law who will stand right with Him; 14 for when the Gentiles, though they have not a *written* Law, do, by natural Reason, what the written Law requires, they, though lacking a written Law, are a Law to themselves, 15 inasmuch as they give proof of acquaintance with the standard of conduct required by the written Law, engraved, as that standard of conduct is, upon their hearts, their self-consciousness bearing corroborative witness, and their moral reasonings, in inward debate, accusing, or else clearing them.

<sup>2</sup> 17 Now if you style yourself a Jew, and rely upon the possession of a written Law, and pride yourself on God, *as being peculiarly your own*, 18 and are acquainted with His will, and can single out the essentials of religion, being regularly instructed, as you are, out of the written Law; 19 and if you are convinced that you are a guide to the morally blind, a source of enlightenment to those who are in spiritual darkness, a trainer of those who lack understanding, 20 a teacher of those who are no better than infants, since you have in the written Law the substance of all religious knowledge and all religious truth— 21 do you—you who teach your fellow man—omit to teach yourself? You who proclaim that men must not steal, are you a thief? 22 You who say that a man must not be guilty of adultery, are you an adulterer? You who have a horror of idols, do you rob heathen temples *of their treasures*? 23 You

<sup>1</sup> For vv. 13-15 see below.

<sup>2</sup> For v. 16 see above.

who boast of possessing a Law, do you, by your violation of that Law, dishonour God (24 for, "Because of you the Honour of God is defamed among the Gentiles," to quote the words of Scripture)<sup>1</sup> 25 For though, if you carry out Law's requirements, circumcision is a privilege of value, *distinguishing you as a member of God's Chosen People*, yet, if you are a violator of Law, your circumcision has sunk to the level of uncircumcision. 26 If, then, the uncircumcised man keeps with care the ordinances of the Law, will not his uncircumcision be reckoned as good as circumcision? 27 *Yes, assuredly*; and the uncircumcised man, if he, though remaining as he was born, fulfils the Law, will, *by the contrast he presents to you*, pass judgment upon you, who, in spite of possessing a written Law, and being circumcised, are yet a violator of Law? 28 For not he who is outwardly a Jew is necessarily a true Jew, nor is outward, physical, circumcision necessarily true circumcision; 29 but only he who is inwardly a Jew *deserves to be styled a Jew*, and only the circumcision of the heart—spiritual and not literal merely—*deserves to be called circumcision*. The true "praise," *which the word "Jew" implies*,<sup>2</sup> comes not from men but from God.

**3** 1 What, then, *it will be asked*, constitutes the superiority enjoyed by the Jew? or what is the advantage of circumcision? 2 There is much from every point of view. To begin with, the Jews had the privilege of being entrusted with the Oracles of God. 3 *But, it will be said, they did not credit or obey them*. Well, what follows? Supposing some were unbelieving, is their want of faith to cause God to break faith? Away with such a thought! God must prove true to His promises, though every man be proved false (even as it is written, "That Thou mayest be vindicated in Thy assertions,

And mayest establish Thy case when its justice is disputed").<sup>3</sup> 5 But suppose our unrighteousness thus throws into relief God's Righteousness, what are we to say? Can it be that God, Who visits His anger upon us, is unjust in so doing? (I am merely arguing in human fashion). This is impossible, since, *if it were the case*, how is God to judge the world? 7 Nevertheless (*the objector may go on*) if God's truthfulness is set in clearer light through my falsity, to the consequent enhancement of His Glory, why am I still brought to justice as a sinner, 8 *and why should not men say* (just as we ourselves are slanderously represented as saying—just as some allege that we do say), "Let us do ill that good may ensue"? *No, such objectors fail to prove their contention*, and the sentence passed on them is deserved. 9 Well, then (*it may be asked*), what follows? Are we Jews, *as regards morals*, excelled by Greeks? By no means; for we have

<sup>1</sup> *Is.* 52. 5, Sept.; very slightly divergent.

<sup>2</sup> See *Gen.* 29. 35.

<sup>3</sup> *Ps.* 50. 6, Sept. (=51. 4, Heb.); diverges from Heb.

previously charged both Jews and Greeks with being all alike under the sway of Sin, so just as it is written :

"There existeth no righteous man—not even one;

11 There is none that possesseth moral sense, or that seeketh after God :

12 All have swerved from the straight path, and have together become worthless;

There is none that sheweth kindness, not so much as one :<sup>1</sup>

13 Their throat, (*by what they utter through it*) is dangerous as an opened grave.

With their tongues they have been treacherous,<sup>2</sup>

The venom of adders is under their lips;<sup>3</sup>

14 Their mouths are full of bitter curses;<sup>4</sup>

15 Their feet are swift to shed blood;<sup>5</sup>

16 Ruin and misery follow where they go,

17 And with a peaceful course they have no acquaintance;<sup>6</sup>

18 There is no fear of God before their eyes."

19 And we know that everything which the Law (*that is, the Old Testament*) says is meant for those who come within the scope of the Law; so that all lips are debarred from making a defence, and the whole world becomes answerable to God; 20 because no human being, by doing the deeds required by Law, will succeed in standing right with Him, for Law, *whether written or unwritten*, only brings about fuller acquaintance with sin, *not deliverance from it*.

21 But now there has been disclosed a right relation to God attained independently of Law (though by the Law and the Prophets it is attested)— 22 I mean a right relation to God *which is attainable by men through Faith in Jesus Christ*, and which extends to all Believers (for no distinction is drawn between any, 23 inasmuch as all have sinned and feel themselves to have fallen short of God's glorious Righteousness). 24 Such, by His gratuitous Favour, stand right with Him through the redemption which was effected in Christ Jesus, 25 Whom God set forth before mankind as a means of expiation (*to be appropriated through faith*) at the cost of His violent Death. His Death was designed to demonstrate the Divine righteousness, being rendered necessary on account of God's overlooking, through His forbearance, the sins of the past, *to guard against the mistaken inferences that might be drawn from this*. 26 it was to demonstrate (I say), at the present Decisive Time, His Righteousness, shewing that He Himself is righteous, and that He sets right with Himself the man whose life, *in spite of his*

<sup>1</sup> Ps. 13. 1<sup>b</sup>-3<sup>a</sup>, Sept. (= 14. 1<sup>b</sup>-3, Heb.); quoted only in part. <sup>2</sup> Ps. 5, 10<sup>b</sup>, Sept. (= 5. 9<sup>b</sup>, Heb.). <sup>3</sup> Ps. 139. 4<sup>b</sup>, Sept. (= 140. 4<sup>b</sup>, Heb.). <sup>4</sup> Ps. 9. 28, Sept. (= 10. 7, Heb.); slightly abbreviated. <sup>5</sup> Prov. 1. 16; divergent. <sup>6</sup> Is. 59. 7<sup>b</sup>, 8<sup>a</sup>; slightly divergent. <sup>7</sup> Ps. 35. 1, Sept. (= 36. 2, Heb.); slightly modified.

*past sins*, is actuated by faith in Jesus. 27 Where, then, is room found for any claim to merit? There is no opening for such. By what religious system is it excluded? By a system that prescribes the doing of works? No, by a system which enjoins Faith. 28 For we infer that a man is set right with God through Faith, independently of works required by Law. 29 *Every man, I assert*; or are we to suppose that God is the God of Jews only? Is He not the God of Gentiles also? 30 Yes, of Gentiles also, if God is One, *the Sole God*, Who will set right with Himself the Circumcised Jews, so far as they have faith, and the Uncircumcised Gentiles in consequence of their faith. 31 Do we, then, through our insistence on Faith, nullify Law? Far from it: on the contrary, we thereby put on a firm basis *the possibility of fulfilling Law*.

4 1 What, then (*it may be asked*), are we to say of Abraham, the ancestor from whom we Jews derive our physical descent? 2 For if he was set right with God on account of his works, he really has reason for claiming merit. *The reply is, Only before his fellow men, but not before God.* 3 For what does the Scripture say? "Abraham reposed faith in God, and this was counted as giving him a right standing with God,"<sup>1</sup> *nothing being said about his works.* 4 Now, in the case of one who performs some meritorious work, his recompense is not counted as a favour granted to him, but as a debt due to him; 5 but in the case of one who does not perform any meritorious work, but reposes faith in Him, Who sets right with Himself the ungodly, it is the man's faith that is counted as setting him right with God, even as David expresses the felicitation appropriate to the man whom the LORD regards as in a right relation to Himself, independently of anything that he has done, saying,

"Happy are they whose iniquities have been forgiven, and over whose sins a veil has been drawn;

8 Happy is the man of whose sin the LORD will not take account."<sup>2</sup>

9 Is this felicitation, then, confined to the Circumcised only, or does it extend to the Uncircumcised also? *Certainly it extends to the Uncircumcised also.* For we repeat that Abraham's faith was counted as setting him right with God. 10 Now under what circumstances was it so counted? Was he at the time circumcised or uncircumcised? He was then not circumcised but uncircumcised. 11 Circumcision he received later, as a token authenticating, like a seal, his right relation to God, resulting from the faith shown by him when as yet he was uncircumcised, that he might be the spiritual forefather of *two classes*, the forefather of all those who have faith, though Uncir-

<sup>1</sup> Gen. 15. 6

<sup>2</sup> Ps 31. 1, 2, Sept. (= 32 1, 2, Heb).



cumcised, in order that a right standing with God might be counted to them, 12 and the forefather of those of the Circumcised who not only have undergone circumcision but also walk in the footprints of our ancestor Abraham's faith, which he manifested when still uncircumcised.

13 *Abraham, again, can be shewn in another way to be the spiritual forefather of Gentiles as well as of Jews.* For the promise, made to him and his posterity, that he should be inheritor of the world, was not conditional on the observance of Law but on the right relation to God that results from faith. 14 For if those who rely *only* upon the observance of Law are inheritors, faith at once loses all value, and the Promise has become illusory, 15 for the Law, *once it has come into existence*, brings about God's Wrath (*since through human weakness it is inevitably violated*), whereas where no Law exists, there can be no violation of Law either. 16 Accordingly, *the acquisition of the inheritance* was made to depend on faith, in order that *the bestowal of that inheritance* might be an act of Divine Favour, so that the promise should be ensured to all the posterity of Abraham—not to those only (*the believing Jews*) who adhere to the Law *as well as are actuated by faith*, but also to those (*the believing Gentiles*) who are actuated by such faith as Abraham's, who is the spiritual forefather of us all (17 in accordance with the declaration in the Scriptures, "I have made thee a father of many nations").<sup>1</sup> *That faith was shown by him* in the presence of the God in Whom he reposed faith, the God Who makes the dead live, and issues His summons to non-existent things as though they were already existing. 18 Abraham, hoping against hope, manifested such faith that he became the forefather of many nations, fulfilling the Divine declaration, "As numerous as *the grains of sand or the stars* shall thy posterity be."<sup>2</sup> 19 He noted the condition of his own physical powers, by this time decayed (since he was about a hundred years old), and the decay of Sarah's capacity for bearing children, but he did not grow weak in his faith; 20 and in view of God's Promise, he allowed no distrust to cause him to falter, but, through his faith, he was endowed with vigour, rendering, as he did, glory to God, 21 and feeling assured that what God has once promised He is able also to perform. 22 Therefore his faith was counted as putting him in a right relation to God. 23 And the fact that it was so counted was placed on record not merely for his honour 24 but also for our instruction; for the like faith will be counted as putting us in a right relation to God—us, I mean, who repose faith in Him Who raised to Life from among the dead Jesus our Lord, 25 Who was surrendered to death to atone for our trespasses, and was raised again to Life to enable us to stand right with God.

<sup>1</sup> Gen. 17. 5.<sup>2</sup> Gen. 15. 6.

**5** <sup>1</sup> Standing, then, in a right relation to God in consequence of our faith, let us continue to enjoy peace with Him through our Lord Jesus Christ, <sup>2</sup> through Whom we have obtained also access to that position of Divine Favour which we occupy; and let us exult on the strength of our hope of sharing at last in God's Glory. <sup>3</sup> Nay, more: let us exult, too, in our very afflictions, knowing that affliction produces steadfastness, and steadfastness produces a sterling character, and a sterling character produces hopefulness; <sup>5</sup> and such hopefulness as ours does not disappoint; because a sense of God's love for us floods our hearts through His bestowal upon us of Holy Spirit, <sup>6</sup> if, as is the case, whilst we were yet morally helpless, Christ at the fitting Time died for the sake of the ungodly. <sup>7</sup> *For the sake of the ungodly, notice;* for scarcely will anyone die for the sake of even a righteous man, though for the sake of the ideally good man some one may perhaps even bring himself to die. <sup>8</sup> But God gives proof of His own spontaneous love for us through the fact that, whilst we were still sinners, Christ died for our sake. <sup>9</sup> *If He did this for us then,* how much more certainly now shall we, having been set right with God in consequence of His violent death on our behalf, be saved through Him from the Divine Wrath. <sup>10</sup> For if, when we were hostile to God, we were reconciled to Him through the Death of His Son, with how much greater certainty, now that we are reconciled, can we look forward to being saved through sharing His Life! <sup>11</sup> Nay, more; *even under our present conditions* we exult in what God has done for us through our Lord Jesus Christ, to Whom we owe our reconciliation.

<sup>12</sup> Accordingly, *there is a parallel between Adam and Christ.* As through one man Sin entered the world, and through Sin Death, and so Death has extended to all the human race, inasmuch as all have sinned; *so through one man there was established a right relation to God, and through that right relation, Life.* <sup>13</sup> *All men, I say, have sinned,* for Sin was in the world before, and up to, the delivery of a written Law. Sin, indeed, is not entered against the sinner *at its full sinfulness*, if there is no written Law; <sup>14</sup> nevertheless, Death reigned from the time of Adam to that of Moses, even over those who had not sinned after the analogy of Adam's violation of an express command: so Adam prefigures Him Who was to come. <sup>15</sup> *But though there is a parallel in respect of the transmission of consequences,* yet otherwise the transgression of Adam and the Boon brought by Christ do not correspond *in the extent of their consequences.* For if through the transgression of the one man, Adam, the mass of mankind died, yet the Favour of God and the Free Gift, bestowed by the graciousness of the One Man, Jesus Christ, brought to the mass of mankind good far exceeding the evil occasioned by Adam. <sup>16</sup> And the gratuitous Gift does not correspond to the result of the one man's sin *in the*

*nature of the consequences either.* For whereas the Divine judgment, ensuing upon the one man's sin, issued in a sentence of doom, the Boon, ensuing upon many transgressions, issued in a pronouncement of acquittal. 17 For if by the one man's transgression Death reigned through that one man, *Adam*, how much more certainly will those who receive God's transcendent Favour and gratuitous Gift of a right relation to Himself reign in Life through the One Man, Jesus Christ! 18 Therefore, it seems, just as through a single transgression the consequences extended to all men, resulting in a sentence of Doom upon them, so through a single act of righteousness the consequences have extended to all men, resulting in God's setting them right with Himself, and bestowing upon them Life. 19 For as through the insubordination of the one man the mass of men were constituted sinners, so through the submissiveness of the One Man the mass of men will be constituted righteous. A *written* Law was introduced incidentally, in order that the Sinfulness of transgression might be enhanced; 20 but where Sinfulness was enhanced, Divine Favour exceeded all bounds, 21 in order that, as Sin exercised dominion, occasioning universal Death, so Divine Favour might exercise dominion through the establishment of a right relation to God, resulting in eternal Life through Jesus Christ our Lord.

**6** 1 What practical conclusion, then, shall we draw? Are we to continue in sin that the Divine Favour extended to us may be proportionately greater? 2 Away with such a suggestion! How are we who have died *potentially* to Sin, *and so have finished with it*, to live any longer in it? 3 *Do you not understand what I mean?* Or are you unaware that all of us, who have been baptized into union with Christ, were in baptism made sharers in His Death? 4 Therefore we, sharing His Death through our baptismal immersion, were with Him laid in the grave, in order that, as Christ was raised to Life from among the dead, through His Father's glorious Power, we, too, might pursue our course in the possession of fresh Life. 5 For if we have become one with Him (as a graft becomes one with a tree-stock) through an experience corresponding to His Death, we must equally be one with Him through an experience corresponding to His Resurrection also: 6 recognizing that our old Self was crucified with Him, in order that our sinful bodily cravings might be suppressed, so as to enable us to escape further bondage to Sin. 7 For he that has died is at once quit of Sin. 8 And if we died together with Christ, we believe that we shall also live with Him, 9 knowing as we do that Christ, after having been raised to Life from among the dead, does not die again: Death no longer exercises any mastery over Him. 10 For His experience of death ended once for all His contact with Sin; whilst the Life which He now possesses is a Life devoted to

God. 11 So you, too, must count yourselves dead men who have finished with Sin, yet fully alive to serve God in union with Christ Jesus. 12 Do not, then, let Sin continue to exercise dominion in your mortal bodies, making you submit to their desires; 13 and do not place your bodily members at the disposal of Sin as its instruments for evil-doing; but place yourselves at God's disposal, as being in possession of true Life (raised from among the spiritually dead), and your bodily members as instruments for doing right in God's service; 14 for Sin is no longer to exercise mastery over you; for you are not under the constraint of Law but are recipients of Divine Favour. 15 What, then, should follow from this? Are we to sin because we are not subject to the constraint of Law but are the recipients of Divine favour? Assuredly not. 16 Are you not aware that, when you place yourselves as slaves at any one's disposal, to submit to his authority, you are the bondmen of the master to whose authority you yield submission—bondmen either of Sin, with death as the consequence, or of Dutifulness to God with righteousness as the consequence? 17 Thanks be to God that, though you were once bondmen of Sin, you became with all your heart submissive to the standard of instruction under which you were placed; 18 and having been emancipated from Sin, you became bondmen to Righteousness. (19 *In using of you the word "bondmen"* I am employing language drawn from the relations prevailing in human society, the analogy being helpful on account of your feebleness of will, which is inseparable from your fleshly nature). For as you placed your bodily members as bondmen at the disposal of impurity and of lawlessness, for the perpetration of lawlessness, so now place those same bodily members of yours as bondmen at the disposal of righteousness, for the attainment of holiness. 20 For when you were bondmen of Sin, Righteousness exercised no authority over you. 21 What Harvest, then, did you garner from those deeds of which you are now ashamed? *Why, none*; for the end of such deeds is Death. 22 But now, having been emancipated from Sin, and having become bondmen in the service of God, you have your Harvest in progressive holiness, and at the end Eternal Life. 23 For the wage paid by Sin is Death, but God's Boon is Eternal Life, through union with Christ Jesus our Lord.

**7** 1 Or are you unaware, Brothers—I am speaking to persons acquainted with the nature of Law—that the Law which enforces a person's rights has validity only so long as that person is alive? 2 For (*to take an instance*) the married woman is by law bound to her husband during his life-time; but if her husband dies, she is discharged from the obligations of the law enforcing the rights of husbands. 3 Therefore, though, so long as her husband lives, she will be stigmatized as an adulteress, if she becomes another man's partner, yet, if her husband die,

she is no longer bound by the previous legal prohibition; so that she is no adulteress, if she has become the partner of another man. 4 So, my Brothers, you, too, had your obligations to the Law terminated by a death, *not, indeed of the Law, but, of yourselves*, through the *Crucified Body of the Christ, in which you have been incorporated*, being thereby enabled to become united to Another, even to Him Who was raised to Life from among the dead, that we might bear fruit for God. 5 For when our life was under the control of our fleshly cravings, our sinful passions, which were stimulated by the Law *through its prohibitions*, became active in our bodily members, causing us to bear fruit for Death; 6 whereas now we have been discharged from further obligations to the Law (our relations with that which once had a hold over us having been terminated by a *symbolical death*), and we are thus enabled to serve God under fresh conditions, empowered by Divine Spirit, and no longer, *as was the case under the old conditions*, bound by a written code.

7 What conclusion, then, are we to draw from this? *In saying that your passions were stimulated by the Law*, do I imply that the Law is to be identified with Sin? Far from it. On the contrary, it was only through Law that I learnt what Sin really was; for *(to take an example)* I had no acquaintance with covetousness except through the Law, which was ever declaring, "Thou must not covet."<sup>1</sup> 8 But Sin, getting a foothold, *through my acquaintance with the Law*, produced in me, in consequence of the prohibition contained in the Law, every form of covetous desire; for Sin, independently of Law *and its prohibitions*, is as inert as a corpse. 9 I myself once, when unconscious of Law, was morally alive; but when the commandment reached me, Sin revived, and it was I who died; 10 and this very commandment, which was designed to promote Life, proved, in my case, to promote Death. 11 For Sin, getting a foothold, beguiled me through the commandment, *challenging me to defy its prohibitions*, and by its means destroyed me. 12 So the Law *(so far from being identifiable with Sin)* is holy, and each commandment is holy and righteous and good. 13 Did, then, that which is in itself intrinsically good turn out to be fatal to me? Impossible! It was Sin *existing in me* that was fatal, in order that it might appear in its true colours as Sin, by bringing about Death for me through what was intrinsically good; and might, by the help of the commandment, show itself sinful in the extreme. 14 For we know that the Law is spiritual in its origin; but I am a creature of flesh, sold, *like any slave*, into bondage to Sin. 15 I do not realize what it is that by my conduct I am bringing about. I act in a way in which my true self does not want to act; and I do what my true self detests. 16 But if I do what my true self does not want to do, I admit that the Law,

<sup>1</sup> Ex. 20. 17; Dt. 5. 21.

*which forbids it*, is right. 17 As the case stands, then, it is no longer I—*my true self*—who am bringing about the disastrous result, but Sin that has its dwelling in me. 18 For I know that in me, *in my other self*, that is, in my fleshly nature, there dwells nothing good. The wish to do what is right is there, but the power to carry it into execution is not; 19 for I fail to do the good which my true self wishes, whilst I do the evil which my true self does not wish to do. 20 But if I do what my true self does not wish to do, it is not I that bring about the disastrous result, but Sin which dwells in me. 21 I draw, then, *from experience* the conclusion that for me who wish to do what is right, the rule holds that only the doing of what is wrong is within my compass. 22 In my inmost self I sympathize whole-heartedly with the Law of God; 23 but I observe operative in my members a different Law campaigning against the Law of my reason, and making me prisoner to itself—a prisoner to the Law of Sin that exists in my bodily members. 25<sup>b</sup> Therefore in my real self I serve with my reason the Law of God; but with my fleshly nature I serve the Law of Sin. 24 Unhappy wretch that I am! who will rescue me from the grasp of this death-dealing body? 25<sup>a</sup> *That rescue has been effected* (thanks be to God!) through Jesus Christ our Lord.

8 1 There is, then, no sentence of condemnation now for those who are in union with Christ Jesus. 2 For the sway exercised by the Life-giving Spirit has, through my union with Christ Jesus, emancipated me from the sway exercised by Sin, which involves Death. 3 For what the Law could not do (its incapacity to *vanguish Sin* resulting from our fleshly nature) God *accomplished*; for He, sending into the world His own Son, with a fleshly nature like our own sin-ridden nature, to be a Sin-offering, passed, *through Christ's death* in His fleshly nature, a penal sentence upon Sin, and *broke its power*, 4 in order that what is declared by the Law to be right might be realized in us, now that our conduct is actuated not by fleshly impulses but by spiritual influences. 5 For those who are moved by fleshly impulses have their minds absorbed in the gratifications of the flesh, whilst those who are swayed by spiritual influences have their minds absorbed in the satisfactions of the Spirit. 6 *And the ensuing consequences differ profoundly*. For the bent of mind induced by the fleshly impulses involves Death; but the bent of mind induced by Spiritual influences results in Life and Peace. 7 Because the bent of mind induced by the fleshly impulses means hostility to God, for it is not subordinate to God's Law—indeed, it is incapable of becoming so; 8 and those who are in the sphere of the flesh cannot please God. 9 But you—*you who are Christ's*—are in the sphere not of the flesh but of the Spirit, if, indeed, God's Spirit dwells in you. If anyone has not the Spirit of Christ, he does not belong to Him. 10 But

if Christ is in you, then, though your body is no better than a corpse on account of the infection of Sin, your Spirit is endued with Life because of the power of Righteousness. 11 And if the Spirit of Him Who raised Jesus to Life from among the dead dwells in you, He Who raised Christ Jesus to Life from among the dead will endue with Life your own mortal bodies also, through His Spirit that resides in you.

12 We, then, Brothers, are bound by obligations; but our obligations are not to our fleshly nature, to live in response to its impulses. 13 For if you live as the flesh would have you live, you are destined to die. But if by the help of spiritual influences, you deal a death-blow to the activities that originate with the body, you will live. 14 For God's Sons are all those who are influenced by God's Spirit. 15 For you have not received a slavish spirit, causing you to relapse into a state of fear, but have received a spirit such as animates adopted sons, prompting us to cry to God, "Abba" ("Father"). 16 The Divine Spirit itself joins with our own spirit in assuring us that we are God's children. 17 And if we are children, then we are heirs of our Father's possessions—heirs of God and fellow-heirs with Christ, if we really share Christ's sufferings, in order that we may likewise share His Glory. 18 *And there is no comparison between the pain and the gain.* For I estimate that the sufferings of the present Decisive time bear no proportion to the Glory which is destined to be revealed in us. 19 For the Creation awaits with tense expectancy the revelation of what God's Sons are to be (20 for the Creation was made subject to futility *as its condition of existence*, not through any wilfulness of its own, but on account of him (*Adam*) who occasioned such subjection). 21 *The expectancy felt by the Creation* is based on the hope that it, like us, will one day be emancipated from its enslavement to decay, and will enter upon the glorious freedom *from such enslavement* which the children of God are to enjoy. 22 For we know that, up to the present, the entire sentient Creation has been moaning together in pain, *like a woman in the pangs of child-birth*. 23 *And not only the sentient Creation around us*, but we ourselves—though we have, in the possession of the Spirit, the first instalment of what is eventually to be ours—we, too, I say, moan inwardly as we await the full realization of our adoption as sons—I mean, the redemption of our bodies. 24 For it is only in hope that we have, *so far*, attained Salvation—in hope, I say, because our Salvation is not yet within sight. An object of hope, when it comes into sight, ceases to be an object of hope: who hopes for what is before his eyes? 25 But if we are hoping for what we do not yet see, then we await it with steadfastness. 26 Similarly the Spirit also lends its aid to our weakness. Without It we do not know what to pray for as we ought; but the Spirit Itself intercedes for us with sighs that can find no words. 27 But He Who

searches men's hearts needs no words to learn what occupies the mind of the Spirit: He knows that Its intercessions on behalf of God's Hallowed People are in harmony with the Divine Will. 28 And we can be sure that for those who love God—for those who have been Called in fulfilment of His Purpose—all things co-operate for their good. 29 Because those of whom He had foreknowledge He also singled out beforehand for transformation into the essential likeness of His Son, that His Son might be the First-born among a family of numerous Brothers. 30 And those whom He singled out beforehand *for the fulfilment of His purpose* He has also Called; and those whom He has Called He has also set right with Himself; and those whom He has set right with Himself He has likewise in *His ultimate designs* already glorified. 31 What, then, are we to say in view of this? If God is on our side, who can be against us? 32 How shall He Who did not spare His own Son, but surrendered Him to death on behalf of us all—how can He fail to bestow freely upon us everything else together with Him? 33 Who will arraign God's Chosen? *Will God do so?* Why, it is God who sets us right with Himself. 34 Who is He that will condemn us? *Will Christ do so?* Why, it is Christ Jesus Who died, or rather, Who was raised to Life; Who is on God's right hand, and Who actually intercedes for us. 35 Who shall sever us from the Christ's love? Shall affliction, or anguish, or persecution, or starvation, or exposure, or danger, or a violent death (36 our sufferings verifying the words of Scripture:—

"For Thy sake we are put to death the whole day long;

We have been counted as sheep destined for slaughter")?<sup>1</sup>

37 Yet amid all these grievous experiences we are more than conquerors through Him Who loved us. 38 For I am convinced that neither Death nor Life, neither Angels nor Ruling Spirits, neither the Present nor the Future; 39 no superhuman Powers; nothing that is exalted in the Height above, or is lying in the Depth beneath, or any other created thing will be able to sever us from God's love, which has been manifested in Christ Jesus, our Lord.

**9** <sup>1</sup> *Nevertheless the joy occasioned by such a prospect is qualified by one great sorrow.* I am speaking truthfully, as one who is united to Christ is bound to do, and am making no false statement (my sincerity being vouched for by my conscience, enlightened as it is by Holy Spirit) <sup>2</sup> when I say that I have in my heart profound grief and ceaseless pain. <sup>3</sup> For I have been inclined to pray that I myself may be banned from the Christ for the sake of my brethren, my kinsmen by blood, <sup>4</sup> seeing that they are Israelites, to whom belong the privilege of being God's adopted Sons, the Glory *symbolizing the Divine Presence*.

<sup>1</sup> Ps. 43 23, Sept. (=Ps. 44. 22, Heb.).



the successive Covenants, the Divine Legislation, the System of Divine worship, and the Promises; 5 who have the Patriarchs as their ancestors; and from whom by physical descent there sprang the Christ (*as a witness to my truthfulness I name Him Who Is, God exalted over all; Blessed be He for ever, Amen.*) 6 I am far from implying that God's declaration about His People has been falsified. For not all who are descended from Israel are the *true* Israel; 7 nor, because they are Abraham's posterity, are they all, *in the true sense*, Abraham's children. No: God's words to him were "only through Isaac shall be derived a posterity that shall be known as thine."<sup>1</sup> 8 This means that it is not the children born to Abraham in the ordinary course of nature who are God's children, but that only the children whose origin is due to God's Promise are counted as Abraham's posterity. 9 For a Promise was conveyed by the Divine declaration: "At this season, *when it recurs*, I will come, and Sarah shall have a son."<sup>2</sup> 10 And this is not the only illustration of *God's exercise of His right of unconditional selection*: there is likewise the instance of Rebecca, whose twin children were begotten by the same father, our ancestor Isaac; 11 for whilst the children were as yet unborn, and before they had done anything either good or base, *to merit praise or disapproval*, in order that God's purpose, pursuant of a selective principle, might continue to hold good—a principle determined not by any thing that man does but solely by the will of Him Who calls His creatures *to different destinies in this world*— 12 it was told her that "The elder shall be a servant to the younger"<sup>3</sup> 13 (even as it is recorded *in the account of their descendants*, "To Jacob I have shewn love, but to Esau I have shewn hatred").<sup>4</sup>

14 What inference, then, shall we draw from this? Can there be injustice with God? Assuredly not. *It is God's right of unconditional selection that is affirmed.* 15 For to Moses He declares, "I will have mercy upon whomsoever I choose to have mercy, and I will compassionate whomsoever I choose to compassionate."<sup>5</sup> 16 *Human experience, then, so far as it is happy*, depends not upon man's will or upon man's exertions, but upon God, Who has mercy. *The converse is likewise true.* 17 For the Scripture represents God as saying to Pharaoh: "It was for this very end that I raised thee to high position—that I might display in thee my Power; and that knowledge of my Self-revelation might be diffused in all the earth."<sup>6</sup> 18 It follows, then, that He has mercy on whom He wills, and renders stubborn whom He wills. 19 You will then say to me, "*If so*, why does He still pass censure upon His creatures? for who has been

<sup>1</sup> *Gen.* 21. 12<sup>b</sup>.<sup>2</sup> *Gen.* 18. 14; divergent and abbreviated.<sup>3</sup> *Gen.* 25. 23.<sup>4</sup> *Mal.* 1. 2, 3.<sup>5</sup> *Ex.* 33. 19.<sup>6</sup> *Ex.*

9. 16; divergent, nearer the Heb.

able to withstand His Will?" 20 Why, who are you, O man of earth, who make retort to God? Is the thing that is moulded to say to Him Who has moulded it, "Why didst Thou make me thus?" 21 Has not the potter right over the clay to make out of the same lump one vessel to serve for honourable use, and another to serve for menial use? 22 *And what have you to say* if God, although wishing to display His wrath and to make known His might, has nevertheless with great forbearance put up with vessels that are the objects of His wrath, got ready for destruction, 23 in order to make known the inexhaustibleness of His glorious Power towards vessels reserved for mercy, vessels which He prepared in advance for Glory— 24 I mean us, whom He Called not only from among Jews but also from among Gentiles? 25 This last fact verifies what He says in Hosea:—

"Those who were no People of mine I will call my People,  
And her who was not Beloved, *I will call Beloved*,"<sup>1</sup>  
26 And it shall come to pass that in the place where it was said to them, "No People of Mine are ye,"

There they shall be called "Sons of the Living God."<sup>2</sup>  
27 Isaiah, too, exclaims concerning Israel, "If the number of the children of Israel be as countless as the sea-sand, only a remnant shall be saved; 28 for the LORD will execute upon the earth a sentence, making it final and summary."<sup>3</sup> 29 It is just as Isaiah foretold earlier:—

"Had not the LORD of Sabaoth left to us a scanty posterity,  
We should have been as Sodom, and have become like Gomorrah."<sup>4</sup>

30 What are we to say, then, to this? Well, we say that the Gentiles, who did not make a right relation to God their aim, yet secured it—I mean the right relation that results from faith; 31 whereas Israel, making their aim the fulfilment of a Law designed to promote a right relation to God, did not attain to the fulfilment of Law. 32 Why did they fail to secure a right relation? Because they did not seek it as the result of faith, but thought it attainable as the result of meritorious works; they stumbled over the Stone that is a stumbling block, 33 just as it is written:—

"Lo, I place in Zion a Stone that will prove a Stumbling-block,  
and a Rock that trips the foot;

But he that reposes faith on Him will never meet disappointment."<sup>5</sup>

**10** <sup>1</sup> *Do not misjudge me for what I have said, Brothers.*  
My heart's longing and my supplication to God are for my countrymen and the promotion of their Salvation. 2 For I

<sup>1</sup> Hos. 2. 23; divergent.

<sup>2</sup> Hos. 1. 10<sup>b</sup> (= 2. 1<sup>b</sup>, Heb.); slightly

divergent.

<sup>3</sup> Is. 10. 22, 23; compressed.

<sup>4</sup> Is. 1. 9.

<sup>5</sup> A fusion of Is. 28. 16 and 8. 14.

can avouch that they are passionately zealous for God, but their zeal lacks insight into His purposes. 3 For ignoring God's method for their attainment of a right relation to Himself, and seeking to establish a right relation to Him through their own efforts, they refused to submit to the conditions imposed by God for establishing a right relation. 4 For Christ has put an end to Law as a means of attaining a right relation to God: this belongs to all who have faith, *and to them alone*. 5 For Moses writes of the right relation to God sought through obedience to Law that "only the man who carries out the injunctions of the Law shall secure Life thereby."<sup>1</sup> 6 But the right relation to God that has faith as its basis addresses you in language like this: "Say not in thy reflections, Who shall ascend into Heaven?" that is, to bring Christ down from thence;<sup>2</sup> 7 or "Who shall descend into the Abyss?" that is, to bring Christ up from among the dead. 8 *But after speaking thus negatively*, what does it say affirmatively? "The Word to which God desireth thee to listen is nigh thee, on thy lips and in thy mind"<sup>3</sup>—that is, the Word about Faith, which we proclaim. 9 Because if with your lips you acknowledge the truth of the "Word," that Jesus is Lord, and believe in your mind that God raised Him to Life from among the dead, you shall be saved. 10 For in the mind there is cherished faith, issuing in a right relation to God; and with the lips confession is made of such faith, leading to Salvation. 11 For the Scripture declares, "He that reposes faith on Him will never meet disappointment."<sup>4</sup> 12 For there is no distinction drawn between Jew and Greek. For the same Lord is Lord of all alike, having ample resources for the needs of all who invoke Him; 13 for "Everyone who shall invoke the Lord, as He has revealed Himself, shall be saved."<sup>5</sup> 14 How then (*it may be asked*) are men to invoke One in Whom they have not learnt to put faith? And how are they to put faith in One Whose Message they have not heard? And how are they to hear without someone to proclaim to them the Divine Message? 15 And how are heralds to make proclamation, unless they have been sent on a mission to do so? *And some may contend that such conditions have not been satisfied. But this is not so; heralds have been commissioned and sent*, even as it is written, "How welcome is the approach of those who bring Good News of Happier things."<sup>6</sup> 16 *Perhaps, however, it will be rejoined that all did not surrender themselves to the Good News and the conditions attached, and this implies some failure in the communication of it. By no means; the Good News was communicated but disregarded*; for Isaiah says, "LORD, who of us put faith in what we heard?" 17 Faith, then, is the consequence of Some-

<sup>1</sup> Lev. 18. 5; modified.<sup>2</sup> Deut. 30. 12.<sup>3</sup> Dt. 30. 14.<sup>4</sup> Is.28. 16<sup>b</sup>.<sup>5</sup> Joel 2. 32 (= 3. 4, Heb.).<sup>6</sup> Is. 52. 7 (Heb.);

slightly divergent.

<sup>7</sup> Is. 53. 1.

thing that is heard, and what is heard consists of a "Word" about Christ. 18 *Perhaps, however, it will be pleaded that Israel did not actually hear what was said.* But I ask, Is it possible that they failed to hear? No:

"The Voice of the Messengers went forth into all the earth,

And their words to the ends of the world."<sup>1</sup>

19 *Nevertheless, it may be contended that Israel could not understand what they heard.* But I say, Is it possible that Israel failed to understand? *At any rate, others understood!* Moses is the first to predict,

"I will render you jealous towards those who are no nation;

Against a nation without understanding I will make you resentful."<sup>2</sup>

20 And Isaiah with exceptional boldness declares:—

"I let myself be found by those who were not seeking me;

I disclosed myself to those who were not enquiring after me."<sup>3</sup>

21 Whereas in regard to Israel he says, "The whole day long I extended my arms in appeal to a defiant and contradictory People."<sup>4</sup>

**11** 1 *So the Jews, after all, are responsible for their rejection of God's offer of a right relation to Himself attainable by faith.* I go on, then, to ask, Can it be that God has, in turn, finally repudiated His People? No such suggestion can be admitted by me. For I, too, am an Israelite, sprung from the stock of Abraham, a member of the tribe of Benjamin. 2 God has not finally repudiated His People, of whom He took note in advance, *and His purpose, which He then had in view, He will not alter. Their refusal of God's offer is only partial, and there are parallels to their present attitude in their earlier history.* Are you not acquainted with what the Scripture says in the passage containing the story of Elijah? how the prophet pleads with God against Israel. 3 "O LORD, they have killed Thy prophets, they have demolished Thine altars, and I alone survive, and they are thirsting for my life."<sup>5</sup> 4 But what is the Divine rejoinder to him? "I have left myself seven thousand men, who have not bent their knees to Baal."<sup>6</sup> 5 So, too, in the present Decisive time, there has been left a remnant constituted by selection through Favour. 6 But if *the selection depends on Divine Favour*, it cannot turn upon any meritorious works *which those selected have done*, since otherwise Favour ceases to be Favour. 7 What, then, follows? This—that what Israel as a whole has earnestly sought, and still seeks, it has failed to secure; but the selected few have

<sup>1</sup> Ps. 18. 5. Sept. (= 19. 4, Heb.). <sup>2</sup> Dt. 32. 21<sup>b</sup>; slightly modified. <sup>3</sup> Is. 65. 1; slightly divergent. <sup>4</sup> Is. 65. 2; slightly divergent. <sup>5</sup> 1 Kg. 19. 10; slightly divergent. <sup>6</sup> 1 Kg. 19. 18; divergent.

secured it, whilst the rest have become insensible to *what God has offered*; 8 even as it is recorded, "God has given them a Spirit of stupor, eyes with which they cannot see, and ears with which they cannot hear,"<sup>1</sup> down to the present day. 9 And the Psalmist says,

"Let their festal board become a trap and a hunter's net to catch them;

Let it prove to them a pitfall and means of retribution;

10 Let their eyes be darkened, so that they do not see;

And cause Thou their backs continually to stoop."<sup>2</sup>

11 So I proceed to say, "Can it be that their stumbling caused them to fall *beyond recovery*?" By no means. But *their stumbling served a purpose*: through their false step Salvation has reached the Gentiles, in order that such a result may rouse Israel's jealousy and *eventual emulation*. 12 And if their false step has been the world's enrichment, and their spiritual discomfiture has been the Gentiles' enrichment, how much greater gain will ensue when that discomfiture has been more than retrieved!

13 But to those of you who are Gentiles I have something to say. In so far as I am an Apostle to Gentiles, I make much of my ministry, 14 if only in the hope of rousing to jealousy and emulation my own flesh and blood, and so of saving some of them. 15 For if God's *temporary* exclusion of them has resulted in the reconciliation of the rest of the world to God, what will the re-acceptance of them be but their restoration to Life from among the spiritually dead? 16 And if the first handful of the dough—I mean the *patriarchs of Israel*—be hallowed,<sup>3</sup> the whole batch of it, *by which I mean their collective descendants*, must be hallowed, too; and if the root-stock of a tree be hallowed, so, too, must the branches be. 17 And if some of the branches have been broken off, and you Gentiles, a shoot of wild-olive, have been grafted in among the remaining branches of the cultivated olive, and have become sharers with them in the rich sap rising from the cultivated olive's root-stock, 18 do not pride yourselves upon a fancied superiority to the *natural* branches. If you are inclined to do so, *remember* that it is not you that support the root-stock, but it is the root-stock that supports you. 19 You will then retort, "*Natural* branches were broken off, to enable me, a *slip of wild olive*, to be grafted in." 20 Aptly answered; but it was through their lack of faith that they were broken off, and it is only through your faith—not your *merits*—that you occupy your present place. Do not be arrogant but awed. 21 For if God did not spare the natural branches *owing to their lack of faith*, He

<sup>1</sup> A fusion of *Is.* 29. 10, *Dt.* 29. 4, etc.

(= 69. 22, 23, Heb.); slightly divergent.

19, 20.

<sup>2</sup> *Ps.* 68. 23, 24, Sept.

<sup>3</sup> See *Num.* 15.

will not spare you either, *if you should be equally presumptuous*. 22 See, then, in this both the kindness and the severity of God: towards those that fell there is manifest God's severity, but towards you His kindness, if—but only if—you continue to respond to that kindness of His; otherwise you, too, will be lopped off. 23 And they also, if they do not persist in their present want of faith, will be grafted in; for God is capable of grafting them in again. 24 For if you were cut from an olive tree that is wild by nature, and were grafted, by an unnatural process, upon a cultivated olive tree, how much more appropriately will these natural branches be grafted upon their own parent olive tree!

25 And to save you from thinking too highly of yourselves, I want you to be fully aware of this Divine Secret—that, though a condition of spiritual insensibility has befallen Israel in part, it will last only until the full number of the Gentiles has entered *into God's Community*; 26 and when this has happened, all Israel, *stimulated by jealousy*, will be saved, in accordance with the prediction in Scripture,

“There will come from Zion the Rescuer;

He will banish impieties from Jacob.

27 And this will be the nature of the ‘Covenant’ which they will receive from me,

When I shall have taken away their sins.”<sup>1</sup>

28 As regards their attitude to the Good News, they became enemies of God to promote your welfare; but as regards the principle of Selection they are still God's Beloved, for the sake of the Patriarchs. 29 For God's Boons are incapable of being withdrawn, and His Call is incapable of being revoked. 30 For exactly as you yourselves were once disobedient to God, but have now been shewn mercy in consequence of their disobedience, 31 so, too, they have now been disobedient in consequence of the mercy received by you, in order that they, too, may in turn be shewn mercy. 32 For God has allowed all comprehensively to become disobedient, in order that He may have mercy upon all. 33 How fathomless are the resources of God's wisdom and knowledge! How inscrutable are His decisions and how untraceable are His methods!

34 “For who has ever gained knowledge of the LORD's mind, or who has been His counsellor? 35 Or who has ever first given anything to Him and has to be repaid?”<sup>2</sup> 31 *None*; because He is the Source, and the Stay, and the Goal, of the Universe. To Him belongs Glory for ever, Amen.

**12** 1 I appeal to you, then, Brothers, by God's Compassion shewn towards us, to present your bodies as a Sacrifice—a Sacrifice, living, consecrated, and acceptable to God, this consti-

<sup>1</sup> *Is.* 59. 20, 21<sup>a</sup>; 27. 9<sup>a</sup>; divergent.

<sup>2</sup> *Is.* 40 13; divergent.

tuting your rational system of Divine worship. 2 Do not conform to the superficial conventions of this Age, but become essentially transformed through a renewal of your understanding, that you may be able to discern what God's Will for you is—the course of action which is intrinsically good, acceptable to Him, and ideally perfect. 3 For by the authority so graciously bestowed on me by God, I tell every man who is \*a Somebody\* among you not to let his thoughts grow presumptuous, contrary to what they should be, but let them incline towards sober views, according to the degree of faith apportioned by God to each. 4 For even as in a single body we have numerous parts, and all parts have not the same function, 5 so we, though we are a number of individuals, yet constitute a single Body in Christ, and are severally members one of another. 6 And possessing, as we do, God's bountiful gifts, differing according to the nature of the endowment graciously bestowed upon us, if what we have be a faculty for delivering inspired discourses, let us exercise it in proportion to our faith *in God's inspiration of us*; 7 if it be a capacity for practical administration, *let us occupy ourselves unsparingly* with practical administration; if a man be a teacher, let him *engage strenuously* in teaching; 8 if his function be to exhort, *let him devote himself with earnestness* to exhortation; let him who can contribute to others' needs, *do so* generously; let him who presides over others, *encourage them in their duties* by paying attention to his own; let him who undertakes works of mercy *for the distressed* perform them cheerfully. 9 Let your love be free from insincerity. Loathe what is evil, adhere to what is good; 10 into your spirit of brotherliness let warmth of affection enter; where honour is in question, give preference each to other; 11 in earnestness never flag; let fervour mark your spiritual emotions; let the Lord be the object of your service; 12 let your hope fill you with joy; in your affliction display steadfastness; in prayer be assiduous; 13 to the necessities of God's Hallowed People make contributions; let hospitality be one of your aims. 14 Bless those that persecute you; bless and do not curse them. 15 Sympathize with others' joys and sorrows; 16 maintain harmony one with another; do not let your minds be filled with arrogant thoughts, but accommodate yourselves to the ways of humble folk. Do not cherish a good opinion of your own sagacity. 17 Repay to no one evil for evil: see that the aims which you have in view are honourable in the eyes of all men; 18 if possible, so far as it depends upon yourselves, live at peace with all men; 19 do not revenge yourselves, Beloved, but give scope for the Wrath of God to manifest itself, for it is written, "To me belongeth Vengeance, it is I who will requite," saith the LORD. 20 No: "if your enemy is hungry, help him from your dish; if he is thirsty, give

<sup>1</sup> Deut. 32. 35; divergent.

him something to drink; for by doing this, you will overwhelm him with a burning sense of shame, like hot coals heaped on his head."<sup>1</sup> 21 Do not let evil get the better of you, but get the better of evil by goodness.

**13** 1 Let every individual shew subordination to superior Authorities, for there subsists no Authority but such as is under God, and the existing Authorities have been appointed by Him; 2 so that he who is opposed to the Authority that is over him resists the ordering of God; and those who resist will bring on themselves a sentence of judgment. 3 For magistrates are not a source of fear to \*the honest dealer\* but only to the bad character. Do you wish to have no reason for fearing the Authority that is over you? Then deal honestly, and you will receive commendation from him; 4 for he is God's minister to promote your welfare. But if you do what is wrong, you have cause to fear, for it is not for nothing that he has the power of life and death, since he is God's minister to execute the Divine Vengeance upon the doer of what is wrong. 5 Accordingly it is essential to be subordinate to *State Authorities* not only to escape the Divine Vengeance of which they are the *agents*, but also from conscientious motives. 6 It is for these same reasons that you must pay taxes, too; for State Authorities are God's Officials for the furtherance of the ends I have named, if they are constant to their several duties. 7 Render to all persons their respective dues—taxes to him who has a claim to receive taxes; customs to him who has a claim to receive customs; deference to him who has a claim to deference; honour to him who has a claim to honour. 8 Let no debt remain unpaid except the debt of mutual love, *which, though paid, is ever owed. To discharge this debt is to discharge all others*, for he who loves his fellowman has satisfied the claims of Law. 9 For the several commands, "Thou must not be guilty of adultery," "Thou must not murder," "Thou must not steal," "Thou must not covet,"<sup>2</sup> and every other commandment besides, whatever it be, are all summed up in this single sentence, "Thou must love thy neighbour as much as thyself."<sup>3</sup> 10 Love does no wrong to a neighbour, so love is a complete fulfilment of Law. 11 And this *you must be intent on doing* because you know about the Hour of reckoning—that the time has already come for you to wake out of sleep; for our Salvation is closer now than when we first became Believers. 12 The Night is far advanced, and the Daybreak is near. Let us discard such deeds as darkness cloaks, and let us put on the armour worn in the light. 13 Let us conduct ourselves becomingly, as men who live in the light of Day, not indulging in

<sup>1</sup> Prov. 25. 21, 22.

21.

<sup>2</sup> Ex. 20 14, 13, 15, 17; Dt. 5. 18, 17, 19,

<sup>3</sup> Lev. 19. 18<sup>b</sup>.



revels and carousals, or in acts of licentiousness and debauchery, or in quarrelling and jealousy. <sup>14</sup> On the contrary, become endued with the disposition of the Lord Jesus Christ; and do not let your thoughts be preoccupied with your fleshly nature for the gratification of its desires.

**14** <sup>1</sup> *To turn to another subject*—Welcome into your fellowship the man whose faith lacks confidence, but not for the purpose of discussing and criticizing his scruples. <sup>2</sup> One man has such convinced faith that he eats all kinds of food indifferently, whilst the man whose faith lacks confidence eats only vegetables. <sup>3</sup> The former must not be contemptuous of the latter; and the latter must not sit in judgment upon the former, for God has accepted him. <sup>4</sup> Who are you, to sit in judgment upon Another's servant? It is for his own Master to judge whether, *in the observance of his scruples or in the use of his freedom*, he stands upright or falls into error: indeed, he is sure to stand upright, for the Lord is able to sustain him. <sup>5</sup> One man deems some particular day to be more important than another; a second man deems all days to be alike; let each be fully convinced in his own mind *that he is right in his judgment*. <sup>6</sup> He that attaches importance to a particular day, does so with a sense of responsibility to the Lord; so, too, he that eats *meat*, eats it with a sense of responsibility to the Lord, for he says Grace for it; and he that abstains from eating *meat* likewise does so with a sense of responsibility to the Lord, and says Grace *for what he eats instead of meat*. <sup>7</sup> For none of us lives answerable to himself alone, or dies answerable to himself alone; <sup>8</sup> for if we live, it is to the Lord that we are answerable in life; and if we die, it is to the Lord that we are answerable in death; so whether we live or whether we die, it is to the Lord we belong. <sup>9</sup> For it was for this end that Christ died and came to Life again, that He might exercise lordship over both dead and living. <sup>10</sup> You, *who attach importance to particular days or particular foods*—why do you sit in judgment upon your brother who does not? or you who *attach no importance to particular days or particular foods*—why do you look down upon your brother who does? *All such criticism is out of place, encroaching, as it does, on God's prerogative*; for we all shall have to present ourselves before God's Judgment-bar; for it is written:—

“I swear, saith the LORD, that as surely as I live, every knee shall bend before Me,

And every tongue shall make acknowledgment to God.”<sup>11</sup> <sup>12</sup> So each one of us will have to give an account of himself to God. <sup>13</sup> Let us, then, refrain from sitting in judgment upon one another, but rather, *if we want to come to decisions*, let us

<sup>1</sup> 1s. 45. 23; divergent

decide on this—to avoid placing in a Brother's way anything likely to trip him up, or ensnare him, in his spiritual progress. 14 I am sure, and am convinced, as being in union with the Lord Jesus, that there is nothing in its own nature religiously defiling; for him alone who reckons anything religiously defiling, it is really so. 15 *But though you yourself do not regard any food as defiling, still respect the feelings of those who do.* For if on account of some food *which you eat*, your brother's conscience is distressed, your conduct is no longer governed by love. Do not, by the food you eat, run the risk of ruining him for whom Christ died. 16 Therefore do not let the course which you all think good for you procure you a bad name. 17 For the Dominion of God does not consist in partaking of, or abstaining from, some particular food or drink, but in uprightness and peace and joy through the influence of Holy Spirit. 18 For he who, by thus surrendering his freedom, serves the Christ is acceptable to God and wins the esteem of men. 19 Therefore let us pursue as our aim everything that conduces to peace, and the improvement of each other's characters. 20 Refrain from undoing, on account of mere food, what God has wrought. Though no kind of food really occasions defilement, yet any kind is wrong for the man who, by eating it, becomes a stumbling-block to another. 21 The right course for you is to avoid eating meat or drinking wine or doing anything which puts a stumbling-block in the way of your Brother's spiritual progress: 22 the conviction which you entertain *concerning the lawfulness of certain foods* keep private between yourself and God. Happy is the man who has no self-questionings to face in connection with anything that in practice he sanctions. 23 But if he who feels misgiving *about eating some particular food* should nevertheless eat it, he at once stands self-condemned, because, in thus eating it, he is not acting from conviction: every action that is not based on conviction is sinful.

**15** 1 We who are strong in faith ought to bear the burdens occasioned by the misgivings of those who are not strong in faith, instead of consulting our own pleasure. 2 Each of us should try to please his neighbour for his good, with a view to improving his character. 3 For the Christ, too, did not consult His own pleasure, but verified in His experience what is recorded in Scripture:—"The denunciations of those who denounced Thee fell upon me."<sup>1</sup> 4 *I quote these words* because everything written beforehand in the Scriptures has been written for our instruction, in order that through steadfastness and the encouragement afforded by the Scriptures we may retain our hope. 5 And may the God Who is the Source of that steadfastness and that encouragement grant to you harmony one with

<sup>1</sup> Ps. 68. 10<sup>b</sup>, Sept. (=69. 9<sup>b</sup>, Heb.).

another, in the spirit of Christ Jesus; 6 in order that with unity of heart and voice you may glorify the God and Father of our Lord Jesus Christ.

7 Consequently admit one another into your fellowship just as the Christ has admitted us into His, for the promotion of God's Glory. 8 I mean, that Christ became a minister of *the covenant that was conditioned* by circumcision, for the vindication of God's sincerity, to confirm His Promises pledged to the Patriarchs; 9 and to give the Gentiles occasion to glorify God for His mercy, in fulfilment of the recorded prediction,

"Therefore I will express gratitude to Thee among the Gentiles, And in honour of Thy Self-revelation will make melody."<sup>1</sup>

10 And again the Scriptures say, "Be glad, ye Gentiles, with His People."<sup>2</sup> 11 And again,

"Praise the LORD, all ye Gentiles,  
And let all the peoples laud Him."<sup>3</sup>

12 And again Isaiah declares:—

"There shall appear the Scion of Jesse;  
And He Who ariseth to rule the Gentiles,  
On Him shall the Gentiles set their hopes."<sup>4</sup>

13 And may the God Who inspires your hope fill you with all joy and peace through the faith which you cherish, that you may overflow with hope through the powerful influence of Holy Spirit.

14 Nevertheless, *though I have been thus admonishing you*, I am personally convinced in regard to you, my Brothers, that, even as it is, you are rich in goodness, stored with all spiritual knowledge, capable even of admonishing one another. 15 Still, by way of refreshing your memory *about that which you already know*, I write to you, in part of my letter, somewhat boldly, in virtue of the authority so graciously bestowed upon me by God 16 that I might be Christ Jesus' Officiating Minister as regards the Gentiles, acting as sacrificing priest in connection with the Good News of God, in order that the Gentiles may be to Him an acceptable offering, consecrated by Holy Spirit. 17 I have, therefore, cause for pride (being in union as I am with Christ Jesus) in relation to the service of God; 18 for I will not venture to speak of anything except what Christ has achieved through myself, in winning the submission of the Gentiles by speech and act, 19 through Power manifested in Signs and Wonders, and through Influence exerted by Holy Spirit; so that from Jerusalem and all round, as far as Illyricum, I have imparted the Good News of the Christ comprehensively, 20 *my sole limitation being imposed by the ambition to communicate the Good News only where Christ's Name has not been previously uttered*, in order to avoid rearing a superstructure upon a founda-

<sup>1</sup> *11 Sam* 22 50 (= *Ps.* 17. 50, Sept.). <sup>2</sup> *Dt* 32. 43.  
1, Sept. (= 117. 1, Heb.). <sup>4</sup> *Is.* 11. 10.

<sup>3</sup> *Ps.* 116

tion laid by others, 21 *and so to promote the accomplishment of the prediction* in the Scriptures,

"They shall see to whom no announcement about Him has been carried,

And they who have not heard of Him shall understand *concerning Him*."<sup>1</sup>

22 This is the reason why I have been detained these many times from visiting you. 23 At the present moment, however, since there is no longer any scope for work in these regions, and since I have had a longing for a number of years to visit you, 24 as soon as I make my way to Spain (for I hope to see you as I proceed thither, and, if my longing for you be first in some measure satisfied, to be set forward by you on my journey to that quarter)— 25 but *I must correct myself*: at the present moment, indeed, I am proceeding *not to Spain but to Jerusalem*, carrying relief for God's Hallowed People there. 26 For Macedonia and Achaia have found pleasure in making a contribution for the needy among God's Hallowed People in Jerusalem. 27 They have, indeed, *as I say*, found pleasure in doing so, but they are also under obligations to them; for if in their spiritual blessings the Gentiles have shared, the latter are in duty bound, in turn, to undertake the function of supplying them with material blessings. 28 After completing, then, this duty, and having finally, for their satisfaction, authenticated this relief as being the *Harvest of the spiritual seed which they had previously sown*, I shall depart for Spain, taking you on the way; 27 and I feel sure that, when I come to you, I shall bring you a full measure of Blessing from Christ. 30 And I appeal to you, Brothers, through our Lord Jesus Christ and through the love inspired by the Spirit, to join with me in strenuous prayer to God for me, 31 that I may be preserved safe from those in Judæa who fail to respond to the Good News, and that my administration of relief in Jerusalem may prove acceptable to God's Hallowed People there, 32 in order that, when, by the will of God, I come to you rejoicing, I may enjoy some repose in your company. 33 The God of Peace be with you all. Amen.<sup>2</sup>

## A FRAGMENT OF AN EPISTLE OF ST. PAUL

TO

## EPHESUS

(=ROM. 16)

If the last chapter of the *Epistle to the Romans* is rightly separated from its preceding context (p. 126) and considered to be an independent composition, it may either be a fragment of a larger Epistle,

<sup>1</sup> *Is.* 52. 15; divergent.

<sup>2</sup> For ch. 16. see below, p. 154.

or else a brief "letter of commendation" (see *II Cor.* 3. 1) given to the deaconess Phœbe (*v.* 1). It seems to have been addressed to the church at Ephesus; and the place where it was written was probably Corinth (see *v.* 1. and cf. *Acts* 18. 18, 19). The Gaius who is mentioned in *v.* 23 was baptized at Corinth by St. Paul (*I Cor.* 1. 14); and Timothy and Sosipater (Sopater) were with him when he left Greece (*Acts* 20. 4).

In this fragment (if it is correctly so described) there are two conclusions—in *v.* 20, and in *vv.* 25-27. This peculiarity is explicable by the supposition that the Letter originally ended at *v.* 20; and that to it there were afterwards added two postscripts, one (*vv.* 21-23) partly by St. Paul and partly by Tertius, the Apostle's secretary, the other (a doxology, *vv.* 25-27) by St. Paul alone.

\* \* \* \* \*

**16** <sup>1</sup> I recommend to your sympathy Phœbe, our Sister, who is a servant of the Church at Kenchreæ, <sup>2</sup> in order that you may welcome her (as one who is united to Christ) in a spirit worthy of God's Hallowed People; and aid her in any business in which she has need of your help, for she, on her part, has been a protectress of many, including myself.

<sup>3</sup> Remember me to Prisca and Aquila, my fellow-workers in union with Christ Jesus (<sup>4</sup> who, to save my life, risked their own necks, and to whom not I alone render thanks, but also all the Churches of the Gentiles), <sup>5</sup> and remember me to the Church that meets at their home. Remember me to my dear friend Epænetus, who was the first-fruits of the *spiritual Harvest* gathered for Christ in the Province of Asia; <sup>6</sup> to Mary, who has toiled hard for you: <sup>7</sup> to Andronicus and Junias, countrymen and former fellow-prisoners of mine, who are persons of note among the Missioners of the Church, and who became united to Christ earlier even than myself; <sup>8</sup> to my dear friend Ampliatus, who is united to the Lord; <sup>9</sup> to Urban, our fellow-worker in union with Christ, and my dear friend Stachys; <sup>10</sup> to Apelles, who, united as he is to Christ, has been tested and approved; to members of Aristobulus' household; <sup>11</sup> to Herodion, my countryman; to those of Narcissus' household who are in union with the Lord; <sup>12</sup> to Tryphæna and Tryphosa, who are labouring in union with the Lord; to Persis, the dear lady, who, in union with the Lord, has toiled hard; <sup>13</sup> to Rufus, that fine character, who is in union with the Lord, and to his mother, who has been a mother to me also; <sup>14</sup> to Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the Brothers who are together with them; <sup>15</sup> to Philologus, Julia, Nereus, and the latter's sister, and Olympas, and all God's Hallowed People, who are together with them. <sup>16</sup> Greet one another with a holy kiss of *concord*. All the Churches of the Christ desire to be remembered to you

17 I appeal to you, Brothers, to note those who, in defiance of the teaching in which you have been instructed, are responsible for the prevalent dissensions and the snares that beset your spiritual progress, and avoid them. 18 For such men do not serve our Lord Christ but are slaves to their own appetites; and by their plausibleness and flattery deceive the minds of the innocent. 19 *I should grieve deeply if they influenced you*, for the report of your submission to *what you have been taught* has reached everyone. I therefore have reason to rejoice over you; still I want you to be sagacious in respect of what is good, but unversed in what is evil. 20 And the God of Peace will shortly crush Satan under your feet.

The Favour of our Lord Jesus Christ be with you.

21 Timothy, my fellow-worker, desires to be remembered to you; and Lucius and Jason and Sosipater, my countrymen, do the same. 22 I, Tertius, who, as *Paul's secretary*, am writing this Letter, desire, as one who is in union with the Lord, to be remembered to you. 23 Gaius, my host (who extends his hospitality likewise to the whole Church), desires the same; and so also do Erastus, the City Treasurer, and Brother Quartus.

25 To Him Who is able to strengthen you in your good resolutions, as promised in the Good News which I impart, and in the proclamation made by Jesus Christ in pursuance of the revelation of God's Secret Purpose which, after being for long ages left untold, 26 has now been disclosed, and, with the corroboration of prophetic Scriptures (in accordance with the command of the Eternal God), has been communicated to all the Gentiles, to win from them the submission that springs from faith— 27 to God, Who alone is wise, be glory through Jesus Christ for ever. Amen.

## A FRAGMENT OF A SECOND EPISTLE OF ST. PAUL

TO

### TIMOTHY<sup>1</sup>

(=II TIM. 4. 16-18<sup>a</sup>.)

This fragment, with its reference to an occasion when St. Paul offered a defence of his faith and conduct without receiving support from anyone, has been thought to form part of a Letter from Cæsarea, whither he was taken as a prisoner by Claudius Lysias (*Acts* 23. 33). The "first" defence mentioned in the letter may allude to the speech delivered by the Apostle on the steps leading to the Castle of Antonia in Jerusalem, as related in *Acts* 21. 40—22. 21; for though

<sup>1</sup> See p. 545

it might in some ways be more plausibly referred to the speech at the trial on the following day (*Acts* 23.), yet on that occasion he did not lack supporters (*v.* 9). If this view is right, the date will be 56, or early in 57.

**4** <sup>1</sup>16 On the first occasion when I spoke in my defence no one supported me: all abandoned me—may their desertion not be reckoned against them— <sup>17</sup> but the Lord stood by me and endowed me with power, that through me the proclamation of the Gospel might be widely extended, and all the Gentiles might hear me; and I was rescued out of the Lion's Jaws.<sup>2</sup> <sup>18</sup><sup>a</sup> The Lord will continue to rescue me from every wicked deed, and will preserve me for His Heavenly Dominion.<sup>3</sup>

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## THE EPISTLE OF ST. PAUL TO THE COLOSSIANS

Four of St. Paul's Epistles, preserved in their completeness, and fragments of three others date from a period when he was a prisoner (*Col* 4. 3, 18; *Phm.* 1; *Eph* 6 20; *Phil.* 1. 7; *II Tim.* 2. 9; 4 6, 16). The Apostle is known to have been imprisoned both at Cæsarea and at Rome, the former captivity lasting two years, between 56 and 58, and the latter at least the same length of time, his death probably, though not certainly, occurring early in 61 (*Acts* 24. 27; 28 30). There is no mention of either Cæsarea or Rome in any of the Letters enumerated above; but in the case of some there are certain allusions pointing to Rome as the place of their origin; and most likely six out of the seven were written there. Of the four complete Epistles *Phil.* was probably the latest, and *Col.* and *Phm.* earlier than *Eph*.

Colossæ, the destination of the earliest of the four Letters just mentioned, lay on the banks of the Lycus (an affluent of the Mæander) in the district of Phrygia (part of the Province of Asia), some 130 or 140 miles east of Ephesus. Nine or ten miles to the west was the city of Laodicea, whilst about the same distance north of the latter was Hierapolis, the three places forming an irregular triangle. The Christian Church at Colossæ was not founded by St Paul, for though it lay on the main route from Galatia and Phrygia to Ephesus, the Apostle, when journeying to the latter city from the interior, followed a road on higher ground (*Acts* 18. 23; 19. 1). The

<sup>1</sup> For *II Tim.* 1. 1—4. 15, see pp. 554-557. <sup>2</sup> Cf. *Ps.* 21. 22, Sept. (=22. 21, Heb.). <sup>3</sup> For *vv.* 18<sup>b</sup>.22 see pp. 185, 111, 185, 183.

Colossian Church owed its origin to Epaphras (Epaphroditus), though he no doubt acted under the direction of St. Paul. The Letter sent to the Church by St. Paul was composed under conditions which allowed the writer scope for evangelistic work (4. 11); and this would probably be easier at Rome than at Cæsarea (cf. *Acts* 28. 31; though see 24. 23). Moreover, Philip "the Missionary" was resident at Cæsarea (*Acts* 21. 8), but no allusion is made to him. It is possible that the Epistle was written at Ephesus, where the Apostle may have been confined in prison (cf. p. 176), and where Andronicus and Junias may have shared his captivity (*Rom.* 16. 7, see p. 154). But there is no actual evidence for imprisonment at Ephesus, whereas the evidence for Cæsarea and Rome is indisputable.

If the Roman capital was really the place of origin, the date was probably 59. The occasion of its composition was the prevalence among the Colossians of religious views and practices which the Apostle deemed erroneous, and sought to check. There seems to have been current a combination of Jewish legalism (importance being attached to circumcision and observance of the Sabbath and of Holy Days (2. 11, 16)) and philosophical speculation about the relations of God and man (it being contended that the Deity was separated from humanity by ranks of angels, whom it was more fitting for men to address in prayer and worship than to approach God Himself directly). It is not improbable that there was a tendency to represent matter as intrinsically evil; and, in consequence, to advocate an ascetic rule of life (2. 16-23).

Though little familiarity with the contents of the Epistle appears traceable in the earliest Patristic writers, yet it was ascribed to St. Paul by Marcion; is included as St. Paul's work in the Muratorian Catalogue; and was known to Irenæus, Clement of Alexandria, and Origen. Nevertheless, doubts about its authorship have been entertained by some scholars, partly because the style is more laboured than that of the earlier Pauline Letters, partly on the ground that the teaching against which the author argues resembles that of the Gnostics of the 2nd century, and partly because of the author's own advanced Christology. But a writer's style is not always quite uniform; and indications of doctrinal developments on the part of an author or of those whom he opposes are (within limits) a precarious means of dating a work (for the Christology of 1. 15-18; 2. 9, 10, cf. *1 Cor.* 15. 27; *Phil.* 2. 6, 11); so that there appears to be no sufficient reason for concluding that the Epistle does not proceed from St. Paul.

The Letter was carried to its destination by Tychicus (4. 7), who also conveyed from Rome to Asia the Epistle commonly known as *Ephesians* (*Eph.* 6. 21, 22), and probably the private note to Philemon (4. 9).

An Epistle to Laodicea (mentioned in 4. 16) seems to have been lost; but by some critics, both in ancient and in modern times, it has been identified with *Ephesians* (p. 166).



**1** <sup>1</sup> I, Paul, by God's Will an Apostle of Christ Jesus, and Brother Timothy, <sup>2</sup> to the Hallowed and Faithful Brothers at Colossæ, who are in union with Christ; Favour be yours and Peace from God our Father.

<sup>3</sup> We render thanks to God, the Father of our Lord Jesus Christ, at all times in our prayers for you, <sup>4</sup> ever since we heard of your faith in Christ Jesus, and the love which you entertain towards all God's Hallowed People, <sup>5</sup> evoked, as it is, by what you hope for, stored up for you in the Heavens. About the object of your hope you had previously heard in the Message of the Truth embodied in the Good News, <sup>6</sup> which has reached, *and is influencing*, you, just as it is producing results, too, in all the world besides, and extending its range. This it has been doing amongst you, from the day when you first heard of it, and *through it* recognized God's Favour towards you in its reality. <sup>7</sup> This is in keeping with what you learnt from Epaphras, our beloved fellow-servant. He is a faithful minister of the Christ, acting on our behalf. <sup>8</sup> It is he who acquainted us with the love which you, through the influence of the Spirit, feel towards us. <sup>9</sup> Consequently we, on our part, ever since the day we heard about your faith, have not ceased to pray for you, entreating that you may (with the help of all spiritual wisdom and insight) fully attain to such a comprehension of God's purpose <sup>10</sup> as will enable you to conduct yourselves in a manner worthy of the Lord, and to please Him in every way, producing plentiful results in carrying out every good work, and increasing in that comprehension of God *of which we have spoken*. <sup>11</sup> *We pray that* by Him (in virtue of His exercise of His glorious Sovereignty) you may be endued with the utmost capacity for displaying cheerfully all steadfastness and forbearance, <sup>12</sup> giving thanks to the Father, Who has qualified us for our share in the allotted Inheritance (within the Sphere of Light) assigned to God's Hallowed People.

<sup>13</sup> For God has rescued us from the dominance exercised by *the Powers of Spiritual Darkness*, and transferred us to the Dominion of His Son—the Object of His love— <sup>14</sup> in union with Whom we have our Redemption—the forgiveness of our sins. <sup>15</sup> He is the very Likeness of the Invisible God, the Eldest-born, *and so the Ruler*, of all Creation; <sup>16</sup> because all things were created in Him, *as embodying the principle on which they are organized*—yes, all things in the Heavens and on the earth, things both visible and invisible, whether Occupants of Thrones—*celestial and terrestrial*—Overlords, Rulers, or Authorities: all things have been created through Him *as their Cause*, and for Him *as their End*; <sup>17</sup> and He Himself is prior to the Universe, and the Universe coheres in Him as a harmonious System. <sup>18</sup> He is, too, the Head of the Body, that is, of the Church, since He is its Origin, being the First-born from among the dead, in order that He—none other—may become in all

respects pre-eminent: 19 because it was *God's* good pleasure to will that the Divine Perfection should dwell permanently in Him; 20 and to reconcile through Him all things to Himself, having made peace between Himself and them through the Blood shed on His Cross—through Him, I repeat, whether they are things upon the earth or things in the Heavens. 21 And you, also, who were once in a state of estrangement *from God*, hostile *to Him* in your attitude of mind (as evinced by your wicked deeds) *God* has now reconciled to Himself 22 in Christ's physical Body, through the Death which He suffered, in order to present you holy, spotless, irreproachable before Himself. 23 *This He will do*, if, at least, you adhere to your faith, firmly based upon it, and stable, never shifting from the hope contained in the Good News to which you listened—Good News which has been proclaimed among all creatures under heaven, and for the diffusion of which I, Paul, became a minister.

24 At the present time I feel joy in the sufferings which I am undergoing for your sakes; and so far as the tribulations of the Christ leave something lacking, I am supplying that lack in my own person for the sake of His Body, which is the Church. 25 Of that Church I have become a minister, in discharge of the stewardship which God has entrusted to me for your advantage, to give full expression to God's Message— 26 that Secret Purpose, which, though kept concealed from past ages and generations, has now been disclosed to His Hallowed People. 27 To them God has determined to make known how inexhaustible is the Glory to which this Secret Purpose relates, and which is to be realized among the Gentiles. This Secret Purpose is Christ united to you—to you Gentiles, constituting your Hope of Glory. 28 It is He concerning Whom we make announcement, admonishing every man, and instructing every man in all wisdom, in order that we may present *to God* every one perfect through union with Christ. 29 This is the end for which I also toil, straining every nerve to achieve it, in virtue of His activity, which is powerfully effective within me.

**2** 1 I tell you this, for I want you to know how great the effort is which I make on behalf of you, and those at Laodicea, and all who have never seen my bodily features. 2 My aim in this is that their resolution may be encouraged, and that they themselves, being welded together in mutual love, and attaining to all the fulness of conviction which insight produces, may acquire a comprehension of God's Secret Purpose, even Christ, 3 in Whom are hidden all the treasures of wisdom and knowledge. 4 I say this, in order that no one may delude you by plausible theorizing. 5 For though I am absent from you in body, I am associated with you, at any rate, in spirit; and I rejoice at observing your serried array and the solid front *which*, in consequence of your faith in Christ, *you present to your adversaries*.

6 Since, then, you have received the Christ, even Jesus the Lord, conduct yourselves in the consciousness of union with Him, 7 being firmly rooted once for all, and gradually fortified by such union, and made more and more steadfast by your faith (through adherence to the instruction which has been given you), overflowing all the while with thankfulness to God. 8 Beware lest there be any one who carries you off as his prize, through his hollow and delusive philosophy, based on human traditions, and having as its subject-matter *the Angelic Spirits controlling the heavenly bodies in the world around (which determine the times and seasons required by the Law to be observed)*, instead of Christ. 9 Because it is in Him that the Perfection of the God-head dwells in its actuality; 10 and in Him, Who is the Head of every Angelic Ruler and Authority, you have attained to the fulness of your Spiritual development. 11 In Him you have also been circumcised with a Spiritual, not a physical, circumcision; having got rid of all your fleshly body (with its cravings), *and not a mere part of it*, by the Spiritual circumcision effected by the Christ. 12 Or (*to change the figure*) you were buried together with Christ in your baptism; and in the same rite you have also been raised with Him through your faith in the activity of God, Who raised Him to Life from among the dead. 13 And you, who were once spiritually dead by reason of your trespasses and the uncircumcised condition of your fleshly nature, God made spiritually alive—you, I say—together with Christ, having forgiven us all our trespasses, 14 and having cancelled the bond, which, with its regulations, was standing against us—which was prejudicial to us, *since we could not satisfy its claims*. This bond He cleared away, having nailed it to the Cross of Christ; 15 and having rid us of the tyranny imposed upon us by the Angelic Rulers and Authorities, He made an open display of their defeat, triumphing over them in the Cross. 16 Let no one, therefore, sit in judgment upon you in regard to eating or drinking, or in connection with an annual or a monthly Festival, or a weekly Sabbath, 17 all of which are a mere shadow of the things that are to be: the substance belongs to, and is to be bestowed by, the Christ. 18 Let no one adjudge you losers in the Spiritual race, just because he finds delight in self-humiliation, and in devotion to the Angels, taking his stand, *in defence of his practice*, upon visions which he claims to have seen. Such a man is inflated with self-complacency, without any reason, by his unspiritual intellect; 19 instead of holding fast to the Head of the Collective Body. It is from the Head, and from Him only, that the whole Body, fully supplied, through the ligaments and tendons, *with what it needs*, and united together by them, acquires the spiritual development of which the ultimate Source is God.

20 If at your Baptism you died together with Christ, *and were, by that death*, liberated from the authority of the Angelic

*Spirits controlling the heavenly bodies in the world around (which determine, as I have said, the times and seasons required by the Law to be observed) why, as though you were still living in the world and forming part of it, are you subject to rules enjoining austerities, 21 like, "Do not handle this thing," "Do not taste that thing," "Do not touch the other thing" (22 the things meant being such as are designed to perish through use, and so incapable of affecting us spiritually) in obedience to merely human commands and instructions? 23 These commands and instructions, though they have a repute for being wisely devised in connection with arbitrarily imposed religious devotions, self-humiliation, and unsparing treatment of the body, are not really of any value for checking sensual self-indulgence.*

**3** *1 If, then, after being immersed in the waters of Baptism, you emerged from them and were thereby symbolically raised with the Christ, seek the things that belong to the sphere Above, where the Christ is, seated at the right hand of God. 2 Let your thoughts be occupied with what belongs to the sphere Above, not with what is upon the earth. 3 For when you were baptised, you died to the world, and your real Life, ever since, has been, together with the Christ, hidden from human sight in union with God. 4 But when the Christ, Who is our Life, shall be manifested to human eyes, then you, too, together with Him, will be manifested in Glory.*

*5 Reckon as dead, then, your bodily members, which are upon the earth, prompting to sexual immorality, impurity, passion, evil desire, and libertinism (for this is equivalent to idolatry); 6 since it is because of the prevalence of these vices that God's Wrath is coming on the world. 7 And in the practice of them you, too, once pursued your course, when you lived in the atmosphere of them. 8 Now, however, you, too, like others, must lay aside all such—anger, rage, malice, slander, and filthy talk out of your mouth; 9 and tell no lies to one another, for you have stripped yourselves of your old Self, together with its practices, 10 and have vested yourselves with the new Self, which is in process of being re-constituted, for an increasing comprehension of its Creator and consequent conformity to His likeness. 11 In this process of renewal, distinctions such as Greek and Jew, Circumcised and Uncircumcised, Barbarian, Scythian, Bondman and Freeman, cease to exist: Christ is everything and in everyone. 12 Therefore, as God's Chosen, Hallowed and Beloved, become endued with feelings of compassion, with kindness, humility, gentleness, forbearance; 13 making allowance for one another, and granting to each other free forgiveness, should any have a grievance against any. Just as the Lord granted to you free forgiveness, so you, too, must grant to others the same. 14 And on the top of all these virtues*

extend love, the bond which keeps together all the rest, ensuring perfection. 15 And let the maintenance of Peace, which the Christ desires, be the decisive consideration *when there is a conflict of impulses* within you, since it was for the enjoyment of this that you were actually Called by God and included in One Body. And show yourselves thankful. 16 Let what Christ says to you *through the Spirit* make its home among you, with its rich supplies of Wisdom of every kind. Instruct and admonish one another with psalms and hymns and inspired songs, singing in a spirit of gratitude with heart-felt fervour to God. 17 And whatever you do, in speech or act, do everything as followers of the Lord Jesus, rendering thanks to God the Father through Him.

18 You wives, show subordination to your husbands, as is befitting, united, as you are, to the Lord. 19 You husbands, love your wives, and do not be sharp-tempered towards them. 20 You children, submit to your parents in all respects, for such submission, in those who are united to the Lord, is well-pleasing to God. 21 You fathers, do not irritate your children by *constant fault-finding*, lest they lose heart. 22 You bond-servants, submit in all respects to your earthly masters, not merely when under their eye, as those do who are only concerned to please men, but with undivided motive, in awe of the Lord. 23 Whatever you are doing, work at it with all your heart, as for the Lord, and not merely for human masters, 24 being well-assured that from the Lord you will receive the inheritance which is your promised recompense. It is the Lord Christ Whom you serve, 25 for the wrong-doer will receive requital for the wrong that he has done, and with the Lord there is no distinction drawn between one class and another.

**4** 1 Masters, deal out to your servants justice and fairness, knowing, as you do, that you, too, have a Master in Heaven. 2 Be persistent in prayer; when engaged in it, keep your attention awake by thanksgiving. 3 Pray, at the same time, for us, too, *as well as for yourselves*, that God may make us an opening for His Message, enabling us to communicate the Christ's Secret (which has actually occasioned my imprisonment), 4 in order that I may disclose it with the boldness with which I ought to speak. 5 Let wisdom rule your conduct in relation to those who are outside the Church, turning to account at any cost every opportunity that offers *for making Christ known*. 6 Let what you have to say be at all times marked by graciousness, and yet pungently flavoured, with a shrewdness that may enable you to know how you ought to answer each enquiry *about your faith*.

7 All information concerning me will be given to you by Tychicus, the beloved Brother, and a faithful minister and fellow-servant of mine, who is in union with the Lord. 8 Him

I am sending to you for this very purpose, that you may have news about us, and that he may encourage your resolution. 9 He will come to you in company with Onesimus, the faithful and beloved Brother, who is one of your own number. They will inform you about everything that has taken place here. 10 Kind remembrances to you are sent by Aristarchus, my fellow-prisoner, and Mark, the cousin of Barnabas (you have received commands concerning him, "If he come to you, make him welcome"), 11 and Jesus, termed Justus, both of whom are converts from the Circumcised Jews. Of such these alone have been fellow-workers with me for the extension of God's Dominion, and have proved a comfort to me. 12 Epaphras wishes to be remembered to you. He is one of yourselves, a servant of Christ Jesus; and at all times in his prayers strains every nerve on your behalf, entreating that you may stand fast, mature in character, and fully convinced, in regard to all that God wills, *that it is for your good*. 13 For I can testify to his great exertions on behalf of you and of those at Laodicea; and of those at Hierapolis. 14 Kind remembrances are sent by Luke, the beloved Doctor, and by Demas. Remember me to the Brothers at Laodicea; 15 to Nymphe also, and to the Church that meets at her home. 16 And when this letter has been read among you, take steps to have it read in the Church at Laodicea also; and see that you, too, read the one that comes from the latter town. 17 And say to Archippus, "Look to the ministry which you, as one in union with the Lord, have received, that you discharge it to the full."

18 I, Paul, send you, in my own handwriting, my kind regards. Remember my imprisonment. God's Favour be with you.

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## THE EPISTLE OF ST. PAUL TO PHILEMON

The *Epistle to Philemon* is the sole remaining complete Letter of St. Paul's that is addressed to an individual; and as a private communication it has its only parallel in the N.T. in *III Joh*. Its genuineness was admitted by Marcion, and it is included in the Muratorian Catalogue. Philemon, to whom it was sent, was a resident of Colossæ, who had been converted by St. Paul (*v. 19*), perhaps at Ephesus (the Apostle had never been to Colossæ); and Apphia and Aristarchus, who are named in the opening address, are conjectured to have been his wife and son. The occasion of its composition was the restoration to Philemon of a fugitive slave,

named Onesimus (*Col.* 4. 9), who, having run away, had become a Christian; and whom St. Paul had induced to return to his former owner. The Epistle was written at the same time and place as the Letter to the Colossians. That the two Letters are of contemporary date appears from the fact that in Philemon remembrances are conveyed from a number of persons, all of whom are named in *Col.* (cf. v. 23 with *Col.* 4. 10, 12, 14); and both of them were despatched from Rome, where the writer was in prison, and where he had probably encountered Onesimus (the Roman capital being the place where a runaway slave could hope to hide himself most successfully). Tychicus (*Col.* 4. 7), no doubt, carried the two Epistles, and accompanied the converted Onesimus back to Colossæ.

1 Paul (a prisoner for Jesus Christ) and Brother Timothy to Philemon, our beloved friend and our fellow-worker, 2 to Apphia our Sister and to Archippus our fellow-soldier *in the spiritual campaign*, and to the Church that meets at your home : 3 Favour be yours and Peace from God our Father and the Lord Jesus Christ.

4 I thank my God at all times, whenever I make mention of you in my prayers, 5 because I hear of your love and fidelity which you cherish towards the Lord Jesus and towards all God's Hallowed People. 6 *The purport of my prayers is* that their participation in your fidelity may, through their gaining increased acquaintance with every good gift that is in us Believers, prove effective in promoting Christ's Cause. 7 For I have found much joy and comfort in your love, because the hearts of God's Hallowed People have been cheered through you, Brother. 8 Accordingly, though, in virtue of my union with Christ, I might confidently enjoin upon you the fitting course, 9 yet for love's sake, being such as I am, Paul the aged, and at the present moment also a prisoner for Jesus Christ, 10 I make, instead, an appeal to you for my child, whose spiritual father I have become during my imprisonment—I mean Onesimus ("Profitable"), 11 who once was useless to you, but now is useful both to you and to me : 12 him I am sending back to you; but though I say "him," it amounts to sending my very heart. 13 I would gladly have retained him with me, that he might minister to me on your behalf during the imprisonment which I am enduring for loyalty to the Good News; 14 but I did not wish to do anything without knowing your judgment about it, that your kindly act should not have the appearance of being due to constraint, but should be perfectly voluntary. 15 For perhaps he was parted from you for a brief while for this very reason, that you might keep him for Eternity, 16 no longer as a slave, but something better than a slave, a Brother beloved—most warmly by me, but how much more by you, both as a fellow man and as joined to you in fellowship with the Lord! 17 If, then, you regard me as a partner, receive him to you as you

would myself. 18 And if he has done you wrong in anything, or is in your debt, charge the loss to my account; 19 I, Paul, sign the bond with my own hand; I will make it good. (I refrain from presenting a counter-claim and saying that you owe to me even your own soul!) 20 Yes, Brother, let me *in turn* make some profit (*is not Onesimus appropriately named "Profitable"?*) out of you, as being, along with myself, united to the Lord. Give rest to my heart, through our union with the Christ.

21 I write to you with full confidence in your compliance, knowing that you will do more than I actually mention. 22 At the same time prepare also quarters for me, for I hope that in answer to the prayers of all of you I shall be granted to you.

23 Epaphras, my fellow-prisoner, united to Christ Jesus, 24 Mark, Aristarchus, Demas, Luke, my fellow-workers, send you their kind remembrances. 25 The Favour of the Lord Jesus Christ be with the spirit of each of you.

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## AN EPISTLE OF ST. PAUL, OF UNCERTAIN DESTINATION (=EPHESIANS.)

Ephesus was the principal city in the Roman Province of Asia, and owed its growth in importance to the advantages of its situation. It was built near the mouth of the river Cayster, and so afforded easy access to Greece and the West; whilst near it, on the south, was the valley of the Mæander, connecting it with many of the chief towns in Asia Minor and Syria. It enjoyed great fame from its possession of the Temple of Artemis, of which it claimed to be the Sacristan (*Acts* 19 35). St. Paul visited it first in the course of his Third Missionary Journey, and spent there more than two years (*circ.* 52-55). It might, indeed, be expected that with the Church which he established there the Apostle would keep in touch by correspondence when absent elsewhere; but whether the Letter known as the *Epistle to the Ephesians* was really addressed by him to Ephesus, or is a production of St. Paul's at all, is much debated.

Doubt concerning Ephesus as the destination of the Epistle has been raised by the fact that the words *in Ephesus* (1. 1) are absent from both the Vatican and the Sinaitic MSS., and were not contained in the text used by Origen; and it has consequently been suggested that it was a *circular* Letter, intended for several communities in different localities (such as *1 Peter* must have been, see 1. 1), and that the space where the destination was generally inserted was, in this instance, purposely left blank—to be filled in



with the appropriate name in the copy meant for a particular city. But this explanation is improbable in view of the fact that separate Letters were sent by St. Paul to places so near one another as Colossæ and Laodicea (see *Col.* 4. 16). It is more likely that the place-name has been lost, and supplied in later MSS. by guess-work. If so, the conjecture that the Epistle was meant for Ephesus is not very plausible: in it there are no allusions to local circumstances suggestive of that city, with which St. Paul was well acquainted; there are no remembrances conveyed to friends, though the Apostle must have had many there; and it is implied in 1. 15; 3. 2 that it was only through hearsay that the writer and those to whom he was writing had received information about each other. A preferable guess is that it was despatched to Laodicea (Marcion called it *the Epistle to the Laodiceans*), a town which the Apostle had not visited (*Col.* 2. 1); and this would adequately account for the lack of references to personal friends, as well as for the other facts just mentioned.

The Pauline origin of the Epistle has early attestation, since it is apparently treated as St. Paul's by Clement of Rome (d. 105), Ignatius (d. 110-120) and Polycarp (d. 156); and it is included among the Pauline Letters enumerated in the Muratorian Catalogue. But its authenticity has been impugned by numerous scholars on various grounds. (a) It presents a suspiciously close resemblance to *Col.* (as shewn in the footnotes to the Translation); (b) its style is exceptionally involved (for instance, the sentence that is begun in 3. 1 is interrupted by a long parenthesis of more than a dozen verses, and has to be recommenced in v. 14); (c) several features of its vocabulary do not recur in the undisputed Pauline Epistles, e.g. *the heavenly sphere* (1. 3, 20; 2. 6; 3. 10; 6. 12), *the devil* (4. 27; 6. 11, contrast *Satan*, 1 Th. 2. 18; 11 Th. 2. 9, etc.), *the foundation of the world* (1. 4); (d) the reference to Christ's "hallowed Apostles and Preachers" is strange from the pen of one who was himself an Apostle. It would not, indeed, be inconsistent with contemporary usage if a disciple of St. Paul wrote in his own way an Epistle conveying to a Church in which he was interested such instruction as he believed his master would have desired to impart; or even if he appended to it the Apostle's name. If this is the case, the personal references in 6. 21-22 must have been modelled on those in *Col.* 4. 7-8, in order to produce the impression of a genuine Pauline Letter. Nevertheless, the reasons for denying the Pauline origin of the Epistle are not quite convincing. The likeness and difference between it and *Col.* are not unnatural if both Letters were written by St. Paul at the same time but to neighbouring Churches, whose needs would be in many respects similar, though in some points divergent. The Apostle's style of writing was not so unvarying, nor his vocabulary so limited, as to compel the inference that the length of the sentences and the singularity of the diction observable in *Eph.* are incompatible with his authorship. And though the allusion to "the Hallowed Apostles

and Preachers" is peculiar, yet St. Paul placed both of these classes in the front rank of the agencies used by God in the Church (*1 Cor.* 12. 28), and estimated highly the dignity of his own Apostleship.

If the Epistle is really the work of St. Paul, it was composed when he was in captivity (3. 1; 6. 20), and was carried to its destination by Tychicus, the messenger who also conveyed the Letter to the Colossians (cf. 6. 21 with *Col.* 4. 7): it was, therefore, in all likelihood sent, as the latter was, from Rome in 59.

**1** I, Paul, by God's Will an Apostle of Christ Jesus, to God's Hallowed People who are [in Ephesus], and who are also Faithful through union with Christ Jesus; 2 Favour be yours, and Peace from God our Father and the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, Who has blessed us, through our union with Christ, with every spiritual blessing in the Heavenly sphere. This He has done in accordance with His choice of us in union with Him—*Jesus Christ*— 4 a choice made before the foundation of the world, with the intention that we should be holy and spotless in His sight. In love 5 He marked us out for adoption as His sons, thereby bringing us into relationship with Himself, through Jesus Christ. This was in pursuance of His benevolent purpose, 6 that praise might follow the glorious manifestation of His Favour which He has graciously bestowed on us in the Beloved. 7 It is by union with Him, *Jesus Christ*, that we have, through His shedding of His Blood, our Redemption,<sup>1</sup> the remission of our transgressions, in keeping with His inexhaustible Favour shown to us. 8 This Favour God has lavished upon us in the form of Wisdom and Understanding of every kind. 9 He has acquainted us with the Secret of His resolve—*His design* for the accomplishment of His own benevolent aim, which He purposed to secure in Christ, 10 meaning to execute that resolve when the successive periods in the world's history should reach their completion. That Secret aim is the gathering up into a Unity in the Christ the whole Creation, *thereby bringing into harmony all the constituents of the Universe, now discordant*, both things in the Heavens and things on the earth.<sup>2</sup> 11 *In Christ, I say*, in Whom we *Jews* have been allotted as *God's* Special Portion (marked out in advance for this destiny) in pursuance of the design of Him Who is active in all things, 12 in fulfilment of His deliberate will, that we should promote the praise of His Glory—we who had placed hope in the Christ prior to His appearing. 13 In Him you *Gentiles* also, having heard the Message conveying the Truth—I mean the Good News of your Salvation—and having placed faith in Him, have been

<sup>1</sup> Cf. *Col.* 1. 14.

<sup>2</sup> Cf. *Col.* 1. 20.

stamped as with a seal, *as God's own*, by the bestowal of the promised Holy Spirit, 14 this being an instalment of our joint Heritage, leading up to our final Redemption, which will put us in complete possession of that Heritage, and so promote the praise of His Glory.

15 Therefore, I, too, ever since I heard of the faith in our Lord Jesus prevailing among you, and your love towards all God's Hallowed People, 16 have not ceased to render thanks for you, making mention of you in my prayers,<sup>1</sup> 17 entreating that the God of our Lord Jesus Christ, the Father of Him Who is His true Glory, may give to you a spirit of wisdom and revelation—I mean, *ability both to comprehend the Truth yourselves and to explain it to others*—through increasing knowledge of Himself. 18 This involves an enlightenment of your mental vision, enabling you to realize what that Hope is which is inspired by His Call of you, and how inexhaustible is the Glory attaching to the Heritage which He gives you among His Hallowed People; 19 and how transcendently great is His power manifested in us who have faith. That power in us is due to the same exercise of His Mighty Sovereignty 20 as was displayed in the instance of the Christ, when He raised Him to Life from among the dead, and enthroned Him on His right hand in the Heavenly sphere, 21 high above every Angelic Ruler or Authority, or Power, or Overlord, and every Rank that can be named not only in this *transitory* Age but also in the Age to come. 22 He has reduced all things to subjection beneath His feet, and has given Him to the Church to be the Head over all— 23 since that Church is His Body,<sup>2</sup> the completion of Him Who in every person and in every way is being made complete.

**2** 1 You Gentiles, too, *as well as us Jews*, He has made *spiritually alive together with the Christ*. You were spiritually dead through your trespasses and sins,<sup>3</sup> in which you formerly pursued your course, led, as you were, by the spirit of the Age in this material world, and swayed by the Ruler of the collective Powers in the Air (the seat of the spiritual Influences that are now active in the disobedient). 3 Amongst the disobedient all of us Jews likewise once lived and moved, indulging the desires of our flesh, and carrying out the purposes of the flesh and its thoughts; and were by nature deserving of the Divine vengeance, like the rest of mankind. 4, 5 Yet all of us, spiritually dead as we were through our trespasses, God, inexhaustible in pity, for the sake of the great love which He had for us, made, I say, spiritually alive together with the Christ (it is through His Favour that you have been saved); 6 and in virtue of our union with Christ Jesus He raised us and

<sup>1</sup> Cf. Col. 1. 3, 4.

<sup>2</sup> Cf. Col. 1. 18.

<sup>3</sup> Cf. Col. 2. 13.

enthroned us with Him in the Heavenly sphere. 7 This He did in order that, by His loving-kindness towards us in uniting us to Christ Jesus, He might shew to the Ages to come how transcendently inexhaustible is His graciousness. 8 For it is, *I repeat*, by His Favour that you have been saved, in consequence of your having faith. This result is not due to your own efforts: it is God's gift 9 (it is not the outcome of any meritorious works that you have done), in order that no one may be proud of *any achievement of his own*. 10 For His handiwork are we, created anew through union with Christ Jesus, for the accomplishment of such good works as God, in His designs, has made ready in advance to be the sphere wherein we are to pursue our activities.

11 Wherefore recall the fact that formerly you, who by physical condition are Gentiles, and are termed the Uncircumcised by those who term themselves the Circumcised—whose circumcised condition is due to human agency— 12 recall, I say, that you were at that time separate from Christ, estranged<sup>1</sup> from the Commonwealth of Israel, and outside the Covenants embodying the Divine Promise, without hope, and without God in the evil world. 13 But now you, through your union with Christ Jesus—you who were once "far off," have been brought "near"<sup>2</sup> through the Life-Blood of the Christ. 14 For it is He Who constitutes the Peace between us—He Who has combined both sections of mankind—*Jews and Gentiles*—into unity, and removed the intervening partition-wall, 15 abolishing, by His physical death, the hostility between them constituted by the legal Code of commandments expressed in decrees, *which separated Jews from Gentiles*. This He did in order that He might in His own Person create out of the two one Single Man, constituted anew, so making Peace between them; 16 and might reconcile both of them to God in a single Body—the Church—through the Cross, having thereby (*as I have said*) destroyed their previous mutual hostility. 17 He came and imparted Good News of Peace to you who were "far off," and of Peace to those — *I mean us Jews* — who were "near,"<sup>2</sup> 18 because it is through Him that both of us, *Jews and Gentiles*, have our access, in the One Spirit, to the Father. 19 Therefore you Gentiles are no longer foreigners and aliens, but are fellow-citizens with God's Hallowed People, and belong to the Household of God: 20 *you are a Building* reared upon the foundation constituted by His Apostles and Inspired Preachers, Jesus Christ Himself being the key-stone<sup>3</sup> *binding the sides of the fabric together*. 21 In Him every part of the Structure is being combined together, and rises into a Holy Sanctuary, through union with the Lord; 22 and in Him you, too, *as well as others*, are being jointly built up to form a Habitation for God to occupy through His Spirit.

<sup>1</sup> Cf. Col. 1. 21.

<sup>2</sup> *Is* 57. 19.

<sup>3</sup> Cf. *Is*. 28. 16.

**3** <sup>1</sup> For this reason I, Paul, the Prisoner in the cause of the Christ, even Jesus, for the sake of you Gentiles— <sup>2</sup> if, as I take for granted, you have heard of the way in which the duty graciously entrusted by God to me for your benefit has been discharged: <sup>3</sup> how it was by revelation that His Secret Purpose was made known to me, just as I have briefly explained before (<sup>4</sup> by referring to what I have written, you can understand, as you read, the insight which I have into the Secret Purpose concerning the Christ), <sup>5</sup> a Secret Purpose<sup>1</sup> which in other generations than this was not made known to mankind as fully as it has been spiritually revealed at the present time to His Hallowed Apostles and Inspired Preachers; <sup>6</sup> this Purpose being that the Gentiles, by union with Christ Jesus, should be fellow-heirs with us Jews, and incorporated in the same Body as we, and fellow-sharers with us in the Promise made by God and communicated through the Good News, <sup>7</sup> in extending which I became a helper, in virtue of the Favour so generously conferred upon me by God, through the exercise of His Power, <sup>8</sup> there being bestowed on me, the most insignificant of all His Hallowed People, this Favour,—the privilege of imparting to the Gentiles the Good News of the resources of the Christ, unfathomable, immeasurable in their extent; <sup>9</sup> and of making clear to all men what is the Divine method of carrying out that Secret Purpose, which in all past ages has been kept concealed in the bosom of God, the Creator of all things, <sup>10</sup> His Purpose being that at the present time there should be revealed to the Angelic Rulers and Authorities in the Heavenly Sphere, through the Church, the many-sided Wisdom of God, <sup>11</sup> according to the Age-long design which He has at last carried into effect in the Christ—even Jesus our Lord, <sup>12</sup> in union with Whom we have confidence, through our faith in Him, to approach God trustfully; <sup>13</sup> this leading me to beg you not to lose heart because of my afflictions undergone on your behalf,<sup>2</sup> for my endurance of them redounds to the honour of you, *as being worthy of the sacrifice involved*— <sup>14</sup> for this reason, *I repeat*, I kneel in prayer before God the Father, <sup>15</sup> from Whom every family in the Heavens and upon earth, descended from a common father, derives its character, <sup>16</sup> that He may enable you, in virtue of the inexhaustible resources of His glorious Perfection, to become strengthened powerfully in your inmost selves through His Spirit, <sup>17</sup> so that the Christ may, in consequence of your faith, make His permanent home in your hearts by love; that you, rooted and firmly based as you are *in your faith*, <sup>18</sup> may have ability to comprehend, together with all the Hallowed People of God, how great is the extent—the breadth and length and height and depth—of the Christ's love; <sup>19</sup> and to know that love (though it is beyond the range of human knowledge), to

<sup>1</sup> Cf. Col. 1. 26.<sup>2</sup> Cf. Col. 3. 13.

the end that you may be made complete, up to the full measure of all God's completeness.

20 To Him Who is able to transcend all limits—to do far in excess of all that we request or imagine, in virtue of His Power which is active in us— 21 to Him be Glory through the life of the Church, and its union with Christ Jesus, for all generations throughout all Ages. Amen.

4 1 I, therefore, the Prisoner (in consequence of my union with the Lord), appeal to you to conduct yourselves in a manner worthy of the Call which you have received. 2 Let your behaviour be marked by the utmost humility and meekness; and by the forbearance that allows for each other's frailties in a spirit of love.<sup>1</sup> 3 Be intent upon preserving, by the bond of Peace, the unity created among you through the presence of the Spirit. 4 There is but One Body and One Spirit, just as one Hope was inspired in you all by the Call which you received. 5 There is one Lord, one Faith, one Baptism; 6 One God and Universal Father, Who rules over all, works through all, and is immanent in all. 7 And to every one of us there has been committed some function as a token of Favour, proportionate to the extent of the Bounty bestowed on each by the Christ. Therefore the Scripture says :—

"When He ascended *in triumph* on high, He led captive a train of captives,

And gave gifts to men."<sup>2</sup>

9 What does the expression "*He ascended in triumph*" imply but that He had previously descended to this lower earth *to toil and suffer*? 10 He that descended *a second time to this lower earth to bestow gifts* is the same as He Who had previously ascended above all the *seven* Heavens, in order that He might fill the Universe *with His presence*. 11 And it was He Who gave *to the Church* some to be Apostles, others to be Inspired Preachers, others to be Missionaries, others to be Pastors and Teachers, 12 for the equipment of God's Hallowed People, with a view to the work of ministering, and the invigorating of Christ's Body, *the Church*, 13 until all of us collectively attain to the unity arising from faith in, and increasing knowledge of, the Son of God, and reach mature Manhood—that standard of development which is presented by the completeness of the Christ. 14 *The aim of all this is* to prevent us from being any longer immature, like children; tossed about, *like sailors afloat on the waves*, and blown hither and thither by every veering wind of human teaching, through the adroitness of men, craftily directed to the devising of error; 15 and to enable us, by adhering to truth in a spirit of love, to grow up into complete union with

<sup>1</sup> Cf. Col. 3. 12, 13.      <sup>2</sup> Ps. 67. 19, Sept. (=Ps. 68. 18, Heb.); divergent from both.

Him Who is our Head, even Christ. 16 For from Him all the Body, combined and united together by means of every ligament connecting it with the Source of the Supply *which it needs*, gains corporate increase in virtue of the proportional activity of each single part, so as to become invigorated by the practice of love.<sup>1</sup>

17 I, then, as being united with the Lord, tell you this—tell you most solemnly—that you must no longer conduct yourselves as the heathen do, with their aimlessness of mind 18 and darkened intelligence, estranged as they are from the Life of God by reason of the ignorance that is in them, and their moral insensibility. 19 For they, lost to all moral feeling, have surrendered themselves to debauchery, so as to make a business, in a spirit of libertinism, of all kinds of impurity. 20 But as for you, your study of the Christ leads to something very different— 21 at least, if it is He to Whom you have listened, and through union with Whom you have received instruction (according as Truth subsists in Jesus). 22 You have learned that you must lay aside your old Self,<sup>2</sup> as it was manifested in your former mode of life—a Self which was going to destruction through following delusive desires— 23 and must undergo a transformation of your mental temper, 24 becoming endued with a new Self,<sup>3</sup> which is created after the Divine pattern, with the righteousness and saintliness of Him Who is the Truth.

25 Consequently, discarding falsehood, each of you must speak truth with his neighbour, for we are all united to one another like limbs of a single Body. 26 If you are angry, do not be betrayed into sin; do not let your exasperation last till sunset; 27 and do not give the Devil scope for mischief. 28 He that steals must cease to do so, and must, instead, toil with his hands at honest work, that he may have something to share with him who is in want. 29 Let there issue from your lips no corrupt and corrupting speech, but any that is morally helpful and improving, as the occasion may require, in order that it may confer a benefit on those who hear it. 30 And do not grieve God's Holy Spirit, for thereby you have been stamped, as with an authenticating Seal, as God's People, pending the Day of Redemption. 31 Let all bitterness, and passion, and anger, and brawling, and defamation be banished from among you, along with all malice. 32 And be kind to one another and tender-hearted, granting forgiveness to each other, just as God in Christ has granted forgiveness to you.

**5** 1 Become, therefore, imitators of God, as being His Beloved children, 2 and let your conduct be marked by love for others, just as the Christ, too, loved you, and for your sake surrendered Himself to death, as an Offering and Sacrifice to God, to yield unto Him a fragrant savour.

<sup>1</sup> Cf. Col. 2. 19.

<sup>2</sup> Cf. Col. 3. 9.

<sup>3</sup> Cf. Col. 3. 10.

3 As for sexual immorality, or impurity, or libertinism, avoid even the mention of them among you, just as befits God's Hallowed People; 4 and likewise filthiness, or foolish talking, or coarse wit—all these are discreditable. Let thanksgiving take their place. 5 For you know, by what you learn, that no immoral or impure man or libertine (for to be such means being an idolater) has any heritage in the Dominion of the Christ and of God. 6 Let no one delude you with hollow arguments in excuse for such vices, for it is because of them that God's Vengeance is coming upon the disobedient. 7 Do not, then, become participators with those who practise them. 8 For though you were once in spiritual Darkness, you are now spiritually enlightened, through being united with the Lord. Conduct yourselves as men who belong to the realm of spiritual Light 9 (for the Harvest ripened by spiritual Light consists of every form of goodness and righteousness and truth), 10 seeking to verify by your own experience what is pleasing to the Lord. 11 So have no partnership in the deeds committed in spiritual Darkness, which are barren of any good, but expose them instead; 12 for it is a shame even to mention what is done in secret by the perpetrators of them. 13 Everything that is exposed by the Light has its true colours made plain, for everything that is made plain is as clear as light. 14 And this is why *the hymn* says :—

"Awake, O Sleeper,  
And rise from among the spiritually Dead,  
And the Christ will shed Light upon thee."

15 Take strict heed, therefore, how you conduct yourselves : do not act as unwise men, but as wise men, do; 16 making the most, at all cost, of the opportunity that is yours,<sup>1</sup> because these days are days of wickedness. 17 Consequently do not show yourselves unintelligent, but try to understand what the Lord's will is. 18 And do not get intoxicated with wine—that implies dissolute living—but drink deep from the Source of Divine Inspiration. 19 Talk to one another in the language of psalms and hymns and inspired songs,<sup>2</sup> singing and making melody with all your heart to the LORD. 20 Give thanks, as followers of our Lord Jesus Christ, to God the Father at all times for everything that you have received;<sup>3</sup> 21 and be subordinate to one another, in awe of Christ.

~~as~~ <sup>as</sup> You wives, *shew the same subordination* to your husbands ~~as~~ to the Lord, 23 because the husband is the Head of his wife, ~~as~~ the Christ also is the Head of the Church. Christ, indeed, ~~is~~ the Saviour, *as well as the Head*, of what is His Body; 24 yet *notwithstanding this difference*, wives must be subordinate to their husbands in every respect, as the Church is subordinate to

<sup>1</sup> Cf. Col. 4. 5.

<sup>2</sup> Cf. Col. 3. 16.

<sup>3</sup> Cf. Col. 3. 17.

<sup>4</sup> With

5. 22—6. 9 cf. Col. 3. 18—4. 1.



the Christ. 25 You husbands, love your wives, just as the Christ, too, loved the Church and surrendered Himself to death for it, 26 in order that He might make it holy, cleansing it by means of the Washing in *Baptismal* water, accompanied by a form of words, it being His intention to present to Himself the Church in a glorious condition, without blemish or wrinkle, or anything of the kind, and to ensure its being holy and spotless. Likewise husbands, too, ought to love their wives as they love their own bodies. He that loves his wife loves himself: 29 for no one ever hated his own flesh, but supplies it with nourishment and warmth, just as the Christ does the Church (30 because we are members of His Body). 31 "Therefore a man shall leave his father and mother behind and cleave to his wife, and the pair shall be one in respect of physical relations."<sup>1</sup> The secret Truth here conveyed—the close union between husband and wife—is a profound one: I, for my part, am applying it to Christ and the Church, and the spiritual relations subsisting between them. 33 But, not to dwell upon the parallel further, let each husband among you love his wife as much as he loves himself; and his wife must see to it that she holds her husband in reverence.

6 1 You children must be submissive to your parents, for this is right.<sup>2</sup> 2 "Honour thy father and thy mother,"<sup>3</sup> the LORD directs; and this is a commandment of prime importance, and has a promise attached to it— 3 "That thou mayest prosper, and that thou mayest continue long upon the earth."<sup>4</sup> 4 You fathers, too, must not irritate your children,<sup>5</sup> but must rear them with the discipline and admonitions which the LORD expects. 5<sup>6</sup> You bond-servants must submit with fear and trembling to those who in worldly position are your masters, with undivided motive, as you would submit to the Christ; 6 not merely when serving under their eye (as those do who are only concerned to please men) but as bond-servants of Christ, carrying out the will of God. 7 Render service to them heartily with right good will, as you would to the LORD and not to men merely, 8 aware, as you are, that each one, if he does what is good, will get back the same from the LORD, whether he is a bondman or a freeman. 9 And you masters must deal with them in the same spirit, giving up the menaces which you have been accustomed to use, for you know that the Master of both them and you is in Heaven, and with Him no distinction is drawn between one class and another.<sup>7</sup>

10 Henceforward, acquire increased moral power through union with the Lord and by the aid of His mighty Sovereignty. 11 Array yourselves in the armour supplied by God, that you

<sup>1</sup> Cf. Gen. 2. 24.

<sup>2</sup> Cf. Col. 3. 20.

<sup>3</sup> Ex. 20. 12.

<sup>4</sup> Cf.

Col. 3. 21.

<sup>5</sup> With vv. 5-8 cf. Col. 3. 22-24.

<sup>6</sup> Cf. Col.

4. 1.

may be able to stand your ground against the stratagems of the Devil. 12 For we have to grapple not with human foes but with the Angelic Rulers, with the Authorities, and with the Potentates of world-wide sway, who control this realm of spiritual Darkness—with the wicked Spirit-agencies in the Heavenly sphere. 13 Therefore take up (I say) the armour supplied by God, that you may be able to resist your enemies in the Day of conflict with Wickedness; and by doing all your duty, to stand your ground. 14 Stand your ground, therefore, having fastened Truth like a soldier's belt round your waist, and having put on Uprightness like a corslet, 15 and having shod your feet with the Good News of spiritual Peace, as with foot-gear ensuring stability and ease of movement; 16 and having taken up, as included in your complete outfit, Faith as a shield, with which you will be able to extinguish all the flaming darts hurled by the Wicked One. 17 And receive Salvation, as you might a helmet, and the Spirit (which finds utterance in God's Word) as a sword. 18<sup>1</sup> Resort to prayer and supplication in every form, praying inwardly at every opportunity; and with that aim, be attentive and use intercession most assiduously on behalf of all God's Hallowed People, 19 and on behalf of myself, that there may be granted to me, when I begin to discourse, a faculty of Utterance enabling me to make known with boldness God's Secret Purpose, 20 for the sake of which I am an ambassador, though in chains, that, in explaining it, I may be as outspoken as I ought to be.

21<sup>2</sup> To enable you also, like others, to become acquainted with my circumstances, how I fare, Tychicus, the beloved Brother and faithful minister, who is in union with the Lord, will give you all information. 22 I am sending him to you for this very purpose, that you may know everything that concerns me, and that he may encourage your resolution.

23 Peace be to the Brothers, and Love, joined with Faith, from God the Father and our Lord Jesus Christ. 24 God's Favour be with all who love our Lord Jesus Christ with unfailing sincerity.

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## THE EPISTLE OF St. PAUL TO THE PHILIPPIANS

Philippi, in Macedonia, got its name from Philip, the Macedonian king, who founded it about 357 B.C. It became famous as the scene of the victory obtained by Octavian and Antony over Brutus

<sup>1</sup> With *vv.* 18-20 cf. *Col.* 4. 2-4.  
4. 7-8.

<sup>2</sup> With *vv.* 21-22 cf. *Col.*

and Cassius in 42 B.C., and was shortly afterwards constituted a colony (cf. *Acts* 16. 12), its magistrates bearing the Greek title equivalent to "prætors," and being attended by police officers corresponding to "lictors" (*Acts* 16. 20, 35). Though it was a place of importance (*Acts* 16. 12), it was not the principal city of the division of Macedonia in which it was situated, as St. Luke's words, it carelessly read, might suggest. It lay at some little distance from the Ægean, sea-borne traffic reaching it through the port of Neapolis.

Philippi was the first town in Europe where St. Paul pursued evangelistic work (*circa* 50 A.D.); and the most kindly relations subsisted between the Apostle and his converts there, for they repeatedly sent him monetary help to relieve his needs, and were, indeed, the only community from which he would accept such aid (4. 15, 16; *II Cor.* 11. 9). Acquaintance with the Epistle written by St. Paul to the Philippian Church is shown by Polycarp (*circa* 115), who, indeed, may have known of two Epistles to the same Church; and the external evidence to its genuineness is confirmed by the character of its contents in general. The Letter was apparently sent in answer to one received from Philippi (this seeming to be implied in 1. 12; 2. 26), and was conveyed by Epaphroditus (a different person from Epaphras of *Col.* 4. 12). It was composed at a time when the Apostle was imprisoned (1. 14); and the locality from which it was despatched was probably Rome, this conclusion being favoured by the references to the Imperial Guard and to the Emperor's Household (1. 13; 4. 22).

The place of origin, however, is debated. Some critics have suggested Casarea, where St. Paul was in confinement for two years (56-58), though he was not in serious danger there of being executed; and others have thought of Ephesus. The references (in *II Cor.* 6. 5; 11. 23) to "imprisonments" (in the plural) shew that it was not only at Philippi (*Acts* 16. 23) but elsewhere that he had been a prisoner prior to the writing of that Letter (55 A.D.); and Ephesus may have been the scene of one such imprisonment. Inscriptions mention "Imperial Guards" and "servants (or "slaves") of our Lord Augustus" in connection with Ephesus; and Timothy, who was with St. Paul when he wrote this Epistle, was with him at Ephesus also between 52 and 55 (*Acts* 19. 22). But the only positive evidence in favour of Ephesus as the city where the Letter was written lies in the likeness presented to *Romans*, which was composed at Corinth, whither the Apostle went after leaving Ephesus (*Acts* 20. 1, 2).

The date of *Phil.* depends upon the conclusion reached about the place of its origin. If, as seems most likely, this was Rome, the Letter is probably the latest of those which were written in the Roman capital, the year being 61. The writer had been there long enough to accomplish some evangelistic work (1. 12-13); and to receive two gifts of money from Philippi; and, at the date of writing, he anticipated that he would shortly be brought to trial, or, if his trial had already begun, that his case would soon be decided (2.

17, 23). It was, at any rate, later in date than *Colossians*, as appears from the fact that, when *Col.* was written, Aristarchus and Luke (who had accompanied St. Paul to Rome from Cæsarea) were still with him (*Col.* 4. 10, 14), whereas neither is mentioned in *Phil.* On the other hand, some scholars think it was the earliest of the "Captivity" Letters, on the ground of the parallels between it and the pre-Captivity *Epistle to the Romans* (these being collected in the footnotes to the Translation).

There seems no reason to doubt the genuineness of the Epistle on account of the allusion to "Church Overseers" ("bishops") in 1. 1, a term which is isolated in the Collection of Pauline correspondence (apart from the *Pastorals*): it probably designates presbyters whose duties included the oversight of the Church (*Acts* 20. 17, 28). A portion of the Letter has seemed to some scholars alien to the rest, and to be part of another Epistle. This is the section 3. 2—4. 1, marked by its fierce warnings against Jewish Christians who insisted upon the circumcision of Gentile Christians, and by reference to others (presumably Gentiles) who made Christianity a pretext for loose living. Possibly the explanation of the change of tone (remarkable after 3. 1<sup>a</sup>) is that the Epistle was not composed at one sitting, and that before it was concluded, some unwelcome information about conditions at Philippi had reached the writer. Still, evidence that fragments of lost Letters have been attached to surviving Epistles is not lacking (see pp. 74, 102); and the same thing may have occurred here. It is in this section that the resemblances to *Rom.* are chiefly found.

**1** I Paul and Timothy, bond-servants of Christ Jesus, to all God's Hallowed People in union with Christ Jesus, who are in Philippi, together with the Church Overseers and Deacons : 2 Favour be yours and Peace from God our Father and the Lord Jesus Christ.

3 I render thanks to my God on every occasion of my remembering you, 4 in every supplication of mine at all times on behalf of all of you, making, as I do, such supplication with joy— 5 I render thanks, *I repeat*, because of your co-operation with me in the diffusion of the Good News, from the first day of your reception of it until now; 6 for of this I am sure, that He Who began a good work in you will carry it to completion until the Day of Jesus Christ. 7 I entertain these thoughts about you all (as I am justified in doing), because I keep you in grateful memory, as being, all of you, alike in my imprisonment and in my defence of the Good News and my vindication of its Truth, fellow-sharers with me in what is a mark of God's Favour. 8 For God bears me witness how I long for you all with such affectionate yearning as is felt by Christ Jesus. 9 And my prayer is this, that your love may be increasingly accompanied by the attainment of knowledge and discernment in every direction, 10 enabling you to single out the essentials of religion,<sup>1</sup> and to be

<sup>1</sup> Cf. *Rom.* 2. 18.

free from insincerity and from moral lapses, waiting in readiness for the Day of Christ, 11 richly laden with the Harvest of righteousness which accrues through Jesus Christ to the glory and praise of God.

12 I wish you to know, my Brothers, that my trying experiences have turned out to the furtherance of the Good News rather than the reverse, 13 so that, throughout the whole of the Imperial Guard, and all the rest *whom information about me had reached*, the explanation of my imprisonment has been recognized to be my union with Christ. 14 The majority of our Brothers, too, reposing confidence in the Lord, are, in consequence of the example I have set in my imprisonment, increasingly emboldened to tell God's Message fearlessly. 15 Some, indeed, proclaim the Christ even from motives of jealousy and rivalry; though others do it from goodwill also. 16 The latter are actuated by love for me, since they are aware that I am appointed for the defence of the Good News; 17 but the former preach the Christ for selfish ends, instead of from pure motives, thinking to aggravate the oppressiveness of my imprisonment *by the fact that they are free to do so and I am not*. 18 Well, what follows? Why, only that, one way or another, Christ is being preached, whether it be insincerely or honestly; and I rejoice at it. Yes, and I will rejoice, 19 for I know that this experience of mine, *whatever be the outcome*, will make for my welfare, through the supplications which you offer to God and the support afforded to me by the Spirit of Jesus Christ. 20 It is my eager expectation and hope that in no way shall I ever have cause for shame, but that, through the utmost outspokenness on my part, now, as at all times, Christ's Glory may be enhanced in my person, whether I live or die. 21 For to me life means Christ, whilst death means gain. 22 If to live longer in the body is to be my lot, it means more productive work; and—well, which of the two alternatives I would choose I cannot tell you. 23 I feel the force of both of them. Though I have the desire to strike my tent, and to be together with Christ (for that would be for me far the best); 24 yet it may be more essential for your sake that I should stay in the body. 25 And confident as I am that this is so, I feel sure that I shall stay, and remain with you all, to promote your spiritual progress and your joy in your faith; 26 so that you will have abundant reason, united as you are to Christ Jesus, to express your pride in me, through having me once more present with you. 27 Only, whatever happens, live as citizens—*citizens of a Heavenly, not of an earthly, Commonwealth*—in a manner worthy of the Good News of the Christ; in order that, whether I come and see you, or (through my absence from you) I only hear of your circumstances, I may know that you are standing fast, united by one Spirit, contending, shoulder to shoulder with one heart, for the Faith presented in the Good News, 28 and in no way unnerved by

your opponents; for your intrepidity *in the face of their menacing attitude* they will deem a presage of their own impending perdition and of your Salvation; and such presage proceeds from God. 29 For there has been granted to you the privilege of suffering for Christ (not merely of believing in Him), 30 sustaining, as you are doing, the same strenuous conflict which, in the case of myself, you have witnessed in the past, and about which you hear now.

**2** 1 If, then, Christ makes any appeal to you, if you feel any encouragement in mutual love, if there is any spiritual fellowship among you, if tenderness and compassion count for anything with you, 2 fill up my cup of joy *by taking care* that you are perfectly harmonious,<sup>1</sup> cherishing the same feelings of love, united in heart, and all animated by a single thought. 3 Do not be influenced by selfishness or vain-gloriousness; but everyone, in humbleness of spirit, should regard each other as superior to himself, 4 and each keep in view not his own interests but the interests of others. 5 Entertain amongst yourselves the attitude of mind which was also in Christ Jesus, 6 Who, participating, as He did, from the first, in the essence of Godhead, nevertheless did not think that to be on an equality with God *in dignity* was something to cling to; 7 on the contrary, He stripped Himself of His Divine prerogatives, and, assuming the essence of servanthip, was born in the likeness of humankind. 8 Being, by reason of such outward appearance, taken to be only man, He humbled Himself further, and became submissive *to the Divine Will* to the extent of enduring death, yes, death on a Cross! 9 Consequently God, on His part, exalted Him to the highest eminence, and bestowed on Him the Rank which is above every rank, 10 so that to Jesus' Rank every one, whether in Heaven, or on the earth, or in the subterranean world, should pay homage, 11 and every tongue should acknowledge that "Jesus Christ is Lord," to the Glory of God the Father.

12 Accordingly, my beloved *Brothers*, just as you have at all times been submissive *to God, be so still*; work out, not merely when I am present with you, but still more strenuously now that I am absent, *work out, I repeat*, with awe and trembling your own Salvation: 13 *at the same time be hopeful*, for it is God Who, to accomplish His Good Pleasure, is active in you, enabling you both to form resolves and to carry them out. 14 Do everything without carping and disputing, 15 that you may shew yourselves blameless and unsullied, spotless children of God in the midst of a generation morally warped and perverted (amongst whom you appear as Luminaries in a dark world), 16 holding out to it a Message of Life. You will then give me occasion for the proud reflection in the Day of Christ that I have

<sup>1</sup> Cf. Rom. 12. 16.

not raced for nothing, or toiled for nothing. 17 Nay, though my life-blood is actually to be poured out like a libation at the sacrifice and organized worship which you render by your faith, still I rejoice, and congratulate you all. 18 In the same way, you, too, must rejoice and congratulate me.

19 I hope (*as I may do*, being in union with the Lord Jesus) to send Timothy speedily to you, that I also may be cheered by hearing of your circumstances. 20 *Him I send* because I have no one of like disposition, one who will genuinely trouble himself about your concerns, 21 for all the rest seek to forward their own interests, not the interest of Christ Jesus. 22 You know his sterling worth, how he worked like a slave along with me (as a son might aid a father) for the furtherance of the Good News. 23 It is he whom I hope to send at once, as soon as ever I have surveyed my prospects. 24 I feel confidence in the Lord that I shall be coming in person ere long. 25 And I think it essential to send to you Brother Epaphroditus, my fellow-worker and fellow-soldier, and your emissary and officiating minister in the relief of my need. 26 He has been longing to see you all; and he has been distracted with anxiety because you had heard of his illness. 27 Indeed, he was so ill that he was nigh to death's door; but God had pity on him; and not on him only, but on me also, to save me from experiencing sorrow upon sorrow. 28 I send him, therefore, with the greater readiness, in order that the sight of him may gladden you once more, and that my own anxiety may be lightened. 29 With the utmost joy, then, welcome him, as being all of you united to the Lord; and put a high value on men like him, 30 because it was owing to his devotion to the Lord's work that he came so near to death, through having risked his life in the effort to make good what was lacking in the ministrations which I needed *through your not being here to render them*.

**3** 1 Finally, my Brothers, continue to rejoice in the Lord. (To repeat what I have written to you previously I do not find irksome, whilst it is a safeguard for you *against discouragement*). 2 Keep your eyes upon those who *call us "dogs"* but are really "dogs" themselves: keep your eyes upon the bad workmen in God's service; keep your eyes on those who, *priding themselves on being circumcised*, are only mutilated. 3 For we are the genuine "Circumcised," who perform Divine worship under the guidance of God's Spirit,<sup>1</sup> and make Christ Jesus the only ground of our pride,<sup>2</sup> and have no confidence in any external qualifications. Yet if anyone else supposes that he has cause for confidence in external qualifications, I think I have cause in a still higher degree. 5 I was circumcised on the seventh day after birth; I am sprung from Israelite stock; I belong to

<sup>1</sup> Cf. *Rom.* 2. 29.

<sup>2</sup> Cf. *Rom.* 15. 17.

the tribe of Benjamin;<sup>1</sup> I speak Aramaic, and come of Aramaic-speaking parents; in my attitude to the Law I was a Pharisee; 6 I shewed my fervour by persecuting the Church; tested by the Law's standard of righteousness, I proved myself free from censure. 7 But the considerations which I used to regard as standing on the credit side of my account, I have, for the sake of the Christ, regarded as so much loss. 8 Nay, more than that: I regard everything as sheer loss by comparison with the transcendent value of knowing Christ Jesus my Lord. For His sake I have suffered the loss of all things that I prized, esteeming them mere refuse in order to gain Christ, 9 and to be found *at death* in union with Him. The right relation in which I stand to God is not acquired by my obedience to Law: it results solely through my having faith in Christ—that right relation to God which, established by Him, depends on Faith.<sup>2</sup> 10 My aim is to get to know Christ—to experience the spiritual power flowing from His Resurrection, and to participate in suffering like His, 11 in the hope that, if my life becomes transformed into a Death like His, possibly I may attain, *like Him*, to the Resurrection from among the dead. 12 I do not mean that I have already gained my object, or have already reached perfection; but I am following in pursuit of it, in the hope of laying hold of that for which Christ laid hold of me. 13 Brothers, I do not reckon that I have yet laid hold of it; but one thing I am doing; forgetting what lies behind and straining after what lies in front, 14 I am pursuing my aim in order to win the prize of God's Heavenward Call addressed to us in Christ Jesus. 15 All of us, then, who imagine ourselves perfect, should think thus *about the need of further effort*: if, in any respect, you take a different view, the right conclusion God will disclose to you. 16 Only, whatever be the moral standard which we have already reached, our steps should be guided by it. 17 Join in imitating my example, Brothers: fix your attention on those who conduct themselves after the model which you have in us. 18 For many conduct themselves *otherwise*: men whom I have often, in speaking to you, termed, and now term even with tears, the enemies of the Christ's Cross, 19 whose end is perdition, whose God is their appetite, and who glory in what disgraces them, whose minds are occupied with the things of earth.<sup>3</sup> 20 *They and we are widely sundered*, for our Commonwealth is *not here but* in Heaven, whence also we await our Lord Jesus Christ as a Saviour, 21 Who will re-fashion the body which is ours in our present lowly condition, rendering it essentially like the Body which is His in His state of Glory, by virtue of that Activity which enables Him to subjugate all things to Himself.

4 1 So, my Brothers, loved and longed for, who are the source of my joy, and my wreath of victory, stand firm in union

<sup>1</sup> Cf. Rom. 11 1.

<sup>2</sup> Cf. Rom. 9. 30.

<sup>3</sup> Cf. Rom. 8. 5.



with the Lord in the spirit that I have described, my Beloved. 2 I appeal to Euodia and Syntyche to be harmonious, since both are in union with the Lord. 3 Yes, I ask you, too, Syzygus (genuine "yoke-fellow" that you are) to help them to do so, for they joined me in my struggle to spread the Good News, along with Clement also and the rest of my fellow workers, whose names are entered in the Book of Life. 4 Rejoice at all times, united as you are to the Lord: I repeat it, Rejoice. 5 Let your consideration be known to all. The Lord is near. 6 Do not be in any way anxious; but in every matter let your requests, in prayer and supplication, with thanksgiving, be made known to God. 7 And God's Peace, which transcends everything that we can imagine, will keep watch and ward over your affections and thoughts through your union with Christ Jesus. 8 In conclusion, Brothers, of all that is true, of all that is revered, of all that is just, of all that is pure, of all that is loveable, of all that is high-toned, of every excellence and of everything praiseworthy take count. 9 All that you have learnt and received from me, and all that you have heard me say or seen me do, put into practice; and so God, the Source of Peace, will be with you.

10 United as we are with the Lord, I rejoice greatly that now at length you have revived in a practical form your thoughtfulness for my needs: on a previous occasion, though you did not fail to think of them, you lacked opportunity of doing anything more. 11 I do not intend my words of gratitude to imply that I, on that former occasion, underwent actual want; for I have learnt to be content under all conditions. 12 I know how to adapt myself both to humble and to affluent circumstances. Into every kind of experience and into all sorts of emergencies I have been initiated. I have learnt the secret of living both in plenty and in penury; both in affluence and in privation. 13 I am capable of anything and everything in union with Him Who endows me with Power. 14 Nevertheless, you have done nobly in taking shares in my affliction. 15 And you, Philippians, are also aware that at the outset of my *proclaiming* the Good News in this part of the world, when I left Macedonia, no Church entered into a debtor and creditor account with me, *receiving from me spiritual help and giving to me material help*—none but yourselves; 16 for even in Thessalonica you sent money more than once to relieve my needs. 17 I do not mean that what I have in view is the gift that comes to me; what I have in mind is the Spiritual interest on the investment, which is being placed to your account. 18 I have all I need and to spare: my wants are fully satisfied, now that I have received from Epaphroditus the contributions which you have sent—gifts which are a fragrant odour, arising from a sacrifice acceptable and welcome to God. 19 And every need of yours my God will satisfy in Glory through Christ Jesus (as His inexhaustible resources enable Him to do). 20 To our God and Father be Glory for ever and ever. Amen.

21 Remember me to every member of God's Hallowed People in union with Christ Jesus. The Brothers who are together with me send their kind remembrances. 22 All God's Hallowed People here wish to be remembered to you, especially those belonging to the Imperial Household. The Favour of our Lord Jesus Christ be with your spirit.

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FRAGMENTS OF A THIRD EPISTLE OF ST. PAUL  
TO  
TIMOTHY<sup>1</sup>

(= II TIM. 4. 9-12, 22<sup>b</sup>.)

The locality whence the Letter, of which these are fragments, was despatched was doubtless Rome, where St. Paul was in prison (59-61). It must be dated later than the other Epistles of the Captivity for more than one reason. Of the persons mentioned in it Luke, who had accompanied the Apostle on the voyage from Cæsarea to Rome, was still with him when this Letter was written; whereas Mark, though he was also with him when *Col.* was written (4. 10) but was meditating a journey to Colossæ, had, by the time that this was penned, already started for Asia (*v.* 11). It seems reasonable to suppose that it was at Colossæ that Timothy is here directed to pick him up. When *Eph.* was composed, the despatch of Tychicus to Ephesus was at the moment only *intended* by the Apostle (6. 21), but is here mentioned as carried out. Finally, when *Phil.* was written, Timothy's departure for Macedonia was still in the future (2. 19); but by the time that St. Paul sent this Letter to him, he had clearly left Rome, though where he was staying there is nothing to show.

\* \* \* \* \*

4 <sup>29</sup> Do your best to come to me soon, 10 for Demas, in his love for the present Age, has deserted me, and has gone to Thessalonica; Crescens has left for Galatia, and Titus has gone to Dalmatia. Luke alone is with me still. 11 Pick up Mark and bring him with you, for I find him serviceable for ministering. 12 Tychicus I have sent to Ephesus.<sup>3</sup> . . . 22<sup>b</sup> The Favour of Heaven be with you all.

<sup>1</sup> See p. 545.

<sup>2</sup> For *II Tim.* 1. 1-4, 8 see pp. 554-557.

<sup>3</sup> For *vv.* 13-15, 16-18<sup>a</sup>, 18<sup>b</sup>-19, 20-21<sup>a</sup>, 21<sup>b</sup>-22<sup>a</sup> see pp. 111, 156, 185, 111, 185.

## FRAGMENTS OF A FOURTH EPISTLE OF ST. PAUL

TO

### TIMOTHY<sup>1</sup>

(=11 TIM. 1. 15-18; 3. 10, 11; 4. 1, 2<sup>a</sup>, 5<sup>b</sup>, 6-8, 18<sup>b</sup>, 19, 21<sup>b</sup>, 22<sup>a</sup>.)

The sections of *II Tim.* here combined have been with much plausibility regarded as portions of the very last Letter ever written by St. Paul. The year of its composition (according to the scheme of dates here adopted) was 61, and the occasion was apparently the eve of his execution (4. 6). The allusions in 3. 11 to the Apostle's sufferings at Pisidian Antioch, Iconium, and Lystra are explained by what is recorded in *Acts* 13. 14, 50; 14. 1, 2, 5, 19. Of Onesiphorus, mentioned in 1. 16; 4. 19, nothing is known beyond what is here related. By this time he was probably dead, leaving a family behind him. If the section is rightly regarded as later than *II Tim.* 4. 9-12, 22<sup>b</sup>, the desertion of the Apostle by his companions mentioned in 4. 10 had by now been made good by the presence of several others (4. 21<sup>b</sup>).

**1** <sup>2</sup><sub>15</sub> You are aware of this, that all our fellow Believers who are in the Province of Asia withdrew from me, among them being Phygelus and Hermogenes.

16 May the Lord grant mercy to the household of Onesiphorus, for he frequently cheered me and was not ashamed of the fact that I was a prisoner. 17 On the contrary, when he was a visitor at Rome, he took pains to seek me out, and he found me— 18 the Lord grant that he may find mercy from the LORD on That Day—and with the many services which he rendered to me at Ephesus you are well acquainted.

**3** <sup>2</sup><sub>10</sub> As for you, you have followed closely my teaching, my manner of life, my aim, my faith, my forbearance, my love, my steadfastness, 11 my persecutions, my sufferings—such sufferings, for example, as befell me at *Pisidian* Antioch, Iconium, and Lystra, and such persecutions as I had to endure there, though the Lord rescued me from them all.

**4** <sup>4</sup><sub>1</sub> I adjure you before God and Christ Jesus, Who is to judge both living and dead—I adjure you both by His Manifestation and by His Dominion *which we look for*, 2<sup>a</sup> proclaim the Message, be persistent on every occasion, opportune and inopportune alike.<sup>5</sup> 5<sup>b</sup> Do the work of a Missionary, discharge the full duties of your ministry.

<sup>1</sup> See p. 545.

<sup>2</sup> For *II Tim.* 1. 1-14 see p. 554.

<sup>3</sup> For 2.

1-3. 9 see p. 554

<sup>4</sup> For 3. 12-17 see p. 557.

<sup>5</sup> For *vv.*

2<sup>b</sup>-5<sup>a</sup> see p. 557.

6 For my life-blood is being poured out already, like a sacrificial libation; and the occasion for striking my tent is at hand. 7 I have competed in the glorious Contest; I have run the Race to the finish; I have kept the Faith inviolate. 8 For the future there is reserved for me the Righteousness which, like a victor's wreath, the Lord, the Righteous Judge, will award to me in That Day, and not to me only but to all, too, who lovingly long for His Manifestation. . .<sup>1</sup> 18<sup>b</sup> to Whom belongs Glory for ever and ever. Amen. 19 Remember me to Prisca and Aquila, and the household of Onesiphorus. 21<sup>b</sup> Eubulus, Pudens, Linus, Claudia, and all the Brothers wish to be remembered to you. 22<sup>a</sup> The Lord be with your Spirit.<sup>3</sup>

## AN EPISTLE OF ST. PETER

(I PETER.)

For the early origin of *I Peter*, though it is absent from the Muratorian Catalogue, there is a good deal of external evidence of a vague character, since it was seemingly known to Clement of Rome (d. 95-100 A.D.), to the writer of the *Teaching of the XII Apostles* (circ. 100 A.D.), and to Polycarp (circ. 115 A.D.); and is stated by Eusebius to have been used by Papias (125-130 A.D.); whilst it is quoted as St Peter's by Irenæus (d. 202). In Eusebius' account of the N.T. writings it appears amongst those of which the authority was undisputed. The author calls himself an Apostle (i. 1) and a fellow-Presbyter of those whom he addresses; and claims to have been a witness of our Lord's sufferings (5. 1). Nor is there much difficulty in harmonizing various features in the Epistle with such facts about the Apostle's life and character as are known or probable. The place of origin is styled "Babylon" (5. 13); but as there is no evidence that St. Peter went to the historical Babylon on the Euphrates, in company with Silvanus and Mark (5. 12, 13), and the order in which the regions mentioned in i. 1 occur is opposed to the idea that the Letter was conveyed to its destination from the East, the name may reasonably be understood as a figure for *Rome* (as in *Rev.* 14. 8; 16. 19), that city being the capital of the alien world in which the writer regards Christians as "dispersed." St. Peter is related by several Patristic writers to have been at Rome, and to have suffered death there, in the reign of Nero (54-68), by whom the Christian Church was cruelly persecuted (circ. 64). The people to whom the Epistle was sent were resident within five districts of Asia Minor; and if the succession of the names (Pontus first and Bithynia last) indicates the circuit which the bearers of the Letter followed in carrying it to the communities for whom it was intended,

<sup>1</sup> For *vv.* 9-12, 13-15, 16-18<sup>a</sup> see pp. 183, 111, 156.

21<sup>a</sup> see p. 111.

<sup>3</sup> For *ver.* 22<sup>b</sup> see p. 183.

<sup>2</sup> For *vv.* 20,

the first-named was easily reached by a traveller from Rome through Sinope.

The Christians in these localities had undergone some suffering for their religion (1. 6; 3. 16; 4. 12, 13, 16); and one of the author's purposes was to support them under it. Such allusions are explicable, if it is assumed that the Epistle was written by St. Peter from Rome in some year prior to the outbreak of persecution by Nero in 64. That the Apostle went to Rome after St. Paul (who was taken thither about 59, and was in all likelihood executed about 61) is probable from the circumstance that no mention of his having gone to Rome occurs in *Acts*; so that the composition of the Epistle may plausibly be placed between 61 and 64. If the writer is St. Peter, it is almost impossible to regard it as later than 64, in view of the direction contained in it to honour the Emperor (2. 17). When the attitude displayed towards Rome here is compared with that in *Revelation* (circ. 90-95), where the Emperor is symbolized by a wild beast, the contrast is striking in the extreme. The Christians addressed by the writer of the Epistle were most likely in the main Gentiles (1. 14; 2. 9; 4. 3), the designation "sojourners dispersed abroad" (originally appropriate to Jews dwelling outside Palestine (cf. *James* 1. 1)) being transferred to Christians, whatever their race, who were in exile from their spiritual home, Heaven.

Nevertheless, certain objections have been raised against the Petrine authorship of the Letter, the principal grounds of these (with some comments) being as follows:—(a) The long interval separating the lifetime of St. Peter from the earliest ascription (by Irenæus) of the Epistle to him. This is perhaps the strongest reason for questioning its Apostolic origin. (b) The excellence of the Greek, a language in which St. Peter was not very fluent, if, as is stated, he used St. Mark as his interpreter (p. 194). But the Apostle may have employed a secretary (perhaps Silvanus, the bearer of the Letter), as St. Paul did (*Rom.* 16. 22), the subject-matter being dictated, but the actual wording being left to the amanuensis. (c) The parallels presented to some of St. Paul's Epistles, especially *Romans* and, in a less degree, *Ephesians* (as shewn in the footnotes to the Translation). There is also a suggestive likeness between *1 Pet.* 1. 6, 7 and *James* 1. 2, 3, as well as coincidences in the use of quotations from the O.T. occurring in this Epistle and that of St. James (cf. 1. 24 with *Ja.* 1. 11; 4. 8 with *Ja.* 5. 20; 5. 5-9 with *Ja.* 4. 6-10). There is however, nothing violent in the supposition that St. Peter became acquainted with *Romans* (written in 56) when he was at Rome, or even that he had read *James*, if this was sent to Rome (p. 57). (d) The destination of the Epistle, since there is no evidence that St. Peter had ever been in any of the Provinces named in 1. 1. Nevertheless, since Galatia, where St. Paul had preached, is included among them, Silvanus, who accompanied St. Paul when he went to Galatia for the second time (*Acts* 15. 40, 16. 1), may have interested the older Apostle in that country and some of the adjoining regions. (e) The allusion to the mere profession of Christianity (4. 16) as

affording a sufficient occasion for persecution, this being thought to point to some time in Nero's reign "subsequent to the massacres of 64," or else to the reign of Domitian (81-96), or even that of Trajan (98-117)—periods of which the first two probably, and the last certainly, fell outside the limits of St. Peter's life. But if St. Paul was executed about 61, Christians may have been persecuted prior to the horrors of 64, as being votaries of a religion which, unlike Judaism, was not expressly tolerated by the State. Some scholars, who assign the Epistle to the reign of Domitian, hold that, if written at the beginning of that reign, it could still be the work of St. Peter: others, who favour the same date, but think that it cannot be St. Peter's, suggest Silvanus as the author. A circumstance unfavourable to the conclusion that the Epistle is pseudonymous is the paucity of the allusions to incidents and experiences in St. Peter's life: a later author producing a work purporting to be the Apostle's would probably multiply such (cf. *11 Peter*, p. 535).

The break at 4. 11 has led to the suggestion that the Epistle really consists of two separate documents—a sermon (1. 3—4. 11) and a letter (4. 12—5. 11); that these, being copied on the same papyrus-roll, were taken to be parts of a single work; and that this composite production (at a period when the author's name was forgotten) was furnished with an address (1. 1, 2) and a conclusion (5. 12-14), whereby it was converted into an Epistle of St. Peter's, to obtain for its contents Apostolic authority. The two component documents which this theory presupposes are conjectured to have been the work of Ariston (a writer mentioned by Papias) and to have been written at Smyrna about 90 A.D.

**1** I Peter, an Apostle of Jesus Christ, to the Sojourners dispersed Abroad *from their true Home—Heaven*, who live in the Provinces of Pontus, Galatia, Cappadocia, Asia, and Bithynia—Chosen by God the Father (2 in virtue of His foreknowledge), sanctified by the Spirit, and designed to render submission to God and to be included in the *Covenant made binding* by the Blood of Jesus Christ sprinkled *figuratively* upon you: may Divine Favour and Peace be increasingly yours.

3 Blessed be the God and Father of our Lord Jesus Christ, Who, moved by His great pity, regenerated us through the Resurrection of Jesus Christ from among the dead, that we might cherish a vigorous hope, 4 and eventually enter upon a heritage proof against destruction, defilement, and decay. This has been preserved in Heaven for you, 5 who, by God's Power are being safeguarded in consequence of your faith, for the attainment of a Salvation, which is ready to be revealed at the final Hour of reckoning. 6 Be thrilled at the anticipation of it, though you may for the present be distressed a little (if it must needs be so) by various trials, 7 in order that the sterling quality of your faith may be found far more precious than gold (which, though

a perishable thing, is yet tested by fire), with resultant praise and glory and honour for you, when Jesus Christ reveals Himself *at His Return*. 8 Though you never saw Him in the past, *when He was on earth*, yet you love Him; though you cannot for the present see Him *in Heaven*, yet you believe in Him, and are thrilled with a joy inexpressible and triumphant, 9 endeavouring to secure, as you are doing, the ultimate aim of your faith, the Salvation of your souls. 10 This Salvation was the subject of search and enquiry by the prophets, who predicted in advance the Divine Favour that was meant for you. 11 They sought to discover what was the Occasion, or what was the nature of the Occasion, *in the world's history*, for which Christ's Spirit within them (giving to them solemn assurance before the event) intimated that the Sufferings in store for Christ and the ensuing Glories were destined. 12 To them it was disclosed that it was not for their own advantage, or *for that of their contemporaries*, but for yours, that \*they were wont to ponder over\* the very Truths which have now been announced to you by those who, inspired by Holy Spirit sent to them from Heaven, have imparted the Good News to you—Truths into which even angels long to peer.

13 Consequently, bracing up your mental faculties and preserving perfect sobriety of mind, fix your hope upon the Favour which is on its way to you when Jesus Christ reveals Himself *at His Return*. 14 In a spirit of submissiveness to Him, see that your lives are no longer shaped by the former cravings which swayed you in the period of your ignorance; 15 but, in correspondence with the character of the Holy One Who Called you, shew yourselves holy in all your behaviour, 16 because it is written "Ye must be holy because I am holy."<sup>1</sup> 17 And if you invoke as Father Him Who judges impartially, according to each man's acts, see that your conduct is marked by awe during your temporary stay on earth, 18 since you know that it was not by perishable valuables, like silver and gold, that you were redeemed from your aimless manner of life, transmitted to you from your ancestors, 19 but by precious Blood, even that of Christ, as of a Lamb spotless and unblemished. 20 For the accomplishment of this redemption He was designated in advance, prior to the foundation of the world; but was manifested only in the last of the successive periods *in the world's history* for the sake of you, 21 who, through Him, have faith in God, Who raised Him to Life from among the dead,<sup>2</sup> and bestowed upon Him Glory, so that your faith *in God* involves also hope in God. 22 Having, through submission to the Truth, purified your lives for the development of unfeigned brotherliness among you, love one another steadfastly from your hearts; 23 for you have been regenerated not from a corruptible, but from

<sup>1</sup> *Lev.* 11. 44 (or 45); abbreviated.

<sup>2</sup> Cf. *Rom.* 4. 24.

an incorruptible, germ of Life, through God's Living and Lasting Message; 24 because.

"All humankind is as the herbage,

And all its glory is as the flowers in the herbage;

The herbage withereth, and the flowers fade,

25 But the Word of the LORD lasteth for ever."<sup>1</sup>

And this is the Word that has been imparted unto you as Good News.

2 Therefore, having rid yourselves of all malice, and all deceit, and insincerity, and feelings of envy, and all vituperative talk,<sup>2</sup> long, like new-born infants, for the Milk of Divine Reason which, *unlike natural milk*, is unadulterated, that by It you may grow spiritually until you attain Salvation, 3 if you have really discovered by experience that the Lord is kind. 4 Approaching Him, the Living Stone, rejected as worthless by men but in the judgement of God choice and costly, 5 you, too, must build yourselves up, as Living Stones, into a spiritual Edifice, suited for the ministrations of a holy priesthood, for the offering of spiritual sacrifices acceptable to God through Jesus Christ. 6 Because there is contained in a passage of Scripture the words,

"Lo, I lay in Zion a choice Stone, a key-stone of great value: And he who believes on Him will never meet with disappointment."<sup>2</sup>

7 You, then, who are Believers recognize His Value; but such as are disbelievers will find that "The Stone which the house-builders rejected—it is this that has become the keystone at the angle,"<sup>3</sup> 8 whilst for themselves it has proved "a Stone that is a stumbling-block, and a Rock that trips the foot"<sup>4</sup> (for they stumble at the Message, refusing obedience to it)—this being a fate for which they were destined. 9 But you are a Chosen race, a Royal priesthood, a Hallowed nation, a People for God's special possession,<sup>5</sup> commissioned to tell forth the excellences of Him Who Called you out of Darkness into His wonderful Light, 10 you, who once were not, but now are, God's People, who once were unpitied by Him, but now have been shewn pity.<sup>6</sup>

11 Beloved, I appeal to you, as only temporary dwellers on earth and mere sojourners here, to refrain from indulging the fleshly cravings which wage a campaign against the soul. 12 Maintain, in your behaviour among the Gentiles, a high standard of honour, in order that, in the very circumstances in which they malign you as evil-doers, they may, in consequence of your

<sup>1</sup> *Is.* 40. 6-8, Sept.; very slightly divergent. Sept omits part of the Heb. <sup>2</sup> *Is.* 28. 16, Sept.; abbreviated and slightly divergent. Quoted in *Rom.* 9. 33. <sup>3</sup> *Ps.* 117. 22, Sept.

(=118. 22 Heb.).

<sup>4</sup> *Is.* 8. 14, Sept.; divergent; nearer Heb. <sup>5</sup> Cf. *Is.* 43. 20<sup>b</sup>, *Ex.* 19. 5, 6. <sup>6</sup> Cf. *Hos.* 2. 23



honourable dealings, when they observe them *to be what they really are*, glorify God for them, in the day when He visits *the world for retribution or recompense*. 13 Shew, for the sake of the Lord, subordination to every human institution, whether to the Emperor as supreme ruler, 14 or to Governors, as officials sent, through him, by God, for the punishment of wrong-doers and for the commendation of such as do right; 15 because in this way—by your silencing, through doing good, the ignorant misrepresentations of senseless people—is the Will of God fulfilled. 16 Though you are free, yet do not turn your freedom into a screen for depravity, but behave as servants of God. 17 Honour all men, love the Brotherhood, fear God, honour the Emperor. 18 *Conduct yourselves in the way I enjoin*, you who are household servants, shewing subordination, with all due deference, to your masters, not merely to the good-natured and considerate, but also to the unreasonable. 19 For it is behaviour grateful *to God*, if a man, through consciousness of his responsibility to God, puts up with distressing conditions, suffering unjustly. 20 For what credit will it be, if you shew steadfastness when belaboured for misconduct? But if you display steadfastness when you behave well and yet suffer, this, in God's judgment, is grateful behaviour. 21 For it was for this very end that you were Called by Him, inasmuch as Christ too, suffered for you, leaving behind for you a pattern, that you should follow closely His footprints. 22 He did no sin, nor was deceit found on His lips; when He was reviled, He did not revile in turn; when He suffered, He did not use threats, but committed His cause to Him Who judges justly. 24 In His own Body He carried up our sins on to the Tree, in order that we, having died to our sins, might live for righteousness; and by the wounds which He sustained we were healed. 25 For you were straying like sheep, but have now turned back to the Shepherd Who has the oversight of your souls.

**3** 1 Likewise you wives, be subordinate to your respective husbands, in order that, if any of them refuse obedience to the *Divine Message*, they may be won through the behaviour of their wives, without a word being said by you, 2 when they observe your chaste and deferential bearing. 3 Your adornment should be not that which is external—plaited hair, the wearing of gold jewelry, or a frequent change of dress— 4 but the hidden personality within, marked by the imperishable charm of a quiet and gentle spirit, which in the sight of God is very precious. 5 For it was thus that in former days the Hallowed women who reposed their hopes in God used to adorn themselves, shewing themselves subordinate to their husbands, 6 as Sarah submitted to Abraham, calling him Lord: her true descendants you have become, *and will remain such*, if you do good, and yield to no agitating fears. 7 You husbands, likewise, should dwell together

with them in conjugal intimacy, assigning honour to the female sex (as being the weaker), and regarding them as joint heirs, along with yourselves, of the true Life which is God's Bounty, in order that your prayers may not be impeded. 8 Finally, all of you should be harmonious, sympathetic, brotherly, tender-hearted, humble-minded, 9 not returning injury for injury, or reviling for reviling, but, on the contrary, invoking blessings; because it was for this that you were Called—to inherit a blessing. 10 For

“He who would love true Life

And experience happy days,  
Should restrain his tongue from evil,  
And his lips from speaking deceitfully;

11 He should turn aside from evil, and do good,  
He should seek peace and make it his aim;

12 Because the LORD's eyes rest upon the upright,  
And His ears are attentive to their supplications;  
But the LORD sets His face against the doers of evil.”<sup>1</sup>

13 And who is to harm you, if you shew yourselves zealous for goodness? 14 Yet even if you should actually suffer on account of your uprightness, yet you are really happy. And do not fear what men fear, or be disturbed at it; 15 it is the Lord, even the Christ, that you must inwardly hold in awe. Be always ready to give an explanation to any one who asks you to account for the hope which you cherish, though do so with meekness and respect; 16 and keep your conscience clear, in order that, on an occasion when you are maligned, those who heap abuse on your good behaviour, due to your union with Christ, may, *when they recognize the truth*, feel ashamed. 17 For it is better, if the will of God should so determine, that you should suffer while doing good than while doing ill. 18 Because Christ also died for sins once for all, a Righteous Person for the sake of unrighteous persons, in order that He might bring you to God. He was put to death in the body, but restored to Life in the Spirit; 19 and in that Life He went and made proclamation of *the Good News* even to the imprisoned spirits, 20 spirits of men who had formerly been disobedient when the forbearance of God waited in the days of Noah, whilst an ark was being got ready, in which a few persons (that is, not more than eight souls) were brought into safety through the midst of water. 21 And the same element, in a corresponding *but higher* sense, brings you, too, into a state of *spiritual* safety, *since it is the element used in baptism* (this rite not being intended for the removal of bodily uncleanness but involving the stipulation of a good conscience towards God). Such is the result brought about by the Resurrection of Jesus Christ, 22 Who, after going into Heaven, is on the right hand of God, Angels and *Celestial* Authorities and Powers having been made subordinate to Him.

<sup>1</sup> Ps. 33. 13-17<sup>a</sup>, Sept. (=34. 13-17<sup>a</sup>, Heb.); very slightly divergent.

**4** <sup>1</sup> As Christ, then, suffered in the body, so you, too, must arm yourselves with the same resolve as He (reflecting that he who has suffered in the body has been given rest from the assaults of Sin); <sup>2</sup> making it your aim to live the remaining interval of bodily life no longer under the influence of human cravings but of God's Will. <sup>3</sup> For the time past has been quite long enough for doing all that the Gentiles wished you to do, pursuing, as you did, a career marked by occasions of debauchery, lustfulness, intoxication, revelry, carousing, and unlawful idolatry. <sup>4</sup> In regard to such conduct, they deem it extraordinary that you do not still rush, in company with them, into the same welter of dissoluteness; and so they malign you; <sup>5</sup> but they will have to answer for it to Him Who is ready to judge both living and dead. (<sup>6</sup> It was in view of this accountability that the Good News was imparted to dead men *as well as to living*, in order that, though they would be judged because of their indulgence of the fleshly instincts shared with the rest of mankind, yet they might live in consequence of the spiritual principle in them, which they share with God).

<sup>7</sup> The End of all things has drawn near. Therefore practise self-control and soberness of thought, in order that you may give yourselves to prayers. <sup>8</sup> Above all else cherish steadfast love one for another, because love throws a veil over a multitude of sins. <sup>9</sup> Shew hospitality to each other without grumbling.<sup>1</sup> <sup>10</sup> In proportion as each of you has been endowed by God with some gift, you should use it in the service of each other as honourable stewards of God's manifold Bounty. <sup>11</sup> If anyone has to speak, he should speak with a sense of responsibility, as uttering God's Oracles; if anyone has to render service, he should render it in reliance upon resources supplied by God; that in all things God may be honoured through Jesus Christ, to Whom belong Glory and Sovereignty for ever. Amen.

<sup>12</sup> Beloved, do not see, in the fiery ordeal that is taking place in your midst to test you, anything exceptional, as though some strange occurrence were happening to you. <sup>13</sup> No; so far as you share the Christ's sufferings, rejoice that you do so, in order that, at the revelation of His Glory also, you may be thrilled with joy. <sup>14</sup> If you are reproached as adherents of Christ, you are really happy, because the glorious Spirit, even the Spirit of God, is resting upon you. *But you must give no other occasion for reproach.* <sup>15</sup> For none of you must suffer as a murderer or a thief, or a poisoner, or as one that has an eye upon other persons' possessions. <sup>16</sup> If, however, he should suffer for being a Christian, he must not be ashamed, but should, instead, glorify God that he has this name of *Christian*. <sup>17</sup> Because the appointed Hour has come for the Judgment to begin with the Household of God; and if it starts with us, what will the end be

<sup>1</sup> Cf. *Rom. 12. 13.*

of those who refuse obedience to God's Good News? 18 And if the righteous is barely saved, what will become of the impious and the sinner? 19 So those who actually suffer as God wills them to do, should entrust their souls to a faithful Creator, and continue to do right.

**5** 1 To the Presbyters amongst you, then, I make this appeal (for I am their fellow-Presbyter and an eye-witness of the Christ's sufferings *in the past*, and an expectant sharer, too, of the Glory that is to be revealed *in the future*) 2 tend God's little Flock that is committed to your charge, not under a sense of constraint but with good will; not from a discreditable love of gain, but in a spirit of enthusiasm; 3 not thinking yourselves entitled to domineer over those who are allotted to your charge, but shewing yourselves models for the flock to imitate; 4 and when the Chief Shepherd manifests Himself, you will get the wreath of Glory that is unfading. 5 Likewise, you younger men, be subordinate to your Presbyters. And all of you must vest yourselves with the quality of humility, like the apron of a serving man, for waiting upon one another; for God resists the arrogant, but on the humble bestows favour.<sup>1</sup>

6 Humble yourselves, therefore, under the mighty hand of God, that He may exalt you when the Hour of reckoning comes, 7 casting upon Him all your anxiety, for He is concerned for you. 8 Be sober-minded, be watchful; your Opponent the Devil, like a roaring lion, prowls about, seeking to devour you. 9 Withstand him, then, remaining steadfast to the Faith, knowing that you are paying the same toll of sufferings as the rest of your Brotherhood in the world at large. 10 And God, the Bestower of every Favour, Who has Called you to His Eternal Glory through your union with Christ, after you have suffered a little, will restore you, re-invigorate, strengthen you. 11 To Him be Sovereignty for ever; Amen.

12 It is by the hand of Silvanus, our faithful Brother (as I count him), that I am writing briefly to you, exhorting you *to believe*, and witnessing to the fact that in the experiences that I have described God's true Favour is to be seen. In the consciousness of this Favour stand your ground. 13 The Church in "Babylon," divinely Chosen together with yourselves, desires to be remembered to you; and Mark, my spiritual son, does so, too. 14 Greet one another with a kiss of Love. God's Blessing be on all of you who are in union with Christ.

<sup>1</sup> Cf. *Prov.* 3. 34.

## THE GOSPEL OF ST. MARK

The Gospel which stands second in the current arrangement of the N.T. writings is really the earliest in chronological order. This becomes apparent when it is compared with the First and Third of the Synoptic Gospels, for the inference is quickly reached that the writers of these have made much use of it, sometimes reproducing passages from it very closely (though seldom word for word), at other times freely, with compression or modification. Illustrations of the fact are unnecessary here, since the borrowed sections in the two longer Gospels are indicated in the Translation, and the places in *Mk.* whence they are taken are given in the Tables on pp. 323, 384.

The Second Gospel, like all the others, is anonymous. But various Patristic writers—Papias, Irenæus, Tertullian—designate the author as Mark; and Papias, who is the earliest (*circa* 130?) is represented as stating that he was the “interpreter” of St. Peter. A possible meaning of this is that what the Apostle spoke, either in Aramaic or in Greek at Rome (see below), was put by St. Mark into *Latin*. But a more probable explanation is that St. Peter’s addresses, if delivered in Aramaic, were subsequently translated by St. Mark into Greek, or, if delivered in Greek, were put into better Greek, though the Evangelist’s own Greek is rough and unliterary. Papias adds that he recorded what the Apostle taught at Rome about the Discourses and Acts of the Messiah, and did so with accuracy, so far as his recollection served; but that his narrative was deficient in order (probably in part because St. Peter in his teaching did not adhere to any fixed arrangement, but was guided by the requirements of those whom from time to time he instructed, and in part because he himself had to depend upon his memory). Papias further asserts that Mark personally neither heard nor followed the Lord, though (as will be seen) there is some reason to suspect that he came in contact with Him. Irenæus affirms that it was after the death of St. Peter that Mark transmitted in writing an account of what the Apostle preached; and this is more probable than the statement of Clement of Alexandria that he wrote his Gospel during St. Peter’s lifetime. It was after that Apostle had passed away that the need for some record of his teaching about the incidents of Jesus’ Life would first become urgent (*cf.* p. 4).

The “Mark” to whom the Patristic writers allude is generally, and, no doubt, correctly, identified with the “John Mark” who is mentioned in *Acts* 12. 12, 25; 13. 13; 15. 37-39. He was of Jewish descent (as his first name, and his relationship to St. Barnabas (*Col.* 4. 10), shew), and probably a native of Jerusalem; he was with St. Paul at Rome (*Col.* 4. 10) in spite of that Apostle’s resentment on the occasion related in *Acts* 13. 13; and he is in-

cluded among those whose kind regards are conveyed in *I Pet.* 5. 13, so that, if this Epistle is genuine (p. 185 f.), and was written at Rome, St. Mark probably attached himself to St. Peter after the death of St. Paul. Tradition represents that he eventually went to Egypt and established Christian Churches at Alexandria.

The fact that of the four Gospels St. Mark's is the earliest of all makes it one of the best authorities for our Lord's Ministry. Reference has already been made to the statement of Papias that as a record of that ministry it is defective in "order." The term, on the surface, seems to mean "chronological" order (cf. p. 194); and it is possible that the basis of the charge may be the curious way in which an account of one incident is often inserted in the middle of a narrative about another. (Thus 3. 22-30 interrupts the connection between the two related verses 3. 21 and 31; and 14. 3-9 breaks the natural sequence of 14. 1, 2 and 10, 11). On the other hand, Papias may have preferred an arrangement of matter *by subjects*, such as is adopted by the First Evangelist (see p. 328). For this kind of "order" Mark himself has some liking, since, after relating a series of miracles (1. 23--2. 12), he proceeds to group together various criticisms of, and charges against, our Lord (2. 13--3. 20); and then to introduce a number of parables or allegories (4. 2-32). Consequently, some scholars think that the actual succession of events found in the Second Gospel (apart from the record of the Passion and Crucifixion and the incidents at Jerusalem immediately leading up to these) has been constructed by the Evangelist himself out of such materials as he had at his disposal, these being merely a collection of disconnected stories gathered by him from St. Peter's reminiscences, and strung loosely together. And it is, of course, true that, in a measure, the various episodes are independent of one another; for there are gaps between them, which render the Gospel a very incomplete and not perfectly intelligible account of Jesus' ministry. Nevertheless, in regard to the defective "order" in the Gospel, of which complaint is made, there appears, in the leading events of that ministry, as there related, a natural consecutiveness in different directions (see p. 6), which is at least as likely to be due to the succession in which they actually occurred as to have been imposed upon them by the Evangelist. If, in the course of St. Peter's missionary work at Rome, there was any call (as there could scarcely fail to be) for a systematic narrative of the Messiah's career on earth, the Apostle would not have omitted, on occasion, to arrange his recollections in a sequence corresponding to the facts, so far as he could recover them. If the order in which the several episodes are placed is due to the writer of the Gospel, and not to his informant, it is surprising that he has not done more in the way of connecting them logically together by supplying such links between different incidents as a modern reader expects but misses (see p. 9). Especially noteworthy is the absence of any explanation why our Lord left Galilee for Phœnicia (7. 24). It appears, therefore, intrinsically probable that St. Mark's narrative *in the main* repro-

duces the real order of Jesus' movements as He traversed Galilee and the neighbourhood of the Galilæan Lake (see p. 8).

It is necessary, however, to remember that ancient and modern methods of writing "history" have little in common (cf. p. 9); and in any case the Gospel of St. Mark is not the production of one who was himself an observer of all that it contains. But a statement in the Muratorian Catalogue that the Evangelist was present at certain of the scenes he describes (if this is the meaning of the original<sup>1</sup>) finds some support in the reference to the young man who witnessed the arrest of Jesus, and who evaded those who tried to seize him (14. 51, 52); there seems no reason for the mention of such an incident except the personal interest which it had for the actual writer of the Gospel. The mother of John Mark was the Mary to whose dwelling St. Peter proceeded after his escape from prison at Jerusalem (*Acts* 12. 12); and it has been conjectured that it may have been at her house that the Last Supper was held. If St. Mark was at Jerusalem when Jesus went there from Galilee, he must have been an eye-witness of some of the last events of our Lord's life, though in connection with the Galilæan Ministry he would be dependent for information upon St. Peter.

Confirmation of the tradition that it was to St. Peter that St. Mark was most indebted is furnished by the numerous occasions on which that Apostle figures in the Gospel (1. 36; 8. 29, 32; 9. 5; 10. 28; 11. 21; 14. 29, 37, 54). For everything which he derived from that Apostle he had a first-hand authority, inasmuch as St. Peter was not only one of the Twelve, but was also included in a smaller group of Three who accompanied Jesus on special occasions. In regard to the care with which St. Mark reported St. Peter's teaching, it may be expedient to reproduce Papias' words: "Mark made no mistake . . . for he made it his purpose to omit nothing of what he heard, or to set down any false statement in regard to it" In connection with the account of the Crucifixion and its sequel it may be conjectured that some details were derived from Simon of Cyrene and the women who, after the Lord's death, visited the tomb (15. 21; 16. 1 f.).

The place where the Second Gospel was written was (as has been said) probably Rome, for there St. Mark was St. Peter's follower (*I Pet.* 5. 13). The date is the subject of some dispute. If St. Peter was not at Rome before St. Paul's imprisonment there (and nothing in *Acts* suggests that he was), his teaching in that capital and the recording of it by Mark must have been later than 61. As has been seen, Irenæus represents the Gospel as having been written after St. Peter's death; and since the Apostle probably perished in the persecution of the Christians by Nero in 64, a plausible date for the work is 65-67. On the other hand, if, as some scholars think, *Acts* was written by St. Luke shortly after 61, St. Mark's

<sup>1</sup> The Latin has a pronoun, which is ambiguous—*quibus tamen interfuit; et ita posuit.*

Gospel must have been produced much earlier, since it was used by St. Luke in writing his own Gospel, which was anterior in origin to *Acts*; and it has been suggested that it was composed at *Jerusalem* between 44 and 50, the writer having listened to St. Peter's instruction before the latter's imprisonment by Herod Agrippa I (*Acts* 12. 3), and having written down his recollections of it after the Apostle had left the Jewish capital (*Acts* 12. 17). This opinion, however, disregards the testimony furnished by Patristic tradition. That the Gospel was intended chiefly for Gentile readers appears from the explanations given of Jewish terms (3. 17; 7. 11, 34; 15. 42) and customs (7. 3, 4); that it was written in a Roman environment is suggested not only by the transliteration into Greek of many *Latin* words (*legio*, *speculator*, *denarius*, *census*, *quadrans*, *prætorium*, *centurio*), but also by the expansion of our Lord's prohibition of divorce, so as to make it cover Roman usage (which, unlike the Jewish, permitted a woman to divorce her husband, 10. 12); and that it was the work of one who was in sympathy with the views of St. Paul is clear from the comment appended to Jesus' definition of what constitutes defilement (7. 19; cf. *1 Cor.* 8. 8).

It is probable that in one passage (ch. 13) there are incorporated sections of a written document constituting parts of an Apocalypse (the parenthetic address in v. 14 to a Reader is suggestive of this). It is possible that the currency of an Apocalypse (of Jewish Christian origin) is referred to by St. Paul in *1 Th.* 4. 15. If St. Mark has really embodied portions of such an Apocalyptic document, he has attached to it an Utterance of Jesus (13. 2). The fact that he takes the "Abomination," mentioned in v. 14, to relate to the Antichrist confirms the view that he wrote before the Fall of Jerusalem (70 A.D.), in contrast to St. Luke, who re-wrote the passage seemingly after that event had occurred.

The question whether the Gospel once existed in a somewhat different form and on a smaller scale (such earlier edition being conveniently designated *Proto-Mark*) has been raised by the circumstances (a) that *Mt.* and *Lk.*, when reproducing *Mk.*, agree, on a few occasions, in certain words where *Mk.* has different words; (b) that a large portion of the Second Gospel is not used in the Third. Instances of (a) can be seen by a comparison of *Mk.* 5. 27; 6. 14; and 10. 30 with the parallels in *Mt.* and *Lk.*; whilst under (b) comes the absence from *Lk.* of *Mk.* 6. 45—8. 26.<sup>1</sup> It has been suggested that the parts of *Mk.* which occur in *Mt.* but not in *Lk.* were added to the Second Gospel after it had been employed by St. Luke, but before it was used by the author of *Mt.* But it is doubtful whether *Lk.* is much earlier than *Mt.*; and probably limits of space caused St. Luke to omit some of the contents of *Mk.* in order to include in his work matter to which he attached more importance (p. 260). If *Mk.* really existed once in a shorter form than the present book, and was afterwards expanded, it must have been enlarged

<sup>1</sup> 7. 32-37 and 8. 22-26 are absent from *Mt.* also.



by the author himself, since the characteristic Marcan phraseology occurs throughout the Gospel. Of the instances where *Mt.* and *Lk.*, according to the traditional text, agree in their variations from *Mk.*, some disappear when the true text is ascertained, whilst the rest are probably accidental coincidences.

Whether St. Mark was familiar with the document denoted by *Q* (p. 123) is not quite certain. But the fact that he relates that angels ministered to Jesus in the "desert" of Judæa (1. 13) seems to imply a knowledge of *Q*'s statement that Jesus was fasting at the time (*Mt.* 4. 2 = *Lk.* 4. 2); and the circumstance that he records comparatively little of Jesus' Discourses suggests that he was acquainted with a work possessing a number of them, and did not wish to repeat what was contained in it.

The features of style distinguishing St. Mark which are capable of being reproduced in an English translation include a fondness for redundant phrases (see 1. 28, 32; 2. 25; 4. 1; 10. 30; 12. 44; 14. 30, 61), and a partiality for the present and imperfect tenses of verbs, where a simple preterite would be more appropriate. He uses repeatedly certain adverbs like *again* (2. 1, 13; 3. 1, 20; 4. 1; 5. 21; 7. 31; 8. 1; 10. 1, etc.) and *straightway* (see especially 1. 9-43; 4. 5-29; 6. 45-54). The construction of many of his sentences is that of a writer accustomed to Semitic idioms, for two verbs are commonly co-ordinated instead of one being subordinated to the other (as would be usual with a native Greek author), whilst the connective particles are few, and are repeated monotonously. In some passages he leaves the subject of a verb unexpressed, where the insertion of it would have prevented ambiguity (2. 15; 9. 26).

The original end of the Gospel has seemingly been lost through some injury to the earliest MS., for it is eminently unlikely that the Gospel left its writer's hand with no other conclusion than the final words of 16. 8; or that it failed to contain an account of the fulfilment of the angelic message in 16. 7. Various existing MSS. supply the loss by appending one or other of two additions (translated on pp. 232-3), neither of which is in the style of St. Mark. The longer occurs in a large number of MSS. (including the Alexandrine, the Bezan, and the Freer Codices) and Versions (including an important MS. of the Old Latin Version), but is absent from both the Vatican and the Sinaitic MSS. Between the first eight verses of ch. 16 and the additional twelve which are contained in most MSS. there is no connection, for in the latter there is comprised a fresh narrative of the Resurrection, which is independent of what is recorded in the former. It appears to have been compiled from the endings of the other Gospels and from the beginning of *Acts* by a writer acquainted with them. In an Armenian MS. of the tenth century it is attributed to Ariston (or Aristion), "a disciple of the Lord," who is mentioned by Eusebius. Within it (as it is preserved in the Freer MS.) there is found a curious interpolation, of which a rendering is furnished. The shorter addition has very little documentary support, and its diction suggests a second century origin.

**1** <sup>1</sup> Of the Good News that was brought by Jesus Christ the Beginning (<sup>2</sup> in agreement with the prediction recorded in the Prophet Isaiah—

“Lo, I despatch my messenger in advance of Thee,  
Who will prepare Thy Way :<sup>1</sup>

**3** “The Voice of One calling out in the desert,  
‘Get ye ready the Way of the LORD,  
Make ye straight His Paths’ ”<sup>2</sup>

**4** was the appearing of John the Baptizer in the desert region *west of the Dead Sea*, proclaiming Baptism, conditional on Repentance, for obtaining forgiveness of sins. **5** And all *the people* of the Judæan country, and all the inhabitants of Jerusalem went forth in succession to hear him; and were in turn baptized by him in the Jordan river, confessing their sins. **6** And John (*like one of the ancient Prophets*<sup>3</sup>) was clothed with a *mantle* of camel's hair and a leathern girdle round his loins; and he subsisted on locusts and wild bees' honey. **7** And he delivered continuously a proclamation in these words, “There is coming He Who is mightier than I after me, Whose shoes' strap I am too insignificant to be allowed to stoop down and unfasten. **8** I, for my part, have baptized you with water, but He will baptize you with Holy Spirit.”

**9** Now it happened at that time that Jesus came from Nazaret in Galilee, and was baptized in the Jordan by John. **10** And straightway, as He came up out of the water, He saw the Heavens cleaving asunder and the Spirit descending as a dove unto Him; **11** and a Voice was heard out of the Heavens, “Thou art my Son, the Beloved: with Thee I am greatly pleased.”<sup>4</sup>

**12** And straightway the Spirit impels Him to retreat into the desert. **13** And He was in the desert for many weeks, being put to the test by Satan; and He was with the wild beasts, and the angels from time to time ministered to His needs.

**14** Now after John had been consigned to *prison* Jesus came into Galilee proclaiming the Good News from God, and saying, “The Decisive Hour has fully come, and the Dominion of God is close at hand; repent and put faith in the Good News.” **16** And as He was passing along beside the Sea of Galilee, He saw Simon, and Andrew, Simon's brother, casting a *net* in the sea, for they were fishermen; **17** and Jesus *from the shore* said to them *in their fishing-vessel*, “Come after me, and I will make you become fishers for men.” **18** So straightway leaving their nets, they followed Him. **19** And having advanced a little further, He saw James, the son of Zebedee, and his brother John, also in their fishing-vessel, repairing their nets; **20** and straightway He called them. So they, leaving their father

<sup>1</sup> *Mal.* 3. 1; divergent.      <sup>2</sup> *Is.* 40. 3; slightly divergent.      <sup>3</sup> See *11 Kg.* 1. 8, mg.; cf. *Zech.* 13. 4.      <sup>4</sup> Cf. *Ps.* 2. 7; divergent.

Zebedee in the vessel, with the paid hands, went away after Him.

21 And they proceed to Capernaum; and straightway on the Sabbath day He taught in the synagogue. 22 And people were startled at the manner of His teaching, for He was teaching them as one who possessed authority, and not as the divines taught. 23 And straightway there was in their synagogue a man rendered demented by a foul spirit; and he screamed out, 24 exclaiming, "What concern have you with creatures like us, O Jesus the Nazarene? Have you come to destroy us? I know Who you are—*You are* the Holy One of God." 25 But Jesus checked the demon with the words, "Be still, and come forth out of him." 26 So the spirit, the foul spirit, after throwing him into convulsions and shouting loudly, came forth out of him. 27 And all were astounded, so that they discussed it together, exclaiming, "What is the meaning of this? What a fresh manner of teaching! Even to the spirits—the foul spirits—He gives orders with authority, and they submit to Him!" 28 And His fame went abroad straightway into the whole neighbourhood of Galilee in all directions. 29 And straightway on coming out of the synagogue He went with James and John into the house of Simon and Andrew. 30 And the mother-in-law of Simon was lying in bed, suffering from fever: so straightway people tell Him about her. 31 And He, coming up, took hold of her hand and raised her; and the fever left her, and she waited upon them. 32 And when it had grown late, after the sun had set, they brought to Him one after another all those who were in bad health and those who were demon-ridden; 33 and the whole town had congregated at the door. 34 And He cured many who through various diseases were in bad health, and expelled many demons; and He would not let the demons speak, because they knew Him *to be Christ*. 35<sup>1</sup> And early next morning, whilst it was still very dark, He got up and went forth to a lonely spot and there prayed. 36 And Simon and those with him followed Him up closely, and found Him; 37 and they say to Him, "All are looking for you." 38 And He says to them, "Let us go elsewhere into the adjoining country-towns, in order that there, too, I may make proclamation; for it was for this purpose that I came forth *from Capernaum*." 39 So He went, making proclamation in their synagogues throughout the whole of Galilee, and expelling the demons. 40 And there comes to Him a leper, appealing to Him, and, on his knees, saying to Him, "If you have the will, you have the power, to cleanse me." 41 And He was moved with sympathy, and stretching out His hand, He touched him and says to him, "I have the will: be cleansed." 42 And straightway the leprosy left him, and he was cleansed. 43 And Jesus straightway got rid

<sup>1</sup> i. 35-38 are not reproduced in *Mt*.

of him, and says to him with insistence, 44 "Take care that you tell no one anything, but go off, show yourself to the priest *officiating at Jerusalem*, and offer for your cleansing what Moses directed, to notify to people *that you are cured*." 45 But he, on going out, began to proclaim eagerly *what had happened to him*, and to spread abroad the account of it, so that Jesus could no longer enter a town openly, but remained outside in lonely places; and people used to come to Him from every quarter.

**2** 1 And when, after some days' interval, He had again entered Capernaum, it was heard that He was indoors. 2<sup>1</sup> And numbers gathered together, so that there was not room for them even by the door; and He proceeded to tell His Message to them. 3 And some persons come bringing unto Him a paralytic, carried by four men. 4 But since they could not bring him *actually* up to Him on account of the crowd, they stripped the *flat* roof over the spot where He was; and having broken through it, they lower the pallet on which the paralytic was lying. 5 And Jesus, seeing their faith, says to the paralytic, "My child, your sins are forgiven." 6 But there were some of the divines seated there, arguing in their minds, 7 "Why does this man talk thus? He utters blasphemy: who can forgive sins but God only?" 8 And straightway Jesus, being conscious that they were inwardly arguing thus, says to them, 9 "Why are you arguing in this way in your minds? Which is the easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rouse yourself, take up your pallet and walk?' 10 But to convince you that the Son of man has authority upon the earth to forgive sins"—He says to the paralytic— 11 "I say to you, Raise yourself, take up your pallet, and go to your home." 12 And the man roused himself, and straightway, having taken up his pallet, went out in front of them all; so that they were all astonished, and gave glory to God, saying, "We have never seen the like."

13 And He went out again beside the *Sea of Galilee*, and all the crowd continually resorted to Him, and He used to teach them. 14 And as He passed along, He saw Levi, the son of Alphæus, seated at the Customs-house, and says to him, "Follow me." So he got up and followed Him. 15 It happens *subsequently* that Jesus occupies as a guest a seat at his table in his house; and a number of Customs-house Officers and irreligious characters also seated themselves at table with Jesus and His disciples (they were a large number, and were followers of His). 16 And the divines of the Pharisees' party, seeing that He was taking a meal with the irreligious characters and Customs-house Officers, said to His disciples, "It is with Customs-house Officers and irreligious characters that He is taking a meal!" 17 And Jesus, hearing it, says to them, "It is not the strong who need

<sup>1</sup> 2. 2 is not reproduced in *Mt.* and *Lk.*

a doctor, but those who are in bad health. I came to Call, not righteous, but irreligious, characters."

18 Now John's disciples and the Pharisees were keeping a fast; and people come and say to Him, "Why is it that, though the disciples of John and the disciples of the Pharisees keep fasts, your disciples neglect to keep fasts?" 19 And Jesus said to them, "Can the groomsmen keep a fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot keep a fast. 20 But there will come days when the Bridegroom has been taken away from them, and, then, at that time, they will keep a fast. 21 No one sews a patch of an unshrunk strip of cloth upon an old garment; else the filling—the unworn filling of the old garment—when it shrinks, tears away a piece from it, and a worse rent occurs. 22 And no one puts new wine into old leather-bottles; else, when fermentation ensues, the wine will burst the leather-bottles, and the wine is ruined, and the leather-bottles, too. No: put new wine into fresh leather-bottles."

23 And it happened that on the Sabbath day He was passing on His way through the corn-fields, and His disciples began to make a path by plucking the ears for eating. 24 And the Pharisees said to Him, "See! Why are they doing on the Sabbath day what is unlawful?" And He says to them, 25 "Have you never read of what David did when he was in need, and felt hungry, he and those who were along with him?<sup>2</sup>— 26 how he entered into the House of God, in the High-priesthood of Abiathar,<sup>3</sup> and ate the Loaves of Oblation presented before God, which it is unlawful for any but the priests to eat,<sup>4</sup> and gave some also to those who were along with him?" 27 And He said to them, "The Sabbath was made for the sake of man, and not man for the sake of the Sabbath. 28 So the Son of man has authority even over the Sabbath."

**3** 1 And He entered again into a synagogue, and a man was there whose arm had become withered. 2 And people were watching Jesus narrowly to see whether He would effect a cure on the Sabbath day, that they might bring a charge against Him. 3 And He says to the man whose arm was withered, "Rouse yourself and stand in the middle." 4 And He says to them, "Is it lawful on the Sabbath day to do a service or to do an injury? to save life or to kill?" But they kept silence. 5 So after looking about upon them in anger, distressed at their moral obtuseness, He says to the man, "Stretch out your arm"; and he stretched it out, and his arm was restored. 6 And the Pharisees went out, and straightway, in concert with the

<sup>1</sup> Ex. 20. 9, 10.    <sup>2</sup> See 1 Sam. 21.    <sup>3</sup> The Sept. has *Abimelech*, the Heb. *Ahimelech*.    <sup>4</sup> Lev. 24. 5-9.

adherents of Herod, proceeded to engage in counsel against Him, considering how to destroy Him.

7 And Jesus with His disciples retired to the Sea, and a great concourse from Galilee followed; and from Judæa, 8 from Jerusalem, from Idumæa, from the further side of the Jordan, and from the vicinity of Tyre and Sidon, a great concourse, hearing all that He was doing, came unto Him. 9<sup>1</sup> And He told His disciples to see that a boat was in attendance upon him, on account of the crowd, to prevent people from pressing on Him; 10 for He cured many persons, so that all who had distressing maladies threw themselves upon Him in an effort to touch Him. 11 And the spirits—the foul spirits—when they beheld Him, used to throw themselves down before Him and cry out, exclaiming, “You are the Son of God!” 12 And He kept cautioning them sternly not to disclose Him.

13 And He climbs the hillside and calls to Him those whom He wanted; and they went to join Him. 14 And He appointed Twelve, whom He likewise designated Apostles, that they might be with Him, 15 and that He might send them as emissaries to make proclamation *about the Dominion of God*, and to possess authority enabling them to expel the demons. 16 So He appointed the Twelve—Peter (conferring the name on Simon), 17 and James the son of Zebedee, and John the brother of James (and He conferred on them the name “\*B’nerogez,\*” that is, “Men whose rage is like a thunderstorm”), 18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon (“the Cananæan,” “Zealot”), 19 and Judas, the man of Kerioth, who actually delivered Him up to *His enemies*.

20<sup>2</sup> And He goes into a house, and again a crowd comes together, so that they were unable even to take a meal. 21 And the members of His family, hearing of it, left home to seize Him, for people were saying that He was beside Himself. 22 And the divines who had come down from Jerusalem said repeatedly, “He has Beelzebul in Him,” and, “It is by the aid of the Ruler of the demons that He expels the demons.” 23 So having called them to Him, He told them by means of illustrations *what He thought about their reasoning*: “How can Satan expel Satan? If a realm should be rent with internal discord, that realm is unable to last; 25 and if a house should be rent with internal discord, that house will be unable to last. 26 So if Satan is in insurrection against himself, and is rent with discord, he is unable to last, but comes to an end. 27 Why, no one, after entering into the house of a strong man, can despoil his goods unless he has first bound the strong man: then, but only then, will be despoil his house. 28 In truth I tell you, there

<sup>1</sup> 3. 9 is not reproduced in *Mt.* and *Lk.*

<sup>2</sup> 3. 20, 21 are not reproduced in *Mt.* and *Lk.*

will be forgiven to mankind all their sins and all the blasphemies that they have uttered; 29 but whosoever blasphemes the Holy Spirit never has forgiveness, but is liable to the guilt of an eternal sin." 30<sup>1</sup> *This He said* because they continued to repeat, "He has a foul spirit in Him."

31 And there come His mother and His brothers; and they, stopping outside, sent some one to Him, to call Him. 32 Now a crowd was seated about Him; and they say to Him, "Look! your mother and your brothers outside want you." 33 But He in reply says to them, "Who is my mother and who are my brothers?" 34 And turning His glance upon those seated round about Him, He says, "See, *here are* my mother and my brothers!" 35 Whoever shall carry out the will of God, that person is my brother or sister or mother."

4<sup>1</sup> And again He began to teach by the edge of the sea. And a vast crowd gathers round Him, so that He went on board a fishing-vessel, and sat *in it*, out on the sea, whilst all the crowd were close to the sea upon the shore. 2 And He continued to teach them much *about His Message* by means of allegories; and He proceeded to say to them in the course of His teaching, 3 "Listen! There went forth a sower to sow. 4 And it happened that, as he sowed, some part of *the seed* fell on the edge of the path, and the birds came and ate it up. 5 And another part fell on rocky ground, where it had not much soil; and straightway it sprang up, because it had no depth of earth; 6 but when the sun rose high, it was scorched; and because it had no root, it withered. 7 And another part fell into thorn-bushes, and the thorns came up and completely choked it; so that it yielded no crop. 8 And other *seeds* fell into the soil that was fertile, and yielded a crop, springing up and increasing, and bore at the rate of thirty times or sixty times or a hundred times *the quantity sown*." 9 And He said, "Let him that has ears to hear with, listen." 10 And when He was by Himself, those around Him, along with the Twelve, asked Him about the allegories *that He had used*. 11 And He said to them, "To you has been granted the Secret concerning the Dominion of God; but to them who are outside *your company* all instruction is given by means of allegories, 12 in order that, as a *penalty for previous indifference*, they,

"Possessed of sight, may see, yet not perceive;

And possessed of hearing, may hear, yet not understand;

Lest someday they should reform, and *their sins* be forgiven them."<sup>2</sup>

13 And He says unto them, "Do you not comprehend *the meaning* of this allegory? how, then, are you to get acquainted with

<sup>1</sup> 3. 30 is not reproduced in *Mt.* and *Lk.*

<sup>2</sup> *Is.* 6. 9, 11; abbreviated and divergent.

*the meaning of all my allegories?* 15 The Sower sows God's Message. They who are 'on the edge of the path' where the Message is sown, are *such* as these: when they have heard it, Satan straightway comes and takes away the Message that has been sown in them. 16 And they who are sown 'upon the rocky places' are likewise these—persons who, when they have heard the Message, straightway receive it with joy; 17 yet they have not got it rooted in them, but their acceptance of it is temporary: then, when affliction or persecution occurs on account of the Message, straightway their faith in it is shaken. 18 And they who are sown 'in the thorn-bushes' are others: these are they that have heard the Message, 19 but the anxieties of the *present* Age and the delusiveness of riches and the desires for the rest of *the world's attractions*, getting entrance into them, completely choke the Message, and it proves unfruitful. 20 And they who were sown 'upon the soil that was fertile,' are those people who hear the Message and accept it, and produce a crop at the rate of thirty times or sixty times or a hundred times *the quantity sown.*"

21 And He said to them, "Is the lamp brought *into a room* to be put under an *up-turned* corn-measure, or beneath the bed? Is it not *brought in* to be put on the lamp-stand? 22 For nothing is hidden *for a while* except to be disclosed *at last*; and nothing has been kept secret *for a while* but to come to light *at last*. 23 If anyone has ears to hear with, let him listen."

24 And He said to them, "Consider well what it is that you hear: the same measure that you deal out to others will be dealt out to you, and you will get *more than that* besides. 25 For to him who has, will *more* be given; and from him who lacks, even what he has will be taken away."

26<sup>1</sup> And He said, "*The extension of the Dominion of God is like the growth of a seed. It becomes enlarged as secretly as a seed swells* after a man has dropped it into the ground: 27 whilst he sleeps during night and rises during day, the seed sprouts and the stalk lengthens *mysteriously*, in a way that the man fails to comprehend. 28 The soil bears the crop spontaneously; first it produces the green blade, then the ear, then the full grain of wheat in the ear. 29 But as soon as the state of the crop admits, straightway the man sends forth *the reapers with the sickle*, for the reaping time is at hand." 30 And on another occasion He said, "How are we to illustrate the Dominion of God, or by what parable are we to picture it, *in a different aspect?* 31 *In the contrast between its earliest stages and its final development we will picture it* as, we will illustrate it by, a grain of mustard, which, though being, when it is sown upon the earth, the smallest of all seeds that are upon the earth, 32 yet, after it has been sown, springs up and becomes taller

<sup>1</sup> 4. 26-29 are not reproduced in *Mt.* and *Lk.*



than any of the garden herbs, and produces great branches, so that the wild birds can roost under its shade." 33 And with the help of many such allegories and parables He used to tell His Message to them, so far as they were able to listen to it; 34 but without an allegory or parable He did not talk to them, though privately to His own disciples He used to explain everything.

35 And on that day, when it had grown late, He says to them, "Let us pass over to the further side of the Sea of Galilee." 36 So leaving the crowd, they take Him with them, as He was, in the fishing vessel; and there were other vessels also accompanying Him. 37 And a violent squall occurs, and the waves were dashing into the vessel, so that at last the vessel began to fill. 38 He Himself was in the stern on the cushion, sleeping; so they awake Him and say to Him, "Teacher, does it not matter to you that we are perishing?" 39 So He, thoroughly roused, checked the wind, and said to the sea, "Hush, be still." And the wind lulled and there ensued a profound calm. 40 And He said to them, "Why are you so timid? have you not yet faith?" 41 And they were struck with great awe; and repeatedly said to one another, "Who, then, can this man be, seeing that both the wind and the sea submit to Him?"

**5** 1 And they came to the further side of the Sea into the country of the Gerasenes. 2 And after He had landed from the vessel, there straightway met Him a man coming from the grave-yard, who had been rendered demented by a foul spirit. 3 He had taken up his abode in the burial ground; and by this time no one could confine him even with a chain; 4 because he had frequently been confined with fetters and chains, but the chains had been wrenched apart by him, and the fetters had been smashed in pieces; and no one was capable of mastering him. 5<sup>1</sup> And continually both at night and in the day time he was in the burial ground or among the hills, crying out and hacking himself with stones. 6 And when he caught sight of Jesus from a distance, he ran and did reverence to Him; 7 and screaming at the top of his voice, he exclaims, "What concern have you with a creature like me, O Jesus, Son of the Most High God? I adjure you by God, do not torture me"; (8 for Jesus was saying to him, "Come forth out of the man, foul spirit"). 9 And He asked him, "What is your name?" And he says to Him, "Regiment is my name, because there is a host of us." 10 And he repeatedly begged Him with great earnestness not to send them away out of the country. 11 Now there, along the hill-side, there was a great drove of pigs feeding. And the demons appealed to Him, pleading, "Send us into the pigs, that

<sup>1</sup> 5. 5 is not reproduced in *Mt.* and *Lk.*

we may enter into them." 13 So He permitted them to do so. And the foul spirits, having left *the man*, entered into the pigs; and the drove rushed down the steep into the sea, about two thousand in number; and they were drowned one after another in the sea. 14 And the swineherds fled and reported it in the town, and at the farms; and the people went to see what it was that had happened. 15 And they come to Jesus and they observe the demon-ridden man seated, clothed and in his senses—the man who had had the "*Regiment*" of *demons*—and they were struck with awe. 16 And the spectators related to them how it had fared with the demon-ridden man, and about the pigs. 17 And they began to beg Jesus to leave their territory. 18 And as He was going on board the vessel, the *former* demon-ridden man again and again appealed to Him to be allowed to accompany Him. 19 He did not let him, however, but says to him, "Go off to your home, to your people; and report to them everything that the LORD has done for you, and *how* He took pity on you." 20 So he departed, and began to proclaim in the Federation of the Ten Towns everything that Jesus had done for him; and all were filled with wonder.

21 And when Jesus had crossed in the vessel to the opposite side again, a great crowd flocked to Him; so He stayed by the edge of the sea. 22 And there comes one of the Wardens of the *neighbouring* synagogue, Jairus by name; and as soon as he had caught sight of Him, he throws himself at His feet, 23 and appeals to Him earnestly, saying, "My little daughter is desperately ill. *I want you* to come and place your hands upon her, that she may get well and live." 24 So He went away with him, and a great crowd persisted in following Him, and pressing close upon Him. 25 And a woman, who had been afflicted with hæmorrhage for eleven years, 26 and had suffered much under the treatment of many doctors, and had expended all her means without deriving any benefit (on the contrary, she had grown worse), 27 having heard what was told about Jesus, came among the crowd behind, and touched His outer garment, 28 for she said, "If I touch but His garments, I shall get well." 29 And straightway the source of her hæmorrhage dried up; and she felt in her body that she was healed of her distressing malady. 30 And straightway Jesus, becoming conscious that the healing Power within Him had been in active operation, turned round to the crowd and said, "Who touched my garments?" 31 And His disciples said to Him, "You see the crowd pressing close upon you, and yet you say, 'Who touched me?'" 32 But He continued to look about to catch sight of her who had done this. 33 And the woman, frightened and trembling (since she knew what had happened to her) came and threw herself before Him and told Him all the truth. 34 And He said to her, "My daughter, your faith has made you well, go, and God bless you; and be relieved of your distressing

malady." 35 Whilst He was still talking, some persons come out of the Warden's house with the message, "Your daughter has died; why do you trouble the Teacher any longer?" 36 But Jesus, ignoring the message that was communicated, says to the Warden, "Do not be afraid; only continue to have faith." 37 And He let none attend Him except Peter, James, and John the brother of James. 38 And they come to the Warden's home, and He notices a noise, people weeping and wailing bitterly; 39 so, entering, He says to them, "Why are you making a noise, and weeping? the young child has not died but is asleep." 40 And they derided Him. But He, after turning all of them out, takes with Him the child's father, and her mother, and those who were accompanying Him, and proceeds to *the room* where the young child was. 41 And taking hold of the young child's hand, He says to her, "Talitha, kum" (which, translated, means "Little girl, I say to you, get up"). 42 And straightway the little girl rose, and began to walk (for she was eleven years old). And straightway they were filled with the utmost amazement. 43 And He strictly enjoined them to let no one know it; and said that something should be given her to eat.

**6** 1 And He went forth from thence, and goes to His native place, His disciples attending Him. 2 And when a Sabbath had come, He began to teach in the synagogue. And the large congregation, hearing Him, were startled, exclaiming, "Whence does this man get these endowments of His? and what can be the explanation of this wisdom that has been given to Him? and of such acts of Power as these that take place through His means?" 3 Is not He the artisan, the son of Mary and brother of James and Joseph and Jude and Simon? and are not His sisters here, close by us?" So they found in *His humble circumstances* an impediment to belief in His Mission. 4 And Jesus said to them, "A prophet does not lack honour except on his native soil and amongst his own relations and in his own house." 5 And He could not do any act of Power there, beyond laying His hands upon a few invalids and curing them. 6 And He was filled with astonishment on account of their want of faith. And He made a circuit of the villages around, teaching. 7 And He calls to Him the Twelve and began to send them by pairs on a mission, and proceeded to give them authority over the spirits—the foul spirits— 8 and charged them to take nothing for a journey except a stick only—no bread, no wallet, not even a copper coin in their pocket; 9 but to go shod with sandals; and "do not (*said He*) put on two under-garments." 10 And He said to them, "Wheresoever you enter into a house, to lodge in it, there stay until you go forth from thence. 11 And should any place have failed to welcome you, or *its people* have failed to listen to you, when you depart from thence, shake off the soil that is under your feet as a protest to them." 12 So

when they had gone forth, they proclaimed that people must repent; 13 and from time to time they expelled many demons, and anointed with oil many invalids, and effected cures.

14 And King Herod *Antipas* heard of it, for Jesus' reputation had been made public, and people were saying, "John the Baptizer is raised to life from among the dead; and it is for this reason that there are active in Him the exceptional Powers of *which we hear*." 15 Others said, "He is Elijah"; and others said, "He is a *new* Prophet, like one of the ancient Prophets." 16 But Herod, when he heard of Him, said, "John, whom I myself beheaded—it is he that has been raised to life." 17 For Herod himself had sent and seized John, and put him in chains in prison, on account of Herodias, the wife of *Herod Philip*, his brother (because he had married her), 18<sup>1</sup> for John said to Herod, "It is not lawful for you to have your brother's wife." 19 And Herodias harboured resentment against him; and wished to kill him, but could not, 20 for Herod was afraid of John, knowing him to be a righteous and holy man, and kept close watch over his safety. And after hearing him attentively, he used to be deeply perplexed, though he liked to listen to him. 21 And on the occurrence of an opportune day, when Herod, on his birthday, gave a banquet to his magnates, his military Officers, and the principal men of Galilee, 22 his daughter—Herodias' daughter—came in and danced; and she delighted Herod and the guests who were seated with him at his table. And the king said to the young girl, "Ask of me whatever you wish, and I will give it to you"; 23 and he swore with an oath to her, "Whatsoever you ask of me I will give it to you, up to half of my dominion." 24 So she went out and said to her mother, "What am I to request?" And she said, "The head of John the Baptizer." 25 Thereupon entering straightway in haste into the king's presence, she put her request, saying, "I want you to give me at once on a dish the head of John the Baptist." 26 And the king, though very grieved, yet on account of his repeated oaths, and of the guests who were seated at his table, did not wish to break faith with her. 27 So the king straightway despatched a military executioner and ordered him to bring his head. 28 So the man went away and beheaded him in the prison, and brought his head on a dish and gave it to the young girl, and the young girl gave it to her mother. 29 And his disciples, hearing of it, came and took away his corpse and laid it in a tomb.

30 And the Apostles gather together and rejoin Jesus, and reported to Him all that they had done and all that they had taught. 31 And He says to them, "Come by yourselves privately to some lonely spot, and rest awhile." For those who were coming and going were numerous; and the *Apostles* had no

<sup>1</sup> 6. 18-29 are not reproduced in *Lk.*

opportunity even for a meal. 32 So they departed in the fishing vessel to a lonely spot privately. 33 Many people, however, saw them going off, and recognized Him; and from all the towns they ran thither by land, and got there before them. 34 So He, on landing, saw an immense crowd; and He was moved with sympathy for them, because they were like sheep without a shepherd. And He began to impart to them much instruction. 35 And when at last an advanced hour had been reached, His disciples, coming up to Him, said, "The spot is a lonely one, and already it is an advanced hour: dismiss them, that they may go away to the farms and villages around and buy for themselves something to eat." 37 But He, in answer, said to them, "Give them yourselves something to eat." And they say to Him, "Are we to go and buy fifty pounds' worth of loaves, and give them something to eat?" 38 And He says to them, "How many loaves have you got? go and see." And having ascertained, they say, "Five, and two *dried* fish." 39 And He gave orders to them that all were to be seated in parties on the green turf. 40 So they seated themselves by hundreds and fifties in *orderly groups*, appearing like so many trim garden-beds. 41 And He took the five loaves and the two *dried* fish, and looking up to Heaven, He asked a Blessing, and broke up the loaves into portions, and proceeded to give them to the disciples for them to set before the people; and the two fish He divided between all. 42 And all ate and satisfied their hunger. 43 And the disciples took up broken portions of the *bread* sufficient to fill twelve hand-baskets, and also *what was left* of the fish. 44 And those that had eaten the loaves were five thousand adult men.

45<sup>1</sup> And He straightway constrained His disciples to go on board the vessel and to precede Him to the further side, towards Bethsaida, whilst He Himself dismisses the multitude. 46 And having said farewell to them, He went up the hillside to pray. 47 And when it had grown late, the vessel was far out on the sea, whilst He was alone on the land. 48 And seeing them labouring in their rowing (for they had a head wind), He comes unto them in the course of the fourth watch—the *last three hours*—of the night, walking over the sea. And He wanted to pass by them; 49 but they, catching sight of Him walking upon the sea, thought, "It is an apparition!" and shrieked out; 50 for all saw Him and became unnerved. But He straightway talked with them and says to them, "Courage; it is I; do not be afraid." 51 And He climbed up into the vessel to join them, and the wind lulled. 52 And they were secretly astonished—extremely *astonished*—for they had failed to understand, on the occasion of the Loaves, *the extent of His power*: their intelligence was still obtuse. 53 And having crossed over, they came to the shore at Gennesaret; and anchored there. 54

<sup>1</sup> 6. 45—8. 26 are not reproduced in *Lk.*

And when they had landed from the vessel, people straightway recognized Him; 55 and they ran round over the whole of that countryside, and began to carry about upon pallets those who were in bad health *to the place* where they heard that He was. 56 And wherever He went into villages or into towns or to farms, they laid the infirm from time to time in the market-places, and appealed to Him that they might be allowed to touch but the sacred tassel of His outer robe; and all who touched Him used to recover.

**7** 1 And there gather round Him the Pharisees and some of the divines who had come from Jerusalem; 2 and seeing some of His disciples taking their meals with "defiled," that is, with unwashed hands (3<sup>1</sup> for the Pharisees and all the Jews refrain from eating unless they have washed their hands, rubbing them well, since they retain the traditional rules of the Elders; 4 and when they return from marketing, they refrain from eating a meal unless they have first sprinkled themselves; and there are many other practices which they have received to be retained—dippings of drinking cups and pint-measures and copper vessels), 5 the Pharisees and the divines ask Him: "Why do not your disciples conduct themselves in accordance with the traditional rules of the Elders, but take a meal with 'defiled' hands?" 6 And He said to them, "Aptly did Isaiah *in the name of God* prophesy about you, the hypocrites that you are, as it is recorded:—

"This people honoureth me with their lips,  
But their heart is far from me;

7 Insincerely do they reverence me,

Teaching as *Divine* doctrines merely human commands:" 8 You set aside the command of God but retain the traditional rules of men." 9 And He went on to say to them, "Finely do you stultify the command of God, that you may keep your traditional rules. 10 For Moses said, 'Honour thy father and thy mother,' and 'He who shews disregard for father or mother must be put to death.' 11 But you, on the contrary, say, 'If a man tells his father or his mother, "Whatever help you may have counted on getting from me is 'Corban'" (that is, 'a gift dedicated to God'),"— 12 then you no longer let him do anything for his father or his mother, 13 invalidating the injunction of God by your traditional rules, which you have handed down. And many such things of a like kind you practise." 14 And having called the crowd to Him again, He said to them, "All of you listen to me and understand. 15 There is nothing from outside a man which, by passing into him, can defile him; but the things which proceed out of a man are the things which defile a man."

<sup>1</sup> 7. 3-4 are not reproduced in *Mt.*  
viated and divergent.

<sup>2</sup> *Is.* 29. 13; slightly abbreviated.  
<sup>3</sup> *Ex.* 20. 12<sup>a</sup>; 21. 17, Heb.

17 And after He had gone indoors, away from the crowd, His disciples questioned Him about the enigmatic saying *which He had just uttered*. 18 And He says to them, "Are you, too, so unintelligent? do you not comprehend that everything which passes from outside into a man cannot defile him, 19 because it does not pass into his mind but into his stomach, and passes out into the drain?" (these words of His pronouncing all kinds of food to be "clean"). 20 And, *continuing*, He said, "What proceeds out of a man—that it is which defiles a man. 21 For from within, out of the mind of men, the thoughts which are evil proceed: immoralities, 22 thefts, murders, adulteries, acts of licentiousness, wickednesses, treachery, debauchery, niggardliness, defamation, arrogance, senselessness. 23 All these wicked things proceed from within, and defile a man."

24 And starting from thence He departed into the territory of Tyre. And having entered into a house, He wished none to know it; yet He could not escape notice; 25 but straightway a woman, whose little daughter had a foul spirit in her, heard of Him, and coming in, threw herself at His feet. 26 The woman was a Greek-speaking *foreigner*, a Syro-phenician by race; and she besought Him to expel the demon from her daughter. 27 And He said to her, "Let the children satisfy their hunger first; for it is not fair to take the children's bread and throw it to the little dogs." 28 But she, in reply, says to Him, "Certainly, Sir; yet the little dogs underneath the table eat of the young children's scraps." 29 And He said to her, "For this speech, go; the demon has left your daughter." 30 And, having departed to her home, she found the young child laid on the bed, *tranquil*, and the demon gone.

31 And having retired again out of the territory of Tyre, He went by way of Sidon to the Sea of Galilee through the middle of the territory of the Federation of the Ten Towns. 32<sup>1</sup> And people bring to Him a man who was deaf, and defective in speech; and they appeal to Him to place His hand upon him. 33 So having taken him away from the crowd privately, He put His fingers into his ears and He touched his tongue with saliva; 34 and looking up to Heaven, He sighed and says to him, "Ephphatha" (that is "Open!"); 35 and the man recovered his hearing, and his speech ceased to be impeded, and he talked plainly. 36 And Jesus enjoined them to tell no one; but the more He continued to do so, so much the more extensively did they, on their part, continue to proclaim what had happened. 37 And people were startled beyond measure, saying, "How well He has done everything! He enables both the deaf to hear and mute persons to talk."

**8** 1 About that time, when there was again an immense crowd, and they had nothing to eat, He, calling to Him His

<sup>1</sup> 7. 32-37 are not reproduced in *Mt.*

disciples, says to them, 2 "I am moved with sympathy for the crowd, because it is now two days that they have continued with me, and have had nothing to eat; 3 and if I dismiss them hungry to their homes, they will faint on the way, and some of them are from a distance." 4 And His disciples answered Him, "From what source will anyone be able *to get supplies sufficient* to satisfy the hunger of these men with loaves of bread here in a desert?" 5 And He asked them, "How many loaves have you got?" And they said, "Seven." 6 So He gives word to the crowd to seat themselves upon the ground. And having received the seven loaves, and said Grace, He broke them into portions, and proceeded to give them to His disciples to set before them; and they set them before the crowd. 7 And they had a few small *dried* fish. And having asked a Blessing over them, He directed that these also were to be set before them. 8 So they ate and satisfied their hunger, and the disciples took up of broken portions that were in excess seven large baskets full. 9 (There were about four thousand persons). And He dismissed them. 10 And straightway having embarked on the vessel with His disciples, He went to the districts of Dalmanutha.

11 And the Pharisees came forth *from thence*, and began to enter into discussion with Him, wanting to get from Him a Sign from Heaven by way of putting Him to a test *as regards His Mission*. 12 But He, sighing inwardly, says, "Why does this generation want to get a Sign? In truth I tell you, there shall not be given to this generation any Sign." 13 And leaving them, He went on board again, and departed to the further side of the Sea. 14 And His disciples had forgotten to bring any loaves; and, except for a single loaf, they had none with them in the vessel. 15 And He gave them this injunction, saying, "Take care, beware of the yeast of the Pharisees and the yeast of Herod." 16 And they argued with one another that He *must have said what He did* because they had no loaves. 17 And He, perceiving it, says to them, "Why do you argue *that I must have said what I did* because you have no loaves? Do you not yet comprehend or understand? Is your mind so obtuse? 18 Though you have eyes, do you fail to see, and though you have ears, do you fail to hear? And do you not recall, 19 when I broke into portions the five loaves among the five thousand, how many hand-baskets full of broken portions you took up?" They say "Twelve." 20 "When *I broke into portions* the seven loaves among the four thousand, how many large baskets filled with broken portions did you take up?" 21 And they say to Him, "Seven." And He said to them, "Do you not yet understand?"

22 And they come to Bethsaida. And people bring to Him a blind man, and beg Him to touch him. 23 So, taking hold of

<sup>1</sup> 8 22-26 are not reproduced by either *Mt.* or *Lk.*



the blind man's hand, He brought him outside the village, and having dropped saliva upon his eyes, He placed His hands upon him and asked him, "Do you see anything?" 24 And he looked up and said, "I see the people, because I perceive them (though they seem like trees) walking about." 25 Next, He put His hands again upon his eyes, and he saw clearly, and was restored, and beheld everything distinctly, even at a distance. 26 And He sent him away to his home, with the direction, "Do not even enter the village."

27 And Jesus went forth and His disciples into the villages of Cæsarea Philippi. And on the way He proceeded to question His disciples, saying to them, "Whom do men declare me to be?" 28 And they told Him, saying, "John the Baptist"; though others, 'Elijah';<sup>1</sup> and others assert *merely* that you are one of the Prophets, *without naming which*." 29 And He continued to question them further: "But you—whom do you declare me to be?" And Peter, in reply, says to Him, "You are the Christ." 30 And He cautioned them to speak to no one about Him. 31 And He began to teach them that the Son of man must, *in accordance with prophecy*, suffer many outrages, and be rejected by the Elders and the Chief Priests and the divines, and be killed, and two days afterwards rise up to Life. 32 And it was in plain terms that He made the statement. And Peter, taking him aside, began to reprove Him *for this utterance*. 33 But He, turning round, and seeing His disciples, reprov'd Peter, and says, "Get you behind me, Satan, because your way of thinking is not God's way but man's." 34 And having called to Him the crowd, together with His disciples, He said to them, "If anyone wishes to come after me, he must renounce himself and take up his Cross and follow me. 35 For whosoever wishes to preserve his life will lose it; and whosoever shall lose his life through devotion to me and the Good News will preserve it. 36 For what good will it do a man to gain the whole world and to forfeit his true Life? 37 For what is a man to give as an equivalent for his *forfeited* Life? 38 *What I have said will be verified hereafter*. For whosoever shall feel ashamed of me and of my Sayings in this disloyal and sinful generation, the Son of man also will feel ashamed of him, when He comes in the Glory of His Father with the Holy Angels."

**9** 1 And He said to them, "In truth, I tell you that there are some of those who are standing here who will not taste the bitterness of death until they have seen the Dominion of God present in power."

2 And five days afterwards Jesus takes with Him Peter, James, and John, and carries them up a high hill privately by themselves. 3 And in their presence He was transfigured, and

<sup>1</sup> See *Mal.* 4 5, *Sept.* (=3. 23, *Heb.*).

His garments became glistening, and very white, whiter than any bleacher on earth can bleach. 4 And there appeared to them Elijah, together with Moses; and they were conversing with Jesus. 5 And Peter, addressing Jesus, says to Him, "Rabbi, it is a good thing that we are here to *provide for your needs*; so let us erect three tents—for you one, and for Moses one, and for Elijah one." 6 For he did not know what words to address to Him *under such conditions*, for they had become terror-stricken. 7 And there came a Cloud (*the Symbol of God's Presence*)<sup>1</sup> enveloping them, and there was heard a Voice out of the Cloud, "This is my Son, the Beloved; give ear to Him." 8 And suddenly, when they looked about, they saw no one any longer with them, except Jesus alone. 9 And as they descended out of the seclusion of the hill, He enjoined them to relate to no one what they had seen until after the Son of man should have risen from among the dead. 10 So this injunction they kept strictly, though discussing with one another what the Son of man's "rising from among the dead" signified. 11 And they put a question to Him, saying, "*If the Son of man is to die*, why do the divines say that, *before His advent*, Elijah must come first, *to set right all things*?"<sup>2</sup> 12 And He said to them, "Elijah, *it is true*, coming first, sets right all things: how, *then* (*you mean*), is a prediction recorded about the Son of man, that, nevertheless, He is to suffer many outrages and be treated with scorn?"<sup>3</sup> 13<sup>a</sup> Well, I tell you that Elijah has actually come (13<sup>o</sup> in agreement with a prediction recorded about him), 13<sup>b</sup> yet people did to him all that they pleased. *And will not the Son of man also suffer at their hands?*"

14 And when they came to *the rest of the disciples*, they saw a great crowd around them, and some divines engaged in discussion with them. 15 And straightway the whole crowd, on catching sight of Him, were dumbfounded *at His aspect*; and running to Him they greeted Him. 16 And He asked them, "What are you discussing with them?" 17 And one from among the crowd answered Him, "Teacher, I brought to you my son, who has in him a spirit that is mute; 18 and wherever it takes hold of him, it dashes him down, and he foams at the mouth, and grinds his teeth, and becomes rigid; and I told your disciples to expel it, but they were incapable of doing so." 19 And He, addressing them, says, "O unbelieving generation, how long am I to be by your side? how long am I to put up with you, *before you understand the powers that I have conferred upon you*? Bring him unto me." 20 So they brought him unto Him. And when the boy saw Him, the spirit straightway threw him into violent convulsions, and he fell to the ground, and rolled about, foaming. 21 And Jesus asked his father, "How long is it since

<sup>1</sup> See *Ex.* 16. 10; 19. 9, 16; 24. 15; *1 Kg.* 8. 10; *Ezek.* 10 3, 4.

<sup>2</sup> See *Mal.* 4. 5. <sup>3</sup> See *Is.* 53. 7, 8.

this has happened to him? 22 And he said, "From childhood; and frequently it has made him fling himself both into fire and into water, to destroy him. If you can do anything, help us, out of sympathy with us." 23 And Jesus said to him, "Why this, 'If you can'? Everything can be done for him that has faith." 24 Straightway the father of the young boy exclaimed with a cry, "I have faith; aid my deficient faith." 25 And Jesus, seeing that a crowd was running up, checked the spirit—the foul spirit—saying to it, "You mute and deaf spirit, it is I that give you orders: leave him, and never again enter into him." 26 And it came out, after screaming and throwing him into repeated convulsions; and the boy became like a corpse, so that most of the onlookers said that he was dead. 27 But Jesus, taking hold of his hand, raised him, and he got up. 28 And when He had gone indoors, His disciples asked him privately, "Why were we unable to expel it?" 29 And He said to them, "This kind of *spirit* can be forced to leave by no other power than prayer."

30 And departing from thence they went on their way through Galilee, and He wished none to know their movements. 31 For He was instructing His disciples, and repeatedly said to them, "The Son of man is to be delivered up to the violence of men, and they will kill Him; but He, after being killed, will rise two days later." 32 But they could make nothing of the expression, and were afraid to question Him.

33 And they came to Capernaum. And when He was in the house, He proceeded to ask them, "What was it about which you were arguing on the road?" 34 And they kept silence, for, on the road, they had been arguing with one another as to which of them was greatest. 35 So sitting down, He summoned the Twelve and says to them, "If any wishes to be first, he must be lowest of all and minister of all." 36 And taking a young child, He set him in the middle of them; and having put His arm around him, He said to them, 37 "Whoever welcomes one of such young children on the strength of my Self-revelation, welcomes me; and whoever welcomes me welcomes not me only but Him Who sent me on my mission."

38<sup>1</sup> John said to Him, "Teacher, we saw some one expelling demons by using your Name, and we tried to stop him, because he was not following us." 39 But Jesus said, "Do not stop him, for there is none who will perform a deed of Power on the strength of my Self-revelation, and will be able the next moment to vilify me. For he who is not against us is for us. 41 For whosoever gives you a cup of water to drink on the score of your being Christ's, in truth I tell you, will not fail to get his recompense. 42 And whosoever shall occasion the downfall of a single one of these lowly characters who believe *on me*, it

<sup>1</sup> 9. 38-40 are not reproduced in *Mt.*

would be better if there were fastened about his neck a mill-stone heavier than a man can turn, and he were at once thrown into the sea. 43<sup>1</sup> And if your hand should occasion your downfall, cut it away: it is better for you to enter into the true Life maimed, than keeping your two hands to go hence into Hell, into the inextinguishable Fire. 45 And if your foot should occasion your downfall, cut it away: it is better for you to enter into the true Life a cripple than keeping your two feet to be flung into Hell. 47 And if your eye should occasion your downfall, tear it out: it is better for you to enter with only one eye into the Dominion of God than keeping two eyes to be flung into Hell, 48 where the gnawing worm of remorse never ceases, and the burning sense of *having deserved God's Wrath* never ends. 49 For everyone must be salted and *purified through suffering, to become an acceptable offering* for God's altar fire.<sup>2</sup> 50 Salt is an excellent thing; but if the salt should lose its saltiness, by what means will you restore its flavour? Have in yourselves the salt *which keeps you pure-hearted*, and be at peace with one another."

**10** 1 And starting from thence He goes into the territory of Judæa, though along the further side of the Jordan; and again crowds journey together to join Him; and He again continued to teach them as He was wont. 2 Now some Pharisees, coming up to Him, proceeded to ask Him, "Is it lawful for a husband to repudiate his wife?" thereby putting Him to a test *to see whether His teaching conflicted with the Law of Moses*. And He in reply said to them, "What did Moses command you?" 4 And they said, "Moses permitted a husband to draw up a written notification of divorce, and then to repudiate his wife."<sup>3</sup> 5 But Jesus said to them, "It was in view of your moral insensibility that he put this command on record for you; 6 but from the beginning of Creation

*"God made them a male and a female."*<sup>4</sup>

7 For the sake of this union a man shall leave his father and his mother behind, 8 and the pair shall become one in respect of physical relationships<sup>5</sup> so that in respect of physical relationships they are no longer two but one. 9 What, therefore, God has closely united, man must not sunder." 10 And in the house His disciples questioned Him again about this. 11 And He says to them, "Whosoever repudiates his wife and marries another woman commits adultery against the former; 12 and if the wife, on her part, repudiates her husband and marries another man, she commits adultery."

13 Now people were bringing to Him young children, that

<sup>1</sup> 9. 43-49 are not reproduced in *Lk.*; *vv.* 48-49 are not reproduced in *Mt.*      <sup>2</sup> See *Lev.* 2. 13.      <sup>3</sup> *Dt.* 24. 1.      <sup>4</sup> *Gen.* 1. 27<sup>b</sup>.      <sup>5</sup> *Gen.* 2. 24; cf. 29. 14

He might touch them; and His disciples checked them. 14 But Jesus, when He saw it, was indignant, and said to them, "Allow the young children to continue to come unto me; do not forbid them, for the Dominion of God belongs to such characters as theirs. In truth I tell you, whoever does not welcome the Dominion of God, *and instruction about it*, in the spirit of a young child, will not enter into it at all." 16 And after putting His arms round them, He blessed them fondly, placing His hands upon them.

17 And as He was leaving to resume His journey, a man ran up, and kneeling before Him, proceeded to ask Him a question, "Good Teacher, what am I to do in order to inherit Eternal Life?" 18 And Jesus said to him, "Why do you term me good? None is good except One—God. 19 You know the Commandments, 'Do not murder'; 'Do not be guilty of adultery'; 'Do not steal'; 'Do not give false evidence'; 'Do not defraud'; 'Honour thy father and thy mother.'"<sup>1</sup> 20 And he said to Him, "Teacher, all these I have kept very scrupulously from my youth." 21 And Jesus, looking at him, loved him, and said to him, "One duty is left undone by you: go, sell all that you have and give *the proceeds* to the needy, and you will have treasure in Heaven, and come, follow me." 22 But his face clouded at the speech, and he departed distressed, for he had much property. 23 So Jesus, looking about Him, says to His disciples, "With what difficulty will those who have money enter into the Dominion of God!" 25<sup>2</sup> It is easier for a camel to pass through the hole in a sewing-needle than for a rich man to enter into the Dominion of God. 24<sup>3</sup> And His disciples were astounded at His utterances. But Jesus, addressing them again, says to them, "Children, how difficult it is to enter into the Dominion of God!" 26 And they were startled beyond measure, saying unto Him, "So who can be saved?" 27 Jesus, looking upon them, says, "With men it is impossible, but not with God; for all things are possible with God." 28 Peter began to say to Him, "We, at any rate, you see, have abandoned all and have followed you." 29 Jesus replied, "In truth I tell you, there is no one who has abandoned house or brothers or sisters or mother or father or children or farms for the sake of me and for the sake of the Good News, 30 but will get a hundredfold as much now in this Decisive Time—houses and brothers and sisters and mothers and children, and farms, accompanied by persecutions, and in the Coming Age Eternal Life. 31 But many *now* first will be last, and the last first." 32 And they were still on the road going up to Jerusalem, and Jesus was in advance of the disciples; and He was appalled at *the fate before Him*; whilst they, as they followed, felt afraid.

<sup>1</sup> Ex. 20 13-16, 12.<sup>2</sup> For v. 24 see below.<sup>3</sup> 10. 24 is not reproduced in *Mt.* and *Lk.*

And again drawing to Him the Twelve, He began to tell them what was about to befall Him. 33 "We are going up, as you see, to Jerusalem, and the Son of man will be delivered up to the Chief Priests and the divines; and they will condemn Him to death and will deliver Him over to the Gentiles, 34 and they will mock Him, and will spit upon Him, and will flog Him, and will kill Him; and two days later He will rise to Life again."

35<sup>1</sup> And James and John, the sons of Zebedee, approach Him with the request, "Teacher, we wish you to do for us whatever we ask you." 36 And He said to them, "What do you wish me to do for you?" 37 And they said to Him, "Grant to us that we may sit one on the right side of you and one on the left side in your Glory." 38 But Jesus said to them, "You do not know what you are requesting: can you endure to drink the cup of *woe* which I am to drink, or to be plunged into the waters of *calamity* into which I am to be plunged?" 39 And they said to Him, "We can." And Jesus said to them, "The cup of *woe* which I am to drink you shall drink, and into the waters of *calamity* into which I am to be plunged you shall be plunged; 40 but a seat on the right side of me or on the other side is not my prerogative to grant; but *it will be given* to those for whom it is intended." 41 And the Ten, when they heard of the request, began to be indignant with James and John. 42 So, having called them to Him, Jesus says to them, "You know that those who are reputed to rule over the Gentiles exercise paramount lordship over them, and their great personages exert paramount authority over them. 43 But not so is it to be among you; but whosoever amongst you wishes to become great must wait upon the rest of you; 44 and whosoever amongst you wishes to be first must be servant of all. 45 For even the Son of man has come, not to be waited on, but to wait on others; and to give His life as a ransom for the lives of many."<sup>2</sup>

46 And they come to Jericho. And as He was leaving Jericho, He and His disciples and a considerable crowd, the son of Timæus, Bar-Timæus, a blind beggar, was seated by the roadside. 47 And hearing that it was Jesus the Nazarene *who was passing*, he began to raise a cry and to exclaim, "O Son of David, O Jesus, have pity upon me." 48 And many repeatedly tried to check him, telling him to be silent; but he continued to cry out much more vociferously, "O Son of David, have pity upon me." 49 And Jesus, stopping, said, "Summon him." So they summon the blind man, saying to him, "Courage; rouse yourself; He summons you." 50 And he, flinging off his outer garment, jumped up and came to Jesus. 51 And Jesus, addressing him, said, "What do you wish me to do for you?" And the

<sup>1</sup> 10. 35-41 are not reproduced in *Lk.*; 38<sup>b</sup>, 39<sup>b</sup> are not in *Mt.*

<sup>2</sup> Cf. *Is.* 53. 12<sup>b</sup>.

blind man said, "Rabboni (*"Most honoured Teacher"*), to enable me to recover my sight." 52 And Jesus said to him, "Go, your faith has made you well." And straightway he recovered his sight and proceeded to follow Him on the road.

**11** 1 And when they draw near to Jerusalem, to Bethphage and Bethany, by the mount of Olives, He sends two of His disciples on an errand, 2 and says to them, "Go to the village which is facing you, and straightway, as you enter into it, you will find *an ass's colt* tethered, on which no man has yet ridden: untie it and bring it. 3 And if anyone says to you, "Why are you doing this?" say, "The Master has need of it, and He is sure straightway to send it back here." 4 So they departed and found a colt tethered at a door, outside in the thoroughfare; and they untie it. 5 And some of the bystanders there said to them, "What is your object in untying the colt?" 6 And they said to them just what Jesus had told them to say; and they let them be. 7 So they bring the colt to Jesus, and throw over it their outer garments *as a saddle*; and He seated Himself on it. 8 And many spread their outer garments *as a carpet* upon the road; and others, layers of leaves, which they had cut from the fields. 9 And those who went in front, and those who followed, raised a continuous cry,

"Give *Israel Victory*,<sup>1</sup> *O God*."

Blessed is he that cometh as Representative of the LORD;<sup>2</sup>

Blessed is the coming Dominion of our ancestor David;

Give *Israel victory, Thou that dwellest in the highest Height.*"

11 And He entered into Jerusalem and into the Temple Courts; and after looking about at everything *that was taking place*, He *then* (since the hour was already late) withdrew with the Twelve to Bethany.

12<sup>3</sup> And on the morrow, after they had started from Bethany, He felt hungry. 13 And seeing from a distance a fig-tree in leaf, He went *to it* on the chance of finding something on it. But when He came to it, He found nothing but leaves, for it was not the season for figs. 14 And addressing it, He said, "May no one eat fruit from you any more for ever!" And His disciples heard Him. 15 And they come to Jerusalem. And He, entering into the Temple Courts, began to expel those who were selling and buying *cattle* in the Temple Courts; and He overturned the desks of the exchangers of coins, and the seats of the pigeon-sellers; 16 and would not let anyone carry any article through the Temple Courts. 17 And proceeding to teach them, He said to them, "Is it not written in the Scriptures, 'My house shall be called a House of Prayer for all nations';<sup>4</sup>

<sup>1</sup> Ps. 117. 25<sup>a</sup>, Sept. (=118. 25<sup>a</sup>, Heb.). <sup>2</sup> Ps. 117. 26<sup>a</sup>, Sept. (=118. 26, Heb.). <sup>3</sup> 11. 12-14, 20-24 are not reproduced in Lk.

<sup>4</sup> Is. 56. 7.

but you have turned it into a brigands' cave."<sup>1</sup> 18 And the Chief Priests and the divines heard of it; so they made repeated efforts to find means to destroy Him, since they were afraid of Him, for all the crowd was startled at His teaching. 19 And when it grew late, He used to retire outside the city. 20 And early in the morning as they were passing along, they saw the fig tree withered from the roots. 21 And Peter, remembering *Jesus' words*, says to Him, "See, Rabbi (*"Honoured Teacher"*), the fig tree which you cursed is withered!" 22 And Jesus, addressing them, says, "Have faith in God. 23 In truth I tell you that whoever says to this hill, 'Take yourself away and fling yourself into the sea,' and has no inward doubts, but believes that what he says is sure to happen, will get *his wish*. 24 Therefore I tell you, all things that you pray for and request, believe that you have as good as received, and you will get them. 25 And when you stand praying, if you have any grudge against anyone, forgive him, in order that your Father also, Who is in the Heavens, may forgive you your trespasses."

27 And they come again to Jerusalem. And whilst He was walking in the Temple Courts, the Chief Priests and the divines and the Elders come to Him, 28 and they said to Him, "With what right are you acting thus? or, *if you are the delegate of another*, who gave you this right to act thus?" 29 And Jesus said to them, "I will put to you but a single question, and answer me; and I will then tell you by what right I am acting thus. 30 The baptism which was administered by John—was it of Divine origin, or merely human? Answer me." 31 And they argued between themselves thus: "If we say, 'Divine,' he will say 'Why, then, did you not believe him?' 32 But are we to say 'Merely human'?" *They left the question unanswered because they were afraid of the crowd, for all really held that John was a prophet.* 33 So in answer to Jesus they say, "We do not know." And Jesus says to them, "Neither do I tell you by what right I am acting thus."

**12** 1 And He began to talk to them about the *Dominion of God* with the help of allegories. "A man (*He said*) planted a vineyard, and put a fence around it, and dug a pit for a wine-vat, and built a tower *for a watchman*, and let it to tenants and went abroad. 2 And he sent off to the tenants at the proper season a servant, in order to receive from them *a proportion of the products of the vineyard*. 3 They, however, taking him, beat him, and sent him back empty-handed. 4 And again he sent off to them another servant, and him they wounded in the head, and treated with indignity. 5 And he sent off another, and him they killed; and many others; some of whom they beat and some they killed. 6 He still had one

<sup>1</sup> Cf. *Jer.* 7. 11.



whom he could send, a beloved son : him he sent off to them, last of all, saying to himself, " They will shew respect for my son." 7 But those tenants said among themselves, " This is the heir : come, let us kill him, and in the event of his father's death, the property will be ours." 8 So they took him and killed him, and flung him outside the vineyard. 9 What will the owner of the vineyard do? He will come and destroy the tenants and will let the vineyard to others. 10 Have you not read even this passage of Scripture?—

" The Stone which the house-builders rejected—

It was this that became the keystone at the angle.

11 It was from the LORD that this result ensued ;

And it is wonderful in our eyes."<sup>1</sup>

12 And they made repeated endeavours to seize Him, but they feared the crowd, and this rendered them cautious, for they recognized that it was with reference to themselves that He had used the allegory. So they let Him be, and departed.

13 And they send unto Him some of the Pharisees and of Herod's partisans, to catch Him with talk. 14 So they came, and say to Him, " Teacher, we know that you are straightforward, and are indifferent to what anyone thinks, for you shew no regard to men's external circumstances, but teach straightforwardly the Way of Life approved by God. Is it religiously lawful to pay a poll-tax to the Emperor or not? Are we to pay, or are we not to pay?" 15 But He, knowing their hypocrisy, said to them, " Why are you putting me to a test? Bring me a crown-piece : I want to see it." 16 So they brought one. And He says to them, " Whose likeness and inscription are these?" And they said to Him, " The Emperor's." 17 And Jesus said to them, " What is the Emperor's render to the Emperor, and what is God's, to God." And they were profoundly astonished at Him.

18 And there come unto Him Sadducees—a body of people who assert that there is no Resurrection. And they put a question to Him in these words : 19 " Teacher, Moses laid it down in writing for us that, if anyone's brother dies, and leaves behind a wife but does not leave a child, his brother is to take his wife and raise up offspring for his brother.<sup>2</sup> 20 There were seven brothers ; and the first took a wife and at his death left no offspring. 21 And the second took her and died without leaving behind any offspring ; and the third similarly. 22 And the seven, after taking her in succession, left no offspring. Last of all the woman also died. 23 In the Resurrection, of which of them will she be the wife? for the seven had her as wife." 24 Jesus replied to them, " Are you not led into error through this—through your ignorance of the Scriptures and of

<sup>1</sup> Ps. 117. 22, 23, Sept. (= 118. 22, 23, Heb.).  
summarized

<sup>2</sup> Dt. 25. 5, 6 ;

the power of God? 25 For when *souls* rise from among the dead, neither do the men marry, nor are the women given in marriage (*marriage is not needed*), but they are like angels in the Heavens. 26 But as regards the dead, that they are raised to Life, have you not read in the Book of Moses in the *passage designated* 'The Thorn Bush,' how God spoke to him in these terms, 'I am the God of Abraham, and God of Isaac, and God of Jacob?' 27 He is not a God of dead men but of Living. You are gravely in error.'"

28 And there came up one of the divines who had heard their discussion; and since he knew that He had given them an excellent answer, he put a question to Him: "Which commandment (*he asked*) is first in importance of all Divine Laws?" 29 And Jesus answered, "First in importance is this, 'Hear, O Israel; the LORD our God is One Lord; 30 and thou must love the LORD thy God with thy whole heart and with thy whole soul and with thy whole mind and with thy whole strength.' 31 Second is this, 'Thou must love thy neighbour as much as thyself.' There is no other commandment of greater importance than these." 32 And the divine said to Him, "Excellent! answered, Teacher; with truth have you said that He is One, and that there exists no other but He; 33 and to love Him with one's whole heart and with one's whole understanding and with one's whole strength; and to love one's neighbour as much as oneself is superior to all whole-burnt offerings and sacrifices." 34 And Jesus, seeing that he answered sensibly, said to him, "You are not far from the Dominion of God." And no one ventured any more to put questions to Him. 35 And Jesus, addressing those about Him, as He was teaching in the Temple Courts, said, "In what sense do the divines say that the Christ is David's descendant? *do they mean that He is merely successor to his earthly throne?* 36 David himself, under the influence of the Holy Spirit, said,

"The LORD said to my Lord, Sit at my right hand,

Until I place thy enemies underneath thy feet." 37

David himself terms Him Lord, so on what ground can He be his descendant *merely in the sense of successor to his earthly throne?*"

And the large crowd that *flocked around* were glad to listen to Him. 38 And in the course of His teaching He said, "Beware of the divines, who like to walk about in stately robes and to receive respectful greetings in the market places, 39 and to occupy front seats in the synagogues, and places of honour at banquets,— 40 men who eat widows out of house and home, and to disguise their evil doing, offer long prayers; these will re-

<sup>1</sup> Ex. 3. 6; slightly divergent.

<sup>2</sup> Dt. 6. 4, 5.

<sup>3</sup> Lev. 19.

18.

<sup>4</sup> 12. 32-34\* are not reproduced in Mt. and Lk. <sup>5</sup> Ps. 109. 1, Sept. (= 110. 1, Heb.); slightly divergent, nearer the Heb.

ceive a heavier sentence than others.” 41<sup>1</sup> And having sat down opposite *the Offertory boxes* in the Temple Treasury, He was noticing how the crowd dropped coins into the Offertory boxes; whilst many who were rich, were dropping into them large sums. 42 And one needy widow came and dropped in two half-pence. 43 And calling to Him His disciples He said to them, “In truth I tell you that this widow, this needy widow, has dropped in more than all *the rest* who are dropping *their money* into *the Offertory boxes* in the Temple Treasury. 44 For all *the rest* have dropped in contributions out of their surplus, but she out of her insufficiency has dropped in all that she had, the whole of her means of subsistence.”

**13** 1 Now, as He was leaving the Temple Courts, one of His disciples says to Him, “Teacher, see! what huge stones and what huge structures are here!” 2 And Jesus said to him, “Are you looking at these massive structures? There will in no case be left here one stone upon another which will not assuredly be demolished.” 3 And when He was seated on the Mount of Olives, facing the Temple, Peter, James, John, and Andrew proceeded to ask Him a question privately: 4 “Tell us when such events will occur, and what is the Sign indicating when all these predictions are on the eve of fulfilment?” 5 So Jesus began to say to them, “Beware lest any delude you. 6 Many will come impersonating me, and asserting, “I am He,” and will delude many. 7<sup>2</sup> And when you hear of wars and rumours of wars, be not dismayed: they are bound to come, but the End does not follow yet. 8 For nation will be roused against nation and realm against realm; there will be earthquakes in various places, and there will be famines; *still*, merely the first Birth-pangs, *ushering in a New Age*, are these. 9 But look to yourselves. People will deliver you over to ecclesiastical courts; and in synagogues you will be beaten; and you will be put on trial before governors and kings for my sake, to enable testimony about me to reach them. 10 And *before the end comes* the Good News must first be proclaimed to all nations. 11 And when they lead you away, delivering you up *for trial*, do not be worried beforehand as to what you are to say; but say whatever is given you at that moment. For it is not you that speak but the Holy Spirit. 12 And a brother will deliver up a brother to death, and a father a child; and children will rise up in revolt against parents and procure their death; 13 and you will be objects of hatred to all for loyalty to my Self-revelation, *when you endeavour to make it known*. But he that has held out to the end will be saved. 14<sup>3</sup> When, however, you see the Desolating Horror<sup>4</sup> standing where he should not be (let the

<sup>1</sup> 12 41-44 are not reproduced in *Mt.*

ably part of an Apocalypse.

of an Apocalypse.

<sup>2</sup> 13. 7, 8, 12 are prob-

<sup>3</sup> 13. 14-20 are probably part

<sup>4</sup> See *Dan.* 11. 31; *1 Macc.* 1. 54.

Reader comprehend *what is meant by these words*), then those who are in Judæa should fly to the hills; 15 and he who is upon the house-top should not come down and go indoors to fetch anything out of his house; 16 and he who is on his farm, *stripped for work*, should not turn back to fetch his outer garment. 17 And woe awaits the women who are expecting to have a child, and those who are nursing infants in those days. 18 And pray that it may not be winter when these calamities take place. 19 For those days will be a *time of misery*, the like of which has not been experienced since the beginning of the Creation, of which God was the Author, until now, and will never recur. 20 And unless the LORD had purposed to curtail those days, no human being would survive; but for the sake of His Chosen, of whom He has made choice, He has curtailed those days. 21 And then if anyone says to you, "See, here is the Christ!" "See, there He is!" do not believe it. 22 For false Christs and false prophets will come on the scene, and will perform Signs and Wonders to lead astray, if possible, God's Chosen; 23 but as for you, beware: I have told you everything beforehand. 24<sup>2</sup> But in those days, after that *time of misery*, the sun will be darkened and the moon will not give its light; 25 and the stars will be falling from the sky, and the astral Powers which are in the skies will be in commotion. 26 And then, *but not till then*, people will see the Son of man coming in the clouds with great power and glory. 27 And then He will send forth His angels and will gather together to Him His Chosen from the four quarters of the globe, from the furthest verge of the earth to the furthest verge of the sky. 28 From the fig-tree learn the illustration which it affords. When its branch has at last become full of sap, and produced its leaves, you recognize that summer is near. 29 So you, too, when you see these events happening, should recognize that *the end of the present Age* is near, at your doors. 30 In truth I tell you that this generation will in no case pass away, before all these events *which I have predicted* have happened. 31 Though earth and sky will pass away, my predictions will not pass away *without fulfilment*. 32 But about that day or moment none has knowledge (not even the angels in Heaven or even the Son) except the Father. 33 Beware, be alert, for you do not know when the Hour of Reckoning comes. 34 The position is like that subsisting when a man is abroad, having left his house, and given to his servants their authority, to each his task; and has commanded the porter to watch. 35 Watch, therefore; for you do not know when the Master of the house is coming—whether late *in the evening*, or at midnight, or at cockcrow, or early *next morning*— 36 lest he come suddenly and find you sleeping. 37 And what I say to you I say to all, Watch."

<sup>1</sup> 13. 18-20, 22-23 are not reproduced in *Lk.*  
probably part of an Apocalypse.

<sup>2</sup> 13. 24-27 are

**14** <sup>1</sup> Now the Passover and the Festival of Cakes made without Yeast was due in two days' time. And the Chief Priests and divines were trying to find means to seize Him, *not openly but* craftily, and kill Him; <sup>2</sup> for they said, "Only not on the Festival, for fear there should occur at any moment a tumult on the part of the People."

<sup>3</sup> And whilst He was at Bethany in the house of Simon, "the Leper," and occupied a seat at his table, there came a woman, having with her a flask of fragrant unguent, genuine nard, extremely costly; and breaking the flask, she emptied the contents upon His head. <sup>4</sup> But there were some *present* who proceeded to express their indignation to one another, "What purpose (*they asked*) has this waste of the fragrant unguent served?" <sup>5</sup> For this fragrant unguent could have been sold for above seventy-five pounds and the proceeds given to the needy"; and they continued to shew their displeasure towards her. <sup>6</sup> But Jesus said, "Let her be. Why do you vex her? it is a fine act that she has done to me. <sup>7</sup> For the needy you have with you at all times, and whenever you wish, you can benefit them; but me you cannot have at all times. <sup>8</sup> What she was able to do, she has done; she has *unknowingly* anticipated the perfuming of my Body for the burial. <sup>9</sup> In truth I tell you, Wherever the Good News is proclaimed in the whole world, what this woman has done will also be told, to preserve the memory of her." <sup>10</sup> And *after this*, Judas, the man of Kerioth, he who was one of the Twelve, went away to the Chief Priests for the purpose of delivering Him up to them. <sup>11</sup> And they, on hearing his offer, were delighted, and promised to pay him for it. So he was continually seeking means of delivering Him up opportunely to them.

<sup>12</sup> Now on the first day of the Festival of Cakes made without Yeast, when the worshippers regularly sacrificed the Passover Lambs, His disciples say to Him, "Where do you wish us to go and get ready, to enable you to eat the Passover?" <sup>13</sup> So He sends two of His disciples on this errand, and says to them, "Go off into the city, and there will meet you a man carrying a pitcher of water. Follow him, <sup>14</sup> and wherever he enters a house, tell the householder, 'The Teacher says, 'Where is the guest-room that I have engaged, where I am to eat the Passover with my disciples?'" <sup>15</sup> And he himself will show you a large upper room, with a table and couches prepared, and in readiness *for a meal*; and there get ready for us." <sup>16</sup> So the disciples went out, and came to the city, and found everything just as He had told them they would; and they got ready the Passover. <sup>17</sup> And when it had grown late, He comes with the Twelve. <sup>18</sup> And when they were in their seats at the table, and were partaking of the meal, Jesus said, "In truth I tell you, one from among you—one that is partaking of the meal with me—will deliver me up to *my enemies*." <sup>19</sup> They began to

be distressed, and to say to Him, one by one, "Surely it is not I?" 20 And He said to them, "*It is one of the Twelve—he who helps himself to the same dish as I.*" 21 *He will deliver me up* because the Son of man goes to *meet His end*, as it is predicted in the Scriptures concerning Him; yet woe awaits that man by whom the Son of man is delivered up. *It would have been a good thing for that man if he had never been born.*" 22 And in the course of the meal He, having taken a loaf and having asked a Blessing, broke it into portions and gave these to them, and said, "Take it, this *broken bread* is my Body." 23 And having taken a cup, and having said Grace, He gave it to them; and they all drank some of it. 24 And He said to them, "This is my Blood (making binding the 'Covenant' *predicted by Jeremiah*<sup>1</sup>) which is to be shed on behalf of 'many.' In truth I tell you that I shall no more drink of the product of the vine till that day when I drink it in a new *and spiritual* sense in the Dominion of God." 26 And after they had chanted a *psalm*, they went forth to the mount of Olives. 27 And Jesus says to them, "The loyalty of all of you will be shaken *by what is to befall me*, because a prediction is recorded, 'I will smite the Shepherd, and the Sheep will be scattered in all directions.'<sup>2</sup> 28 But after I have been raised to Life again, I will precede you into Galilee." 29 But Peter said to Him, "If the loyalty of even all *the rest* should be shaken, at least mine will not." 30 And Jesus says to him, "In truth I tell you that you—you, I repeat—to-day, this very night, before a cock twice crows, will thrice disown me." 31 But he persisted in saying with extreme vehemence, "Even if I should have to die with you, I will not disown you." And all the others spoke to the same effect.

32 And they come to a plot of ground, the name of which was Gethsemane; and He says to His disciples, "Sit down here while I pray." 33 And He takes with Him *as His companions* Peter, James, and John; and He began to be appalled and distraught *at the fate before Him*, 34 and He says to them, "My soul is in deep distress, to the verge of death; stay here and watch." 35 And having gone forward a little way, He threw Himself on the ground, and prayed that, if it were possible, the impending Hour might pass away from Him: 36 and He said, "Abba ('Father'), all things are possible to Thee; put aside this cup of woe from me; yet *it matters* not what I will, but what Thou wilt." 37 And He comes and finds them asleep, and He says to Peter, "Simon, are you sleeping? were you incapable of watching a single hour? 38 Watch and pray continuously, all of you, that you may not incur temptation. Though a man's spirit is eager, his physical nature is feeble." 39 And He went away again, and prayed, uttering the same supplication *as before*. 40 And coming once more, He found them asleep, for their eyes were

<sup>1</sup> See Jer. 31. 33, 34.<sup>2</sup> Zech. 13. 7<sup>b</sup>; divergent

growing very heavy; and they did not know what to say to Him in answer to *His questions*. 41 And He comes the third time, and says to them, "Still sleeping, still resting! Enough; the *destined Hour* has come; the Son of man, as you see, is being delivered up to the violence of the sinful. 42 Rouse yourselves; let us go to meet those who are approaching; as you see, he who delivers me up to my enemies is close by." 43 And straightway, whilst He was still talking, Judas, one of the Twelve, arrives, and, accompanying him, a crowd, with swords and cudgels, who had come from the Chief Priests and the divines and the Elders. 44 And he who was delivering Him up to *His enemies* had given them a clue, explaining, "Whomsoever I kiss is the man; seize Him and lead Him away securely." 45 So as soon as he had come, he straightway went up to Him and says, "Rabbi," and kissed Him effusively. 46 So the rest laid violent hands upon Him and seized Him. 47 But one of the bystanders, having drawn his sword, smote the High Priest's servant, and cut off his ear. 48 And Jesus, addressing them, said, "Was it as against a brigand that you sallied out with swords and cudgels to apprehend me? 49 Daily I was close to you in the Temple Courts, teaching; and you did not seize me. But *this has happened* that the prediction recorded in the Scriptures may be fulfilled." 50 And all the disciples, abandoning Him, took to flight. 51<sup>1</sup> And there was following along with Him a certain young man who, *having risen hastily from sleep*, had thrown a linen wrap over his naked body; and some of the crowd try to seize him; 52 but he, leaving behind in *their hands* the linen wrap made his escape naked.

53 So they led away Jesus to the house of the High Priest: and all the Chief Priests and the Elders and the divines meet there. 54 And Peter, *who had recovered from his panic*, had followed Him at a distance, as far as the interior of the High Priest's courtyard; and he was there seated in company with the constables, warming himself near the blaze of a fire. 55 Now the Chief Priests and the whole Council endeavoured to get evidence against Jesus with a view to procuring His death; but they repeatedly failed to find any that sufficed; 56 for though many persons gave false evidence against Him, yet their evidence was not consistent. 57<sup>2</sup> And certain persons, getting up, gave false evidence against Him, alleging, 58 "We heard Him say, 'I—yes, I—will demolish this Sanctuary made by human agency, and after two days' interval I will build Another made without human agency.'" 59 But even so, their evidence was not consistent. 60 And the High Priest, getting up in the middle of them, questioned Jesus, saying, "Have you no answer to give? What is the meaning of the evidence which these men adduce

<sup>1</sup> 14. 51, 52 are not reproduced in *Mt.* and *Lk.*

<sup>2</sup> 14. 57-61<sup>a</sup> are not reproduced in *Lk.*; *ver.* 59 is not reproduced in *Mt.*

against you?" 61 But He kept silence and returned no reply. Again the High Priest questioned Him and says to Him, "You!—are you the Christ, the Son of the Blessed?" 62 And Jesus said, "I am, and you all will see the Son of man seated at the right hand of the *Divine* Power and coming with the clouds of the sky." 63 And the High Priest, tearing his garments *to mark his horror*, exclaims, "Why have we any longer need of witnesses?" 64 You heard the blasphemy; what is your view?" And they all pronounced Him guilty, and liable to the penalty of death. 65 And some of *those in charge of Jesus* began to spit upon Him, and to muffle His face, and to belabour Him with their fists, and to say to Him: "Show yourself a prophet!" And the constables caught Him blows with their open hands. 66 Now whilst Peter was below, in the courtyard, one of the High Priest's maidservants comes, 67 and when she saw Peter warming himself, she looked at him and says: "You also, as well as those who escaped, were with the Nazarene, Jesus." 68 But he disowned Him, saying, "I neither know Him, nor understand what you mean." And he went outside into the forecourt. 69 And the maidservant, seeing him *there*, began again to say to the bystanders, "This fellow is one of their number." 70 But he again persisted in disowning Him. And again a little while afterwards the bystanders said to Peter, "Certainly you are one of their number, for you are actually a Galilæan by your accent." 71 But he began to invoke curses upon himself, *if it were so*, and to swear, "I do not know this man of whom you speak." 72 And straightway a cock crew a second time. And Peter recalled the expression used by Jesus—how He said to him, "Before a cock twice crows, you will thrice disown me." And letting his thoughts dwell on this, he burst into weeping.

**15** 1 And straightway early in the morning the Chief Priests, with the Elders and the divines, constituting the whole Council, held a consultation, and having bound Jesus, they carried Him away and delivered Him over to Pilate. 2 And Pilate questioned Him, "Are you—you!—the King of the Jews?" And He, in answer to him, says: "It is you who say so." 3 And the Chief Priests proceeded to bring numerous accusations against Him. 4 Pilate again proceeded to question Him, "Have you," he said, "no answer to give? see what numerous accusations they bring against you." 5 But Jesus gave him no further reply, so that Pilate was surprised. 6 Now at each Festival he used to discharge, to gratify them, a single prisoner whom they begged off. 7 And there was *at the time* the so-termed Barabbas ("*Son of Abba*"), confined with those rioters who in the *recent* riot had committed murder. 8 And the crowd went up to the *Governor's Judgment Seat*, and began to request him to follow his usual practice. 9 And Pilate replied by saying, "Do you wish me to discharge, to gratify you, the King of the Jews?"



(for he was aware that it was from jealousy that the Chief Priests had delivered Him over to him). <sup>11</sup> But the Chief Priests incited the crowd to get him to discharge, for their gratification, the Barabbas instead. <sup>12</sup> And Pilate, addressing them again, said, "What, then, do you wish me to do with Him Whom you term 'the King of the Jews'?" <sup>13</sup> And they shouted out again, "Crucify Him." And Pilate said to them, "Why, what has He done wrong?" But they shouted furiously, "Crucify Him." <sup>15</sup> And Pilate, wishing to content the crowd, discharged, to please them, the Barabbas; and he delivered up Jesus, after he had scourged Him, to be crucified.

<sup>16</sup> And the soldiers led Him away inside the Court-yard (that is, *within* the Government House), and they call together the whole battalion. <sup>17</sup> And they dress Him in "purple," and they put around His head a circlet of thorn, which they had twined; <sup>18</sup> and they began to salute Him with, "Long live the King of the Jews!" <sup>19</sup> and they repeatedly hit His head with a cane, and spat upon Him; and kneeling on their knees, they pretended to do homage to Him. <sup>20</sup> And when they had had their sport with Him, they stripped Him of the "purple," and dressed Him in His own garments. And they lead Him out to crucify Him. <sup>21</sup> And they impress into their service a passer-by, Simon, a Cyrenæan Jew, as he was coming *into the city* from the country (the father of Alexander and Rufus), to take up *and carry* His cross. <sup>22</sup> And they bring Him to the Golgotha-place (which, translated, means, Skull-place). <sup>23</sup> And they offered Him wine drugged with myrrh, but He would not take it. <sup>24</sup> And they crucify Him, and divide between them His garments, casting lots upon them *to decide* what each was to carry away with him. <sup>25</sup> Now it was about the middle of the morning when they crucified Him. <sup>26</sup> And *over Him* there was the notification of the charge against Him, inscribed, "The King of the Jews." <sup>27</sup> And together with Him they crucify two brigands, one on the right side, and one on the other side, of Him. <sup>29</sup> And those who passed by from time to time scoffed at Him, shaking their heads *mockingly* and saying, "Ah! you who are to demolish the Temple and to build it in two days, <sup>30</sup> save yourself by coming down from the cross!" <sup>31</sup> Likewise the Chief Priests also, deriding Him to one another, in company with the divines, said again and again, "Others He saved; Himself He cannot save: <sup>32</sup> let the Christ, the King of Israel, come down now from the cross, that we may see and believe!" And they who were crucified together with Him repeatedly taunted Him. <sup>33</sup> And when midday had been reached, darkness spread over the whole land until the middle of the afternoon. <sup>34</sup> And in the middle of the afternoon Jesus called out loudly, "Eloi, Eloi, lama sabach-thani" (which, translated, means, "My God, my God, wherefore hast Thou forsaken me?"). <sup>35</sup> And some of the bystanders,

<sup>1</sup> Ps. 21. 2, Sept. (=22. 2, Heb.); slightly divergent.

hearing this, said, "See, He summons Elijah!" 36 And one of them ran and soaked a sponge in sour wine—the liquor of the soldiers—and fastening it round a cane, tried to give Him drink, saying to the rest who wanted to interfere with him, "Let me be; let us see whether Elijah really comes to take Him down." 37 But Jesus, having uttered a loud cry, expired. 38 And the inner Curtain of the Sanctuary<sup>1</sup> was rent into two parts from top to bottom. 39 And the Company Commander, who was standing by, opposite to Him, on seeing that He expired in this manner, exclaimed, "Certainly this man was of Divine descent!" 40 And there were also some women looking on from a distance, amongst whom were both the Marys—Mary the Magdalene, and Mary, mother of James the Little and of Joseph,—and Salome (41 who all, when He was in Galilee, used to be His followers and to minister to His needs), and many other women, who had come up with Him to Jerusalem.

42 By this time it had grown late; so, since it was Preparation-Friday (that is, the day before the Sabbath), 43 there came Joseph of Ramathaim, a Councillor of honourable position, who himself was awaiting, like some others, the advent of the Dominion of God; and he, taking courage, went in to Pilate and requested the Body of Jesus. 44<sup>2</sup> Pilate was surprised that He was already dead; but having summoned the Company Commander, he asked him whether death had already occurred; 45 and when he had ascertained the fact from the Company Commander, he granted the Corpse to Joseph. 46 So the latter, after buying a linen wrap, and taking Him down from the cross, swathed Him in the linen wrap, and laid Him in a sepulchre which had been hewn out of a rock; and rolled a boulder against the entrance of the tomb. 47 And Mary the Magdalene and Mary the mother of Joseph noticed where he was laid.

**16** 1 And when the Sabbath was past, Mary the Magdalene, and Mary the mother of James, and Salome bought spices in order to go and anoint Him. 2 And very early on the first day of the week they go to the tomb, after the sun had risen. 3 And they were saying to themselves, "Who will roll away for us the boulder from the entrance to the tomb?" (4<sup>b</sup> for it was extremely large), 4<sup>a</sup> when, on looking up, they observe that the boulder had been rolled back. 5 And when they entered into the tomb, they saw a young man seated on the right side of it, clad in a white robe; and they were dumbfounded. But he says to them, "Do not be dumbfounded. You are looking for Jesus the Nazarene, Who has been crucified: He has been raised to Life: He is not here. See, *this* is the place where they laid Him. 7 But go, say to His disciples, and especially to Peter, 'He precedes you into Galilee (there you will see Him) just as

See Ex. 26 31-33

<sup>2</sup> 15. 44 is not reproduced in *Mt.* or *Lk.*

He told you.'” 8 And they, going out, fled from the tomb, for trembling and amazement possessed them; but they said nothing to anyone, for they were afraid. . . .

### SUPPLEMENTARY ENDINGS

#### A

9 Now after He had risen, early on the first day of the week He appeared first to Mary the Magdalene (from whom He had expelled seven demons). 10 She went and reported the occurrence to those who had been with Him, as they mourned and wept; 11 but they, on being told that He was alive and had been seen by her, were incredulous. 12 After this He manifested Himself in a different form to two of them as they were walking on their way into the country; 13 and they returned and reported it to the rest; but they did not believe them either. 14 Later He manifested Himself to the Eleven themselves, as they were seated at table; and reproached them for their lack of faith and their stubborn incredulity, because they had not believed those who had beheld Him after He had been raised to Life from the dead. 1 And they defended themselves by saying, “This Age of iniquity and lack of faith is under the control of Satan, who, through the agency of the \*foul\* spirits does not allow it to apprehend the real power of God. Wherefore disclose at last the vindication of Thyself.” Thus they spoke to the Christ, and the Christ said to them, “The limit of the years for the duration of Satan’s authority has been reached, but other horrors are drawing near. And on behalf of those who had sinned I was delivered up unto death, in order that they might return to the Truth and sin no more, and in order that they might inherit the spiritual and imperishable Glory of Righteousness which is in Heaven.” 15 And He said to them, “Go your way into all the world and proclaim the Good News to the whole Creation. 16 He who has believed and has been baptized will be saved, and he who has disbelieved will be condemned. 17 And these experiences will attend as Signs those who have believed. By the use of my Name they will expel demons;<sup>2</sup> they will speak rapturously in strange languages;<sup>3</sup> they will take up serpents *with impunity*,<sup>4</sup> and if they drink any deadly draught, it will not harm them; they will place their hands upon invalids, and they will be restored to health.”<sup>5</sup> 19 So the Lord Jesus, after He had talked to them, was taken up into Heaven, and sat down on the right hand of God. 20 And they went forth and made proclamation everywhere, the Lord working with them and confirming the Message by the attendant Signs *accrediting* it.

<sup>1</sup> For this insertion see p. 198.

<sup>2</sup> Cf. Acts 16. 17, 18; 19. 12.

<sup>3</sup> Cf. Acts 2. 4; 1 Cor. 12. 10; 14. 2 foll.

<sup>4</sup> Cf. Acts 28

3-5.

<sup>5</sup> Cf. Acts 3. 1-10; 5. 12 f; 14. 3; 28. 8.

## B

And the women repeated briefly to Peter and his companions all the directions with which they had been charged. And after this, Jesus Himself, too, sent forth from the east even as far as the west through their agency the sacred and imperishable proclamation of Eternal Salvation.

## THE EPISTLE OF ST. JUDE

The writer of the *Epistle of Jude* (or *Judas*) styles himself the brother of "James"; and as the latter name (which is a corruption of *Jacobus*) was common (it was borne by two members of the Apostolic band), the designation is vague. Probably, however, the James meant is the "brother" of Jesus (*Mk.* 6. 3), who was a conspicuous figure in the early Church (*Acts* 15. 13; 21. 18; *Gal.* 1. 19). If the Letter is the genuine work of the Jude who thus describes himself, it can scarcely be later than 70 A.D., if as late. It was in circulation early in the second century, since the substance of it was utilized by the author of *II Pet.* (see p. 536); and it is reckoned among the Catholic Epistles in the Muratorian Catalogue (170-180 A.D.). But some doubt attaches to its authenticity on both external and internal grounds.

(a) By Origen (d. 253) hesitation was felt about its authority; and by Eusebius (d. 340) it is stated that in his time it was regarded by some as spurious.

(b) The allusion (*v.* 17) to "the words uttered in advance by the Apostles of our Lord Jesus Christ" (*cf. II Pet.* 3. 2) appears to imply that the Apostles belonged to an earlier generation than the writer.

(c) The use of the term *the Faith* for a body of doctrines (*vv.* 3, 20) is suggestive of a post-Apostolic date (*I Tim.* 1. 19; 3. 9; 4. 1; 6. 10, see p. 543).

(d) The anarchical and licentious conduct of certain professed Christians (*vv.* 4, 8 f) resembles that of sympathizers with various Gnostic heresies of the second century. Nevertheless, these arguments admit of some rejoinder.

(a) The reason for the doubts entertained in the Early Church about its genuineness may have hinged upon the occurrence in it of a quotation from the Apocryphal book of *Enoch* (*v.* 14) and (according to some Patristic writers) the use made by its author of another Apocryphal work, *The Assumption of Moses* (*v.* 9).

(b) and (c) The inference drawn from the allusion to the Apostles is precarious, since St. Paul (if *Eph.* is by St. Paul) refers to them in a manner not so very dissimilar; whilst a parallel to the use of

*the Faith* to denote a system of belief occurs in *Gal.* 1. 23; 6. 10; *Eph.* 4. 4; *Phil.* 1. 27.

(d) Examples of the immoral conduct, such as that which this Epistle is designed to censure, were not unknown to St. Paul (*II Cor.* 12. 21), some of whose statements could be warped in an unethical spirit, and distorted into an encouragement of antinomianism (cf. *Rom.* 6. 1 with *Jude* 4). Other instances were known to the writer of *Rev.* (see 2. 14).

On the whole, it is rather more probable that the Epistle is the production of the writer from whom it professes to proceed than that it is the work of an unknown author who composed it in the name of one who was comparatively undistinguished. The Jewish atmosphere pervading the Letter is what might be expected of St. Jude. On the other hand, a recent critic has conjectured that the writer was the Jude who was the third bishop of Jerusalem early in the reign of Trajan (98-117 A.D.); that the opening words of the Epistle were originally no more than *Judas of James, a bond-servant of Jesus Christ*; that the word *brother* was inserted in order to identify him with the Lord's kinsman; and that, in consequence, a slight transposition in the wording was finally made from reverential motives. This theory is more ingenious than convincing. The destination of the Epistle is quite unknown.

1 Jude, a bond-servant of Jesus Christ and brother of James, to those who have been Called, and are beloved \*by God the Father, and are safeguarded through union with\* Jesus Christ : 2 May Mercy and Peace and Love be yours increasingly.

3 Beloved, whilst I was making every endeavour to write to you about our common Salvation, I felt constrained to appeal to you by letter to be strenuous in defence of the Faith once for all delivered to God's Hallowed People. 4 For certain persons have crept in furtively, who long ago have been entered beforehand in *God's Book of Destiny* for the doom which they have incurred—impious men, converting the graciousness of our God into license for debauchery, and disowning our sole Sovereign and Lord, Jesus Christ.<sup>1</sup> 5 I wish merely to remind you (for, no doubt, you have become acquainted once for all with everything that I can tell you) that the LORD, after having delivered a People out of the land of Egypt, in the second place destroyed those who refused to repose faith in Him; 6 and the Angels, who did not keep their own realm, but left their proper habitation, He has reserved in everlasting chains, beneath a pall of gloom, for the judgment of the Great Day,<sup>2</sup> 7 just as Sodom and Gomorrah and the cities around them, because they, in the same manner as these men, committed immorality to the utmost extent, and pursued after unnatural intercourse, are displayed as a warning to mankind, sustaining, as they do, the penalty of eternal fire.

<sup>1</sup> Cf. *II Pet.* 2. 1.

<sup>2</sup> Cf. *II Pet.* 2. 4.

8 Notwithstanding such warnings, these men, too, duped by delusive dreams, likewise pollute their bodies, flout *Spirits invested with Lordship*, and defame Glorious Beings.<sup>1</sup> 9 Yet Michael the Archangel, when, in his controversy with the Devil, he disputed about the dead body of Moses, did not dare to bring against him an accusation in defamatory terms, but merely said, "The LORD rebuke thee." 10 But these men defame everything of which they are ignorant; while everything which they, like the irrational animals, know merely through the natural instincts, becomes the means of their own destruction. 11 Woe awaits them, because they have pursued their way along the road followed by Cain; and, for what they can earn, have given themselves up to the deception practised by Balaam;<sup>2</sup> and have gone to perdition through rebellion like Korah's. 12 These are they who, as they feast with you without misgiving, are stains on your love-feasts,<sup>3</sup> looking after themselves alone. They are waterless clouds, driven along by gales;<sup>4</sup> leafless autumn trees, devoid of fruit, uprooted, and so doubly dead; 13 wild waves of the sea, foaming up their own deeds of shame; wandering stars, seen for a moment, for whom the darkest gloom is reserved for ever.<sup>5</sup> 14 It was with these men, as well as others, in view, that Enoch, who belonged to the seventh generation from Adam, prophesied when he declared, "Lo, the LORD has come, with His myriads of Holy ones, 15 to execute judgment upon all, and to convict all the impious of all their deeds of impiety which they have impiously committed, and of all the hard words which these men, impious sinners that they are, have uttered against Him."<sup>6</sup> 16 These men carp at, and find fault with, *God's dealings*, pursuing their way at the prompting of their own passions; their lips utter big swelling words,<sup>7</sup> though for their own profit they make much of persons of fortune or position.

17 But you, on your part, Beloved, should remember the words uttered in advance by the Apostles of our Lord Jesus Christ— 18 how they said to you: "In the Final period of *this Age* there will be scoffers, pursuing their way at the prompting of their own passions, which are fostered by their impieties." 19 These are they who are exclusive in their social relations, purely animal in their nature, destitute of spirituality. 20 But you, Beloved, whilst fortifying your characters with the help of your most holy Faith, and praying with the aid of Holy Spirit, 21 should keep yourselves within the shelter of God's love, awaiting the mercy of our Lord Jesus Christ for the attainment of Eternal Life. 22 Some men when they dispute with you, you should \*confute\*; 23 others you must try to save, endeavouring to snatch them, *like brands*, from the fire; to others shew pity,

<sup>1</sup> Cf. *II Pet.* 2. 10.<sup>2</sup> Cf. *II Pet.* 2. 15.<sup>3</sup> Cf. *II Pet.* 2.

13.

<sup>4</sup> Cf. *II Pet.* 2. 17<sup>a</sup>.<sup>5</sup> Cf. *II Pet.* 2. 17<sup>b</sup>.<sup>6</sup> Cf.*Enoch* 1. 9.<sup>7</sup> Cf. *II Pet.* 2. 18.

yet with apprehension, hating even the garment which has been spotted by sensuality.

24 To Him Who is able to secure you from moral lapses, and to set you, spotless and exultant, before His Glory, 25 to the Only God, Who saves us through Jesus Christ our Lord, be Glory, Majesty, Sovereignty and Power from before the world's Age began, during the present time, and for all the Ages yet to come.

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## THE EPISTLE OF AN UNKNOWN AUTHOR TO A COMMUNITY OF HEBREWS

The authorship of the *Epistle to the Hebrews*, which has no epistolary introduction (this being perhaps lost through some accidental damage to the beginning of the roll on which it was written, just as the conclusion of *Mk.* has disappeared through injury to the end of the roll containing it), the locality where it was written, the region and the community to which it was sent, and the date of its composition are all uncertain. The author's name does not occur within the text of the Letter, as preserved in the earliest MSS. The external evidence for its origin in the Apostolic Age is limited; for though it was accepted by the Eastern Churches, it was rejected by the Churches of the West; and whilst it is found in one of the Syriac Versions of the N.T., it does not occur in the Old Latin Version. It must, indeed, have circulated in the West at an early date, for Clement of Rome (*circa*. 95 or 96 A.D.) refers to it. But though it was known in Rome before the close of the first century, it is not comprised in the Muratorian Catalogue; and Eusebius states that it was held in doubt until a late date (presumably from a conviction that it lacked Apostolic authority), though he apparently included it among the books acknowledged by the Church in his time (p. 44).

In spite of the suspicions entertained about it, several Patristic writers belonging to Eastern Churches considered it Apostolic, and to be the work of St. Paul (who in the title is named as its author by the majority of MSS., though not by the best). Clement of Alexandria is represented to have said that it was written by St. Paul in Aramaic and translated into Greek by St. Luke; whilst Eusebius, who attributed fourteen Epistles to the Apostle, could only have made up that number by including *Heb.* and the *Pastorals*. But it was not St. Paul's practice to omit his name at the beginning of a Letter (though here the opening sentence may have been lost), nor could he have counted himself among those who received assurance of the Message of the Gospel through the followers of the Lord (2 3, contrast *Gal.* 1 12). Origen (d. 253) recognized that the style

(which, unlike St. Paul's unrestrained manner, is calm and stately) was not the Apostle's; but suggested that the matter proceeded from St. Paul, whilst the phraseology and composition were those of a pupil of his (though he confessed that who really wrote the Epistle only God knew). A few parallels to Pauline phrases occurring in it are indicated in the footnotes to the Translation; but besides other differences distinguishing this work from the Pauline Letters, there is a marked contrast between the writer's method of citing the O.T. Scriptures and St. Paul's (cf. 1. 5, 6, 7, 13; 3. 7; 8. 8, etc., with *Rom.* 3. 4, 10; 8. 36; 9. 33; 11. 26). Among those with whom the author has been conjecturally identified are St. Peter and his amanuensis Silvanus or Silas (*1 Pet.* 5. 12), for there are a few similarities between *Heb.* and *1 Pet.* (cf. 3. 6 with *1 Pet.* 4. 17; 12. 24 with *1 Pet.* 1. 2; 13. 20 with *1 Pet.* 5. 4). But St. Peter's authorship is really out of the question in view of 2. 3, where the writer appears to separate himself from the first generation of Christians, to say nothing of other difficulties occasioned by the probable date of the work (see below). Against the opinion adopted by some critics that it is an original composition of St. Luke's is the nature of the contents, notwithstanding certain linguistic features common to the Epistle and the Third Gospel; for the Evangelist was a Gentile, whereas the author of *Heb.* seems to have belonged to the same race as the people whom he addresses (2. 3; 13. 10); and only a Jew would have been interested in the service of the Tabernacle. Moreover, there are some striking differences between the vocabulary of St. Luke and that of the author of *Heb.*, e.g., the absence, in the Epistle, of St. Luke's favourite adverb *immediately* and the preposition meaning *together (or along) with*. Others to whom the work has been ascribed are Barnabas, who was a Priest's Assistant (*Acts* 4. 36), Philip (one of the Seven, *Acts* 6. 5), Apollos (*Acts* 18. 24), Aquila (*Acts* 18. 2. 18), and even Aquila's wife Priscilla. The last guess is improbable, since the original of 11. 32 implies that the writer was a man, unless the masculine gender is employed purposely to avert suspicion that the author was a woman.

In regard to the destination of the Epistle, certain inferences are probable. The subject-matter—the transitory character of the institutions of Judaism and their supersession by the permanent realities of the Christian Faith—was calculated to be of greater interest to Jewish Christians, in danger of relapsing to their earlier religion, than to Christians who had previously been heathens; and the traditional title *To (the) Hebrews* supports this inference. But the Jews addressed are not likely to have been residents at Jerusalem; for such would be more familiar with Aramaic than with Greek, and had received pecuniary relief from, and not sent such relief to, fellow-Christians (see 6. 10, contrast *Rom.* 15. 25-27). And since the Letter conveys the kind remembrances of a group of immigrants from Italy (13. 24), it would seem to have been despatched to a Jewish-Christian community resident in Italy, to whom some compatriots, living where the Letter was written, desired to be remem-



bered, this conclusion being confirmed by the knowledge which Clement of Rome had of the Letter. But if this view about the destination of the Letter is correct, the place whence the Author despatched it is quite obscure.

The date of its composition is difficult to determine even approximately, since there are considerations that point in different directions. The absence of any reference to the Fall of Jerusalem in 70 A.D. suggests a date prior to that year; for if the destruction of the Temple and the termination thereby put to the rites practised in it had actually taken place, some reference to such an event would have added weight to the writer's contention that the Jewish system of worship was only temporary. If there were no countervailing argument, the origin of the work might then be assigned to 65-70; an earlier date is unlikely, since (as has been already noticed) the teachers of those who are addressed were dead (2 3; 13. 7). On the other hand, the fact that the writer thinks only of the Tabernacle, and describes it, and the ritual conducted in it, from what he had read about it in the O.T., and retained in a not too accurate memory (since he represents the Altar of Incense as being in the Holy of Holies (9 4) instead of in the Holy Place) favours the conclusion that the Temple had perished many years before. If, on the whole, this consideration seems the weightier, then, since the references to the sufferings experienced by those to whom the Letter is sent (10 32; 12. 4) appear inappropriate to persons who had been exposed to such horrible persecutions as those which occurred under either Nero (54-68) or Domitian (81-96), the date of the book may be conjecturally placed considerably later than the death of the first mentioned emperor but prior to the accession of the last named. Perhaps one of the years between 75 and 80 saw its production.

**1** 1 It was in many fragmentary portions and by many varied methods that God long ago conveyed His communications to our ancestors through the Prophets; 2 but at the end of the present period of history He has communicated with us through One Who is a Son—a Son Whom He has constituted heir of all things; for through Him He also made the world, with its successive Ages. 3 He, being the Radiance of God's Glory and the Imprint of His Reality (*reproducing It as truly as the seal reproduces the signet*) and sustaining the Universe by the expression of His mighty Will, after having secured for us purification from our sins, took His seat at the right hand of the Majesty on high, being thereby shewn to be as much superior to the Angels as the Title which He has inherited is more exalted than theirs. 5 For to which of the Angels did God at any time say,

“ My Son art Thou : I this day have become Thy Father ” ?<sup>1</sup> or again,

<sup>1</sup> Ps. 2. 7.

"I will be to Him a Father, and He shall be to Me a Son."<sup>1</sup>  
6 And again, when He brings the First-born into the world of men, He declares,

"And all God's angels must worship Him."<sup>2</sup>

7 And whereas with reference to the Angels *the Scripture* says (*speaking of their mutability*),

"Who turneth His Angels into winds,

And His Ministrants into lightning-flame,"<sup>3</sup>

8 with reference to the Son, *Who is unchanging*, it declares,

"Thy throne is God's throne, lasting for ever,

And an equitable rule is Thy rule of Thy Dominion :

9 Thou hast loved justice and hated lawlessness ;

Wherefore God, even thy God, hath welcomed Thee

With tokens of joy beyond *the Angels* Thy associates."<sup>4</sup>

10 And,

"Thou, O Lord, in the Beginning didst found the earth,

And the sky is the work of Thy hands :

11 They will perish, but Thou continuest ;

And all will grow time-worn, like a garment ;

12 And like a mantle Thou wilt fold them up [as a garment],  
and they will change ;

But Thou continuest the same, and Thy years will never fail."<sup>5</sup>

13 And to which of the Angels has *God* ever said,

"Be thou seated at My right hand,

Till I make Thy enemies a footstool for Thy feet?"<sup>6</sup>

14 Are not all the angels merely ministering Spirits despatched on errands of service for the sake of the heirs of Salvation?

**2** <sup>1</sup> In view of this we ought to pay closer heed to what we have been told, lest we should at any time drift away from *the right course*. <sup>2</sup> For if the Divine Message (i.e. *the Law*), though communicated through *ministrants no higher in rank than angels*, was enforced, and every act of transgression, or of insubordination, received just requital, <sup>3</sup> how shall we, of all people, escape punishment, if we have proved indifferent to a Salvation as great as this now offered to us? The announcement of it was originally imparted through our Lord, and reassurance about that announcement was conveyed to us by those who heard Him, <sup>4</sup> God corroborating them by Signs and Wonders and various acts of Power and gifts of Holy Spirit, apporportioned to them according to His will. <sup>5</sup> For it was not to Angels that He subjected the future world of which we ourselves are speaking. <sup>6</sup> Some writer, as we know, has exclaimed impressively,

<sup>1</sup> *11 Sam.* 7. 14.

<sup>2</sup> *Ps.* 96. 7, Sept. (=97. 7, Heb.).

<sup>3</sup> *Ps.*

103. 4, Sept. (=104. 4, Heb.).

<sup>4</sup> *Ps.* 44 7, 8, Sept. (=45.

7, 8, Heb.).

<sup>5</sup> *Ps.* 101. 26-28, Sept. (=102. 25-27, Heb.).

<sup>6</sup> *Ps.* 109. 1, Sept. (=110. 1, Heb.).

“What is man, that Thou art mindful of him,  
Or a son of man, that Thou hast regard for him?

7 Thou hast made him for a little while inferior to angels;  
Yet with glory and honour hast Thou crowned him;  
Thou hast appointed him over the works of Thy hands,

8 Thou hast reduced all things to subjection under his feet”<sup>1</sup>—  
for by reducing “all things to subjection under” him, God has left nothing—not even the angels—exempt from subjection to his control. 9 But as conditions are at present, we do not yet see all things reduced to subjection under him; though we do behold Him Who was for a little while made inferior to Angels—even Jesus—already crowned with glory and honour on account of His suffering of death. *This He underwent*, in order that He, through God’s graciousness to mankind, might taste death’s bitterness on behalf of everyone. 10 For it was appropriate that God, for Whose ends and through Whose power the Universe exists, should, in bringing many sons to Glory, render Him, Who is their Captain and Leader on the way to Salvation, perfect through suffering. 11 For both He Who hallows and those who are hallowed by Him derive their existence from One Source; and it is for this reason that the Former is not ashamed to call the latter “Brothers,” 12 declaring

“I will announce Thy Name to my Brothers;  
In the midst of the Church I will praise Thee”;<sup>2</sup>

13 and again,

“I myself, like others, will put my trust in Him”;<sup>3</sup>  
and again,

“Lo, I and the children that God hath given me.”<sup>4</sup>

14 Since, then, “the children” share human nature in common, He also, in like manner, participated in the same, in order that through His death, *which His possession of the same physical nature rendered possible*, He might reduce to impotence him who has in Death the instrument of his sway, that is, the Devil; 15 and might deliver from a sense of enslavement all who, through their whole lifetime, were subject to the fear of death. 16 For it is not, as we know, to angels that Jesus gives succour, but to the posterity of Abraham. 17 Hence He was bound to resemble His Brethren in all respects, in order that He might prove a merciful and faithful High Priest in their relations with God, for the purpose of effecting propitiation for the sins of the People. *I have said “in all respects,”* for it is what He suffered in the course of His own temptations that enables Him to aid those who are being tempted.

**3** 1 Consequently, Hallowed Brothers, participators in a Call from Heaven, fix your thoughts on Him Whom, in our con-

<sup>1</sup> Ps. 8. 5-7, Sept. (=4-6, Heb.). <sup>2</sup> Ps. 21 23, Sept (=22. 22, Heb.). <sup>3</sup> Is. 8. 17. <sup>4</sup> Is. 8. 18.

fession of Faith, we affirm to be God's Emissary and High Priest, even Jesus, <sup>2</sup> Who is faithful to Him that appointed Him, as Moses also was in God's Household. <sup>3</sup> *Jesus*, indeed, has been counted worthy of greater honour than Moses, in proportion as he who has organized a household enjoys more honour than the household. (<sup>4</sup> Every household is organized by some one, though He Who originally organized the Universe is God). <sup>5</sup> And whereas Moses was faithful in the administration of the whole of God's Household as a Subordinate merely, *being included among its members* for the purpose of bearing testimony to the Truths that were afterwards to be communicated, <sup>6</sup> Christ has authority over God's Household as a Son; and to His Household we ourselves belong, if only we retain the boldness of speech and the outspoken pride which are prompted by our hope. <sup>7</sup> Therefore, as the Holy Spirit declares,

"To-day if ye will hear *God's Voice*,

<sup>8</sup> Harden not your hearts, as when ye exasperated me

On the Day of your trying *my patience* in the Wilderness,

<sup>9</sup> Where your forefathers tested me by putting me to the proof;

And witnessed my *marvellous* deeds during so many years:

<sup>10</sup> Wherefore I was deeply displeased with that generation,

And said, 'They always go astray in their hearts,

And have not learnt to know my ways,'

<sup>11</sup> *As I shewed* when I swore in my Wrath,

'They shall never enter into my Rest—',"<sup>1</sup>

<sup>12</sup> *Consequently, I repeat*, beware lest at any time there be in any of you a heart which unbelief renders wicked, as evinced by revolt from the Living God. <sup>13</sup> On the contrary, exhort one another every day, as long as there lasts the interval which is called "To-day," that none of you may grow hardened through the delusiveness of sin (<sup>14</sup> for though we have become partners with the Christ, we only remain so, provided we retain unshaken to the end the confidence which we had at first). <sup>15</sup> This warning is still being uttered,

"To-day, if ye will hear His Voice,

Harden not your hearts, as when ye exasperated me."

<sup>16</sup> For who were they who, after hearing God speak, exasperated Him? Why, was it not all those who came out of Egypt under the leadership of Moses? <sup>17</sup> And with whom was He deeply displeased during so many years? Was it not with those who sinned, and who fell dead in the Wilderness? <sup>18</sup> And to whom did He swear that they should not enter into His Rest, but to those who had been disobedient? <sup>19</sup> So we see that it was through mistrust that they were precluded from entering.

**4** <sup>1</sup> Therefore, although a promise of entering His Rest still holds good for us, we must be apprehensive lest any from

<sup>1</sup> Ps. 94. 8-11, Sept. (=95. 7<sup>b</sup>-11, Heb.); slightly divergent, especially in the punctuation.

among you should at any time be deemed to have failed to satisfy the conditions *governing entrance into it, as those failed to whom the Promise was first made.* 2 For we have had the Good News communicated to us, even as they had (though the Message which they heard was of no service to them because it was not inwardly assimilated through faith by the hearers); 3 and into that *promised Rest* we who have reposed faith in God are in the course of entering. *For there is a Rest*, just as He has implied in the words,

“When I swore in my Wrath,

‘They shall never enter into my Rest.’”

*They, indeed, to whom allusion is made did not enter*, although God’s works were finished after the foundation of the world, and He rested from them. 4 For, as you know, concerning the Seventh Day the *Divine Spirit* has spoken thus, “And God rested on the Seventh Day from all His works”; 5 And again in the passage just quoted, *a Rest is mentioned*, “They shall never enter into my Rest.” 6 Since, then, there is still in reserve an opportunity for some to enter into it, and since those to whom the Good News was formerly communicated were precluded from entering on account of their disobedience, 7 He again, after ever so long an interval, makes definite reference, in the Book of Psalms, to a certain Day, saying (in words that have been quoted before),

“To-day, if ye will hear His Voice,

Harden not your hearts.”

*It is not the Rest in Canaan which is here in view.* 8 For if Joshua, who led the People into Canaan, had given to them Rest, *in the sense intended*, God would not afterwards have spoken of another and later Day. 9 There is still in reserve, then, a Sabbath Rest for the People of God; 10 for he that has entered into God’s Rest, himself rests altogether from his works, as God rests from His own works. 11 We should be eager, therefore, to enter that *perfect Rest*, lest any should fall through such disobedience as is illustrated by the example just given. 12 For the Divine Reason is living and active, and keener than any two-edged blade, its penetrative power extending even to the opening-up and disclosing of *the innermost and most closely-united parts of man’s being*—soul and spirit, joints and marrow—and is able to probe the thoughts and resolves of the mind. 13 And no created thing in the presence of God is beyond His scrutiny: all things are bare and exposed to the eyes of Him with Whom we have to reckon.

14 Having, then, a great High Priest, who has passed through the Heavens *into the Divine Presence*—Jesus, the Son of God—let us hold fast our Confession of faith about Him. 15 For the High Priest, *whom we have to officiate for us*, is not one that is incapable of sympathizing with our weaknesses, but One that has been tempted exactly like ourselves, yet without sinning. 16

Let us, therefore, approach with confidence the Throne where Divine Graciousness is seated, in order to receive mercy and find Favour manifested in timely aid.

**5** <sup>1</sup> For every High Priest, when taken from among men, is appointed to act on behalf of his fellow-men in their relations with God, in order that he may present both bloodless offerings and animal sacrifices for sins. <sup>2</sup> He can be gently disposed towards the ignorant and erring, since he, too, is beset with weaknesses, <sup>3</sup> obliging him to present sin-offerings on behalf of himself, just as he does on behalf of the People. <sup>4</sup> And no one presumes to take for himself this honourable office; he receives it only when called to it by God, even as Aaron was. <sup>5</sup> In the same way Christ also did not claim for Himself the dignity of being made High Priest, but He was raised to that dignity by Him Who said unto Him,

"My Son art Thou; I this day have become Thy Father";<sup>1</sup>  
<sup>6</sup> just as He says likewise in a second passage,

"Thou art for ever a priest of Melchizedek's rank."<sup>2</sup>  
*That He was devoid of all presumption He showed by His earthly experiences.* <sup>7</sup> For during His human life He, with loud outcry and tears, offered up supplications and entreaties to Him Who was able to bring Him safe out of death, and was heard because of His conscientiousness in *submitting to death, being raised, in consequence, to new Life.* <sup>8</sup> It was through what He suffered that He learnt, Son though He was, the required submissiveness;<sup>3</sup> <sup>9</sup> and having been thus made perfect *for the duties of His Priesthood,* He became, for all those who submit to His behests, the Source of Eternal Salvation, <sup>10</sup> being designated by God a High Priest of "Melchizedek's rank."

<sup>11</sup> Concerning Him our discourse will be long and hard to make intelligible to you, since you have become slow of apprehension. <sup>12</sup> For whereas by now, *in view of the time that has elapsed,* you ought to be teachers of others, you again require someone to teach you the very alphabet of the rudiments of God's Oracles; and have come once more to need milk, not solid fare. <sup>13</sup> For everyone who partakes of what I have called milk is unacquainted with the subject of Moral Principles, for he is a mere infant; <sup>14</sup> whereas "solid fare" is for mature characters—persons who, thanks to habitual practice, have their moral faculties trained to discriminate between what is right and what is wrong.

**6** <sup>1</sup> But I will assume that you are not content to remain infants. Consequently, leaving alone the subject of the rudiments of knowledge about the Christ, let us move on to the

<sup>1</sup> Ps. 2. 7.      <sup>2</sup> Ps. 109 4, Sept. (= 110. 4, Heb.).  
 Rom 5. 19, Phil. 2 8

<sup>3</sup> Cf.

advanced stages of such knowledge, instead of laying again, as a foundation *for further training*, the need of repenting over, and forsaking, works lacking Spiritual Life; of Faith in God; 2 of instruction about Baptisms, *Christian and other*, and the Imposition of Hands; about the Resurrection of the dead; and about Eternal Doom. 3 And this we will do, if God permits us. 4 *To revert to the rudiments would be useless.* For in the case of those who have once for all been enlightened, and have tasted the delight imparted by the Heavenly Bounty, and have been made participators in Holy Spirit, 5 and have tasted the sweetness of some good Word of God, and experienced the Influences of the Coming Age, 6 and then fallen away, it is impossible to bring them anew to repentance, since they crucify again, to their own perdition, the Son of God, and expose Him to open scorn. 7 For whilst ground which has absorbed the rain that repeatedly falls upon it, and bears vegetation serviceable to those for whose sake it is actually tilled, shares a blessing from God; 8 yet, if it produces thorns and thistles, it is rejected as worthless, verging on the state of a land accursed; and its end is to be burnt. 9 But though we speak thus gravely, we are convinced that with you, Beloved, conditions are better than this—conditions conducing to your Salvation; 10 for God is not so unjust as to forget what you have done, and the love which you have evinced for His Self-revelation *in Christ*—love manifested by your earlier, and your present, despatch of relief to His Hallowed People. 11 And we desire each of you to shew until the end the same eagerness for the consummation of your Hope, 12 in order that, instead of hanging back, you may be imitators of those who, through their faith and patience, are entering into possession of what God has promised. 13 For when to Abraham God gave a promise He swore by Himself (since He could swear by none greater), 14 declaring “Assuredly I will bless thee, and will multiply thy posterity;”<sup>1</sup> 15 and Abraham, *in reliance upon this pledge*, obtained, through his patience, what was promised. 16 For men swear by One greater than themselves; and an oath ends for them every dispute, serving to guarantee the truth of what has been asserted. 17 And this being so, God, wishing to demonstrate most convincingly to the destined possessors of what He had promised the unalterable character of His purpose, gave further security by means of an oath, 18 in order that, through two unalterable acts—His promise and His oath—in respect of which it was impossible for God to prove false, we, seeking refuge from evil, might find strong encouragement for grasping the Hope set before us. 19 By that Hope we hold fast, as by the Soul’s ~~sheet~~-anchor, secure and dependable, dropped *into the depths of the Unseen Spiritual World which is behind the Curtain*, 20 where Jesus has entered as Fore-runner on our behalf, having become for ever a High Priest of Melchizedek’s rank.

<sup>1</sup> *Gen. 22. 16, 17; abbreviated.*

**7** <sup>1</sup> For this Melchizedek, King of Salem, Priest of God Most High, who met Abraham when the latter was returning from smiting the kings, and bestowed his blessing upon him, <sup>2</sup> and to whom Abraham, on his part, apportioned a tenth of all his spoils, was, in the first place, "King of Righteousness," for this is the translation of his name. And secondly, he was also King of Salem, that is, "King of Peace." <sup>3</sup> And having (*in the Scriptural narrative in which he figures*) no father or mother designated by name, no recorded genealogy, no specified beginning of existence or known termination of life—in this resembling the Son of God—he remains a Priest in perpetuity. <sup>4</sup> Now observe how great was the dignity of this man, to whom the Patriarch Abraham gave from his spoils a tenth part.<sup>1</sup> <sup>5</sup> And whereas those from among the descendants of Levi who receive the priesthood,<sup>2</sup> are commanded to exact tenths (according to the Law) from the People, that is, from their Brethren (though these, like themselves, are sprung from Abraham), <sup>6</sup> he, though his descent is not traced from such sons of Levi, yet had tenths paid to him by Abraham; and bestowed his blessing upon the man to whom God's Promise had been given (<sup>7</sup> and unquestionably it is the inferior who is blessed by the superior). <sup>8</sup> And whereas in the one case it is mere mortal men who receive tenths, in the other case it is one about whom, in the record, there is no evidence that he is dead. <sup>10</sup> And Levi, too, who, *in the persons of his descendants (the existing priestly order)* receives tenths, paid tenths, so to speak, through Abraham, for he was not yet begotten when his ancestor Abraham was met by Melchizedek.

<sup>11</sup> If, then, the spiritual perfecting of men had been possible through the functions of the Levitical priesthood (for the priesthood was the basis on which a Legal system for the Jewish People was constituted), what further need was there for a different kind of priest to be forthcoming, One invested with Melchizedek's rank, and described as having a different rank from Aaron's? <sup>12</sup> *There must really have been an urgent need*, for a change in the Priesthood involves necessarily a change in the Legal system *with which it is associated*. <sup>13</sup> *And such a change in the Priesthood has been actually effected*, for He about Whom the previous statements are made belonged to a different tribe, no member of which has ever attended as priest at the altar <sup>14</sup> (for it is perfectly clear that our Lord sprang from Judah, a tribe with which Moses, in what he said, never connected Priests). <sup>15</sup> *And the inadequacy of the Levitical Priesthood* appears still more manifest, if it is a different type of Priest, one analogous to Melchizedek, that is forthcoming—<sup>16</sup> One who has been made a Priest not on the basis of a system demanding external qualifications, but in virtue of the power of an indestructible Life (<sup>17</sup> for his possession of this is evidenced

<sup>1</sup> Gen. 14. 20.<sup>2</sup> Cf. Num. 18. 21 foll., Neh. 10. 38.



by the statement "Thou art a Priest for ever, of Melchizedek's rank."<sup>1</sup>) 18 For there takes place, on the one hand, the abrogation of a prior Code of commands, because of its ineffectiveness and futility (19 for the Law brought nothing to spiritual perfection), and, on the other hand, the introduction of a better Hope, in the strength of which we draw nigh to God. 20 And, inasmuch as the appointment of this *different type of Priest* was not made without the taking of an oath (21 for whereas the Levitical Priests became priests without an oath taken by God, *the appointment of Jesus as a Priest* was accompanied by an oath taken by God, Who, speaking to Him, says, *as the words stand in the Scriptural record*, "the LORD swore and will not change His decision: 'Thou art a Priest for ever'"), 22 this implies that the Covenant for which Jesus has become Surety is a better Covenant. 23 And whereas the Levitical Priests have been made priests in considerable numbers (since they are successively prevented by death from remaining in their Office), 24 He, in consequence of His continuing to exist for ever, retains His Priesthood, which does not pass to a successor; 25 and hence He is able to save to the uttermost those who approach God through Him, since He ever lives to intercede for them. 26 For such a High Priest was appropriate to our needs and conditions, One Who was saintly, innocent, unstained, sundered from the sinful, and exalted higher than the Heavens; 27 and He is not daily under the necessity, like the *Levitical* High Priests, of offering up sacrifices first of all for His own sins, and next for those of the People (for this last function He discharged once for all, when He offered up Himself). 28 For the Law appoints as High Priests men who are subject to moral and physical infirmity, but the declaration in God's oath-taking, which occurred later than the Law, appoints as High Priest a Son who has been rendered perfect for ever.

8 1 And to crown what we have been saying—we have a High Priest such as has been described, One who has sat down on the right hand of the Throne of the Majesty in the Heavens, 2 and acts as Officiating Minister in the *Heavenly* Sanctuary, this being the Real Tabernacle, which was pitched not by man but by the LORD. 3 For every High Priest is appointed to present both bloodless Offerings and animal Sacrifices; and accordingly it is essential that Jesus, too, should have an Offering to present. 4 Now if He were on earth, He would not be a Priest at all, since there *exist* Priests who present the gifts prescribed by Law, (5 Priests who perform Divine worship in what is a mere sketch and outline of the Heavenly Sanctuary, just as is implied in the caution addressed by God to Moses, when he was about to construct the Tabernacle, "See (God says) that Thou

<sup>1</sup> Ps. 109. 4, Sept. (=110. 4, Heb.).

make every part after the model shewn to thee on the mountain "). 6 But as it is, Jesus has received a Ministerial Office more exalted than theirs, in proportion as the "Covenant" of which He is the Intermediary is superior to the earlier, being constituted on the basis of better Promises. 7 For if the carrying-out of that first Covenant by the People had afforded no ground for censure, there would have been no occasion for a second. 8 *But this was not the case.* For God, passing censure on them, declares

"Lo, days are coming (saith the LORD),

When I will conclude with the House of Israel and the House of Judah a covenant of a new type—

9 Not on the lines of the covenant which I made with their forefathers,

On the day when I took them by the hand to lead them forth from the land of Egypt

(Because they, on their part, did not adhere to my covenant,

So I, on my side, paid no regard to them, saith the LORD):—

10 Because this is the covenant to which I will commit myself for the House of Israel

After those days, saith the LORD :

I will impress my laws on their mind,

And on their hearts I will inscribe them ;

And I will be to them a God,

And they shall be to me a People ;

11 And they will not need to instruct each man his fellow-citizen,

Or each man his brother, saying ' Acquaint thee with the LORD,'

Because all will know me,

From the lowest to the highest among them ;

12 Because I will be merciful to their iniquities,

And their sins I will no more remember !"<sup>2</sup>

13 By saying "a covenant of a new type" He has pronounced the first obsolete. But that which is growing obsolete and antiquated is on the verge of disappearing altogether.

9 1 The First Covenant, then, had ordinances for Divine worship ; and had, as its Sanctuary, one that shared the nature of the material world. 2 For there was constructed a Tabernacle—consisting, first, of a Front Tent, containing the Lampstand, and the Table, and the Loaves of Oblation ; and this is termed "The Holy Place." 3 And behind the second Curtain there came a *Rear* Tent, termed "The Holy of Holies," 4 containing the Golden Altar of Incense,<sup>3</sup> and the Ark of the Cove-

<sup>1</sup> *Ex.* 25. 40 ; slightly divergent. <sup>2</sup> *Jer.* 31. 31-34 ; slightly divergent from the Heb <sup>3</sup> Contrast *Ex.* 30. 6.

nant, covered on all sides with gold plating; and within this were the Golden Casket containing the Manna, and Aaron's Rod, which had sprouted, and the *stone* Tablets inscribed with the Covenant; 5 whilst above it, overshadowing the Propitiatory—the *cover of the Ark*—were the Cherubim, whereon rested the Divine Glory; though about these matters it is impossible to speak in detail now. 6 Such being the construction of the Sanctuary in its completeness, the Priests, when performing the rites of Divine worship, enter constantly into the Front Tent; 7 but into the Second Tent the High Priest enters alone once a year, never without the accompaniment of sacrificial blood, which he offers for himself and for the unwitting offences of the People, 8 the Holy Spirit thereby indicating that the way into the Sanctuary has not yet been thrown open to *the People at large*, so long as the Front Tent still retains its position. 9 Now the Front Tent is a symbol of the present preliminary period, for in this Tent there are presented bloodless Offerings and animal Sacrifices, though these cannot render the participator in Divine worship perfect in conscience, 10 since they are concerned merely with foods and drinks and various ablutions—ordinances of a physical nature, prescribed only for an interval, till the fitting moment is reached for the Reconstruction of all things. 11 But when Christ came as High Priest in connection with the Blessings that are to be, *He passed* through the Superior and more Perfect Tabernacle, reared by no human hands (I mean, no part of this *material* Creation); 12 and with the accompaniment, not of the blood of goats and calves, but of His own Blood, He entered once for all into the *Real* Holy of Holies, having obtained for us a Redemption that is eternal. 13 For if the blood of goats and bulls and the ashes of a heifer (the latter being sprinkled on those who have incurred physical defilement)<sup>1</sup> become sanctifying agencies for effecting ceremonial purification, 14 how much more effectively will the Blood of the Christ, Who, through Spirit, eternal in its potency, offered Himself as a spotless Sacrifice to God, avail to purify our consciences from being satisfied with works lacking spiritual Life, and to fit us to take part in worship rendered to a Living God. 13 And it is for this reason—*because His Blood avails spiritually*—that He is the Intermediary of a new type of “covenant,” in order that, since a Death has taken place for men's redemption from the transgressions committed under the First Covenant, those who have been Called by God *and have responded*, may receive the Eternal heritage that has been promised. 16 For even when a covenant is contracted between men, the death of each contracting party must be publicly represented, 17 since a covenant has validity only when made over dead bodies—*those of the contracting parties, symbolized by sacrificed victims* (since

<sup>1</sup> See *Num.* 19.

is it, I ask, of any binding force as long as either contracting party, as symbolized by his sacrificial victim, is still living?). 18 Consequently, even the First Covenant was not inaugurated without the shedding of blood; 19 for after every commandment comprised in the Law had been communicated to all the People by Moses, the latter took the blood of the calves and the goats, together with water, and scarlet wool, and a hyssop-stalk; and with the blood he sprinkled both the Law-book itself and all the People, 20 declaring "This is the Blood making binding the Covenant which God has commanded you to keep."<sup>1</sup> 21 And the Tabernacle and all the vessels used in the performance of organized worship he likewise sprinkled with the blood. 22 So it might almost be said that by the Law everything is required to be purified by blood; and without the shedding of blood no forgiveness is possible. 23 It was necessary, therefore, that, whilst the copies of the Realities in yonder Heavens should be purified by such rites as these, the Heavenly Realities themselves should be purified by better sacrifices than these. 24 For Christ did not enter into a Sanctuary constructed by human hands and merely symbolising the Real, but into Heaven itself, now to present Himself for us before the Face of God. 25 Nor has He done so for the purpose of offering Himself in sacrifice frequently (as the High Priest enters the Holy of Holies every year, taking with Him blood that is not his own), 26 seeing that otherwise Christ would have had to suffer death repeatedly since the foundation of the world. But as it is, He has manifested Himself once for all at the Consummation of the World's successive Ages, to abolish sin through the sacrifice of Himself. 27 And inasmuch as the destiny in store for men is to die only once, Judgment following afterwards, 28 so the Christ, too, after having been offered up only once in order "to bear away the sins of many,"<sup>2</sup> will appear a second time (no longer burdened by human sin) to those who wait for Him, for the accomplishment of their Salvation.

**10** 1 For the Law, since it provides only an outline of the Blessings to come, and not a perfect reproduction of the Reality of those Blessings, can never, by a repetition of the same sacrifices which the Priests present perpetually year by year, render perfect those who approach to worship; 2 otherwise, would not such sacrifices (*I ask*) have ceased to be presented, because the worshippers, purified once for all, would have no further consciousness of *unforgiven* sins? 3 But in point of fact, what is effected by such sacrifices is merely a reminder of sins every year; 4 for it is impossible for the blood of bulls and goats to remove sins. 5 This is the reason why the Son, when entering the world, declares,

<sup>1</sup> See *Ex.* 24. 8; divergent.

<sup>2</sup> *Is.* 53. 12.

- " Animal sacrifice and offering Thou didst not want;  
 But a *human* body Thou didst prepare for me :  
 6 In whole burnt-offerings and sin-offerings Thou didst find  
 no pleasure.  
 7 Then I said, ' Lo, I am come (in the roll of the Book this  
 is written for my instruction) to do, O God, Thy  
 will.' "<sup>1</sup>

8 Starting with the assertion, " Animal sacrifices and offerings  
 and whole burnt-offerings and sin-offerings (which are the kind  
 which the Law requires to be presented) Thou didst not want,  
 nor didst find pleasure in them, 9 He has then added, " Lo, I am  
 come to do Thy will." He negatives the first kind of sacrifice  
 in order to substitute the second. 10 And it is by the fulfilment  
 of this Will of God that we have been Hallowed—through Jesus  
 Christ's offering of His Body once for all. 11 And whereas  
 every other priest stands officiating every day, and offering re-  
 peatedly the same sacrifices—sacrifices of a nature that can never  
 remove sins— 12 He, after offering a single Sacrifice for sins,  
 availing in perpetuity, has taken His seat at God's right hand,  
 13 waiting henceforward until His enemies are made a footstool  
 for His feet; 14 for by a single offering He has perfected in  
 perpetuity those who are Hallowed. 15 Testimony to this we  
 also have from the Holy Spirit, for after affirming

- 16 " This is the ' Covenant ' with them to which I will com-  
 mit myself

After those days, saith the LORD :

I will impress my laws on their hearts,

And upon their mind I will inscribe them,"

*He continues*

- 17 " And their sins and their offences I will remember no  
 more."

18 Now where there is forgiveness of these, an offering for sin  
 is no longer needed.

19 Since we have, then, Brothers, confidence for approach-  
 ing, through the Blood of Jesus, the entry into the Holy of  
 Holies— 20 an entry which He has opened up for us, by a Way  
 newly made and conducting to Life, through the *Rent* Curtain,  
 that is, His Flesh, *which separated Him from the immediate  
 Presence of God and which was rent on the Cross*, 21 and since  
 we have a Great Priest presiding over the Household of God, 22  
 let us draw near *God* with sincere heart, in the fulness of con-  
 viction which faith creates, with our hearts purified (as by  
 sprinkling) from a bad conscience, and our bodies bathed in  
 pure water *at our Baptism*. 23 Let us maintain unswervingly  
 the Hope which we have professed to hold (for He Who gave  
 the Promise is faithful to it), 24 and let us take one another

<sup>1</sup> *Ps.* 39. 7-9, Sept. (=40 7-9, Heb.); varies widely from the Heb.  
 in *ver.* 7.

into our thoughts with the aim of stimulating mutual love and good deeds, 25 not abandoning our devotional meetings, as some habitually do, but thereby encouraging one another, and doing this the more earnestly because you see the Day of the Lord drawing nigh. 26 For if we sin wilfully after we have gained full knowledge of the Truth, there is no longer in reserve any sacrifice for sin; 27 there is left only a terrifying expectation of judgment and fiery indignation, which is going to consume God's adversaries. 28 Any one who has wilfully disregarded the Law of Moses is put to death without pity, on the evidence of two or three witnesses.<sup>1</sup> 29 How much severer punishment will he be adjudged to deserve who has trampled underfoot the Son of God, and has attached no sacred significance to the Blood of the Covenant whereby he was Hallowed, and has outraged the Spirit, the bestowal of which is the token of God's Favour? 30 For we know Him Who said, "To me belongs the infliction of Vengeance: it is I who will requite";<sup>2</sup> and again, "The LORD will pass judgment upon His People."<sup>3</sup> 31 It is a terrible thing to fall into the hands of a Living God.

32 Call to mind those earlier days in which, after you had been enlightened, you sustained a hard and painful struggle, 33 partly through being yourselves made, by taunts and afflictions, a public spectacle, and partly through avowing fellowship with those who underwent this experience. 34 For you showed sympathy with those who were imprisoned; and you submitted cheerfully to the seizure of your possessions, knowing that you had in yourselves a better and a lasting Possession. 35 Do not, therefore, abandon your confident attitude, for it brings great recompense. 36 For you still have need of steadfastness, in order that, after having done the will of God, you may obtain what He has promised. 37 For

"Yet a little, a very little, while,"<sup>4</sup>

And He Who is coming will come and will not linger;

38 The righteous, through having faith, shall live;

But if he draweth back, my soul findeth no pleasure in him."<sup>5</sup>

39 But we are not of those who draw back, and so incur perdition, but of those who have faith, for the gaining of the soul.

**11** 1 Now Faith is confidence in the existence of what is hoped for, an endeavour to verify the reality of things not seen; 2 for it was through exercising such faith that the heroes of old won their good record, *preserved in the Scriptures*. 3 Through faith we apprehend that the world, with its successive Ages, has been constituted by a Word from God, so that what

<sup>1</sup> Dt. 17. 6.  
2. 6<sup>a</sup>.

<sup>2</sup> Dt. 32. 35<sup>a</sup>.  
<sup>5</sup> See Hab. 2. 3<sup>b</sup>, 4<sup>b</sup>.

<sup>3</sup> Dt. 32. 36<sup>a</sup>.

<sup>4</sup> Hag.

we see has had its origin from things invisible to the senses. 4 It was through his faith that Abel offered to God a \*more acceptable\* sacrifice than Cain; and in consequence of his faith he got his good record, as standing in a right relation to God, God Himself bearing evidence in his favour on the occasion of his offering his gifts; and though he died, yet through his faith he speaks to us *by his example* still. 5 Through his faith Enoch was removed from earth to Heaven without experiencing death, and no remains of him could anywhere be found, because God had removed him; for there stands in the Scriptures his good record that, before his removal from earth, he had pleased God, 6 and without faith it is impossible to please Him; for he that approaches to God must believe that He exists, and proves a Rewarder of those that seek Him. 7 Through his faith Noah, being divinely warned about a catastrophe which was not yet within sight, proceeded conscientiously to construct an Ark for the preservation of his household; and by the building of this he passed condemnation upon the *unbelieving world through the contrast to it which he presented*; and so he acquired a title to the right standing with God that results from faith. 8 Through his faith Abraham was submissive to God's Call to go forth to a place which he was to receive as his own possession, though, when he went forth, he did not know whither he was to go. 9 Through his faith he sojourned in the promised Land (as strange to him as a foreign country), dwelling there in tents with Isaac and Jacob, who were sharers with him in the same promised possession; 10 for he was waiting for the City which, *unlike an earthly abode*, has permanent foundations, and of which the Designer and Constructor is God. 11 Through her faith even Sarah, too, obtained strength to conceive (though she was past the normal time of life for motherhood), since she believed that He Who had promised her *a son* could be trusted to *redeem His promise*; 12 and consequently from a single individual—and that, too, one whose physical vigour had decayed—there sprang descendants as numerous as the stars in the sky, or the countless grains of sand on the edge of the sea. 13 These all died sustained by their faith, without having received what was promised, but merely desiring and hailing it from a distance, and owning that they were but strangers and sojourners upon the earth; 14 for those who use such terms plainly intimate that they seek a permanent homeland *which they have not yet reached*. 15 If what they had in mind was the land from which they had migrated, they would have had an opportunity of retracing their steps thither; 16 but as it is, they yearn for a better, that is, a Heavenly, home-land. Consequently God is not ashamed of them—not ashamed of being called their God, *as He showed*, for He has prepared for them a City. 17 Through his faith Abraham, when he was put to the test, did not shrink from offering up Isaac— 18 yes, he who had wel-

comed the Promises, and had been told that "Only through Isaac shall there be traced a posterity that shall bear thy name,"<sup>1</sup> was prepared to offer up his only son, 19 reckoning that even from among the dead God was able to raise him to life; and, indeed, in a figurative sense it was from the dead that he recovered him. 20 Through his faith Isaac blessed Jacob and Esau, even in connection with things still in the future. 21 Through his faith Jacob, when dying, blessed each of Joseph's sons, bending in worship over the top of his staff.<sup>2</sup> 22 Through his faith Joseph, when nearing his end, made mention of the coming departure of the children of Israel from Egypt, and gave directions about the disposal of his bones.<sup>3</sup> 23 Through their faith Moses' parents, for two months after his birth, concealed him,<sup>4</sup> because they saw that the child was a beautiful boy, and they were not intimidated by the king's edict. 24 Through his faith Moses, when grown up, refused to be termed son of a daughter of the Pharaoh, 25 preferring to undergo ill-usage together with the People of God than to have the transitory enjoyment of sin, 26 since he considered the obloquy endured by the Anointed People greater wealth than the treasures of Egypt, for he directed his eyes to the Recompense in store. 27 Through his faith he left Egypt behind, not *abandoning his purpose of helping his countrymen*, through fear of the king's wrath, for he was undaunted, as was natural for one who saw the King Invisible. 28 Through his faith he kept the Passover and carried out the prescribed dashing of the Blood *upon the door-posts of the houses*, that the Angel who was destroying the first-born of the Egyptians might not touch *those of Israel*.<sup>5</sup> 29 Through their faith the Israelites passed through the Red Sea, as over dry ground; whereas, when the Egyptians attempted to do the same, they were engulfed.<sup>6</sup> 30 Through faith *on the part of Israel* the walls of Jericho, after they were encircled for six days, fell down.<sup>7</sup> 31 Through her faith Rahab the harlot was preserved from perishing along with those who had been defiant, because she had received the spies peaceably.<sup>8</sup> 32 And what more shall I say? For time will fail me if I attempt to narrate the history of Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets *who succeeded him*. 33 These, in consequence of their faith, triumphed over hostile realms, executed justice upon the guilty, found Divine promises fulfilled to them, closed the jaws of lions, 34 quenched the power of fire, escaped the devouring sword, from conditions of weakness became endowed with strength, proved valiant in war, routed embattled forces of foreigners. 35 In some cases women received back their dead by a resurrection; others were clubbed to death, refusing the reprieve offered them *on condition of*

<sup>1</sup> Gen. 21. 12<sup>2</sup> See Gen. 47 31, Sept.; the Hebrew differs.<sup>3</sup> Gen. 50 24<sup>4</sup> Ex. 2 2.<sup>5</sup> Ex. 12. 21-30.<sup>6</sup> Ex.

14. 21-30.

<sup>7</sup> Josh. 6. 15 f.<sup>8</sup> Josh. 6. 25.



*apostasy*, in order that they might gain a Resurrection to a Better Life. 36 Others, again, had experience of mockings and scourgings—yes, and chains and imprisonments besides; 37 they were stoned; \*they were burnt\*; they were sawn in two; they were butchered by the sword; they had to roam about, clad only in skins of sheep and goats, suffering from destitution, distress, and ill-usage— 38 men of whom the world was unworthy—wandering in deserts and among mountains, and hiding in caverns and underground cavities. 39 And all these, though they won their good record in consequence of their faith, yet did not obtain *immediately* what had been promised, 40 God having in view in our case something better, that they might not be brought to perfection independently of us.

**12** <sup>1</sup> Therefore, let us, too, who are encircled by such a vast cloud of witnesses *attesting the value of faith*, discard every hampering weight—by that I mean the sin which hems us round — and let us run with staunchness the Race that lies before us, <sup>2</sup> fixing our eyes upon Jesus, Who has been our Leader in manifesting faith, and Who evinced it to perfection; for He, in consideration of the joy which He had in prospect, endured a Cross, making light of the ignominy of it, and has taken His seat on the right hand of God's Throne. <sup>3</sup> To save yourselves from fainting and collapse, consider the steadfastness of Him Who endured from sinners such antagonism to Himself. <sup>4</sup> In your struggle against Sin your resistance has not yet cost you your blood; <sup>5</sup> and have you forgotten the Appeal which reasons with you as with sons?—

“ My son, undervalue not the LORD's discipline,

And faint not when thou art corrected by Him;

<sup>6</sup> For it is he whom the LORD loveth that He disciplineth;

And He scourgeth every son whom He acknowledgeth.”<sup>1</sup>

<sup>7</sup> Your steadfastness serves to discipline you; and God deals with you as with sons. For what son is there whom his father does not discipline? <sup>8</sup> If you are left without discipline, of which all men have their share, then you are base-born, and not true sons. <sup>9</sup> Moreover, in our earthly fathers we have had disciplinarians, and we paid them respect; and shall we not far more cheerfully show subordination to the Father of Spirits, and so live the true Life? <sup>10</sup> For the former used to discipline us according to their own *fallible* judgment for a brief time, whereas God disciplines us *with unfailing insight* for our advantage, with a view to our participating in His holiness. <sup>11</sup> All discipline, though for the moment it is not pleasant but painful, yet later produces as its result, for those who have been trained by it, the righteousness that brings peace. <sup>12</sup> Consequently, re-invigorate the nerveless hands and the paralyzed knees, <sup>13</sup> and

<sup>1</sup> *Prov.* 3. 11, 12; slightly divergent.

make straight paths for your feet to tread in, that the lame limb may not be dislocated *through irregularities in the road*, but may be healed instead.

14 Make your aims the maintenance of peace with all, and at the same time that holiness of life, apart from which no one will see the LORD. 15 Keep a watchful eye, lest any should come short of the response that God's Favour demands, and lest some pernicious influence, like the root of a poisonous weed sending a shoot upwards, should occasion trouble, and the majority of you be contaminated by it; 16 and lest any should be immoral, or a worldling, like Esau, who for a single meal bartered his birthright. 17 For you know that, even though he wished afterwards to inherit his father's blessing (*which was included in the birthright*), his appeal was rejected, for he got no opportunity of reversing his choice, though he sought with tears the blessing which he had forfeited.<sup>1</sup> 18 You have not come, *like Israel*, to a *mountain*, tangible in nature and ablaze with fire, and to murk, and gloom, and tempest, 19 the blast of a Trumpet, and a Speaking Voice, so alarming that those who heard it begged that *in mercy* nothing more should be said to them, 20 for they could not bear to listen to the injunction, "Even if a wild creature toucheth the mountain, it must be stoned."<sup>2</sup> 21 So terrible, indeed, was the scene that Moses said, "I am terror-stricken and trembling."<sup>3</sup> 22 On the contrary, you have come to Mount Zion, the City of the Living God, the Heavenly Jerusalem, to countless angels, 23 to a Festal Gathering and Assemblage of God's First-born, whose names are enrolled in Heaven, and to a Judge Who is the God of all, and to the spirits of Righteous men who have been brought to perfection, 24 to Jesus, the Intermediary of a New Covenant, and to the Sprinkled Blood that speaks in nobler accents than did the blood of Abel.<sup>4</sup> 25 See that you do not refuse to listen to Him Who speaks to you, for if there was no escape for those who, when on earth, refused to listen to Him Who uttered His warnings *from an earthly Height*, how much more certainly will there be none for us who turn a deaf ear to Him Who speaks from Heaven itself! 26 Whose Voice then made the earth to rock, whereas now He has given an assurance in these words, "Yet again, once for all, I will cause not only the Earth but also the very Heaven to quake."<sup>5</sup> 27 And this expression, "Yet again, once for all," implies the final passing away of all that can be shaken (as being created *and material*) in order that the realities which are incapable of being shaken (*since they are immaterial*) may alone remain. 28 Accordingly let us who are to receive a Dominion which is proof against any shock give thanks, for this will enable us to offer acceptably to God, with

<sup>1</sup> Gen. 27.

<sup>2</sup> See Ex. 19. 12, 13

<sup>3</sup> Derived from some un-

known source.

<sup>4</sup> See Gen. 4. 11.

<sup>5</sup> Hag. 2. 6; modified

conscientiousness and awe, Divine worship, 29 for our God is a consuming Fire.

**13** <sup>1</sup> Let Brotherliness be maintained. <sup>2</sup> Do not forget the practice of hospitality, for thereby some have entertained, without knowing it, angels as their guests. <sup>3</sup> Keep in mind your fellow-Believers who are imprisoned (as sharing, *through your corporate union with them*, their imprisonment), and those who are maltreated (as being yourselves in the body, *and consequently liable to similar ill-usage*). <sup>4</sup> Let marriage be held in honour in all respects, and let conjugal relations be kept pure from defilement, for the immoral and adulterous will be brought to judgment by God. <sup>5</sup> Have no leaning towards the love of money, and be content with what you have got, for God Himself has declared, "I will never let thee go, and will never forsake thee";<sup>1</sup> <sup>6</sup> so that we may with good courage say,

"The LORD is my Helper, I will dismiss all fear:

What harm can man do unto me?"<sup>2</sup>

<sup>7</sup> Call to mind your *dead* leaders, for it was they who told you God's Message; and when you look back upon the close of their careers, imitate the faith which they showed. <sup>8</sup> Jesus Christ, *the object of their faith*, is, in the past, in the present, and for all time to come, ever the Same. <sup>9</sup> Do not be diverted from the straight path by a variety of strange doctrines; for the right course is to have our resolution braced by a sense of Divine Favour and not by restrictions about particular foods; those who make the observance of such restrictions a rule of conduct have not been benefited thereby. <sup>10</sup> We have an Altar, indeed, but of the Oblations presented on it they who perform Divine worship in the Tabernacle have no right to eat. <sup>11</sup> For (*to draw a parallel from the Mosaic Law*) the bodies of the victims whose blood, as an offering for sin, is taken by the High Priest into the Holy of Holies, *are not eaten by the worshippers but* are burnt outside the camp.<sup>3</sup> <sup>12</sup> Consequently, Jesus also, that He might by His own Blood sanctify the People, suffered outside the City-gate. <sup>13</sup> Let us, therefore, go forth to Him "outside the camp," enduring the same obloquy as He endured; <sup>14</sup> for we have here no lasting City, but we seek the City that is to come. <sup>15</sup> Through Him let us offer up to God as a sacrifice continual praise, which is a spiritual Harvest springing from lips expressing gratitude for the Revelation of Himself in Christ. <sup>16</sup> Do not forget the practice of beneficence and liberality, for it is with such sacrifices as these that God is greatly pleased. <sup>17</sup> Obey your present leaders, and comply with their directions, for it is they who exercise vigilance for the welfare of your souls (as men who must render an account of their charge), that they may

<sup>1</sup> Josh. 1. 5.      <sup>2</sup> Ps. 117. 5, Sept. (= 118. 6, Heb.)  
29. 14; Lev. 4. 1-21.

<sup>3</sup> See Ex

meet their responsibilities with joy and not with sighing, for that would be of little advantage to you!

18 Continue to pray for us, since we are becoming more and more persuaded that we have a clear conscience, since it is our wish to conduct ourselves honourably in every respect. 19 And I appeal to you all the more earnestly to carry out this request of mine, in order that I may be restored to you the sooner. 20 May the God of Peace Who brought up from among the dead Him Who is the Shepherd, the Great Shepherd, of the Sheep, with the marks of the Blood shed by Him to make binding an Eternal Covenant, even our Lord Jesus Christ 21 — may God (*I repeat*) equip you thoroughly with every good quality, for the accomplishment of His will, achieving in us what is pleasing in His sight, through Jesus Christ, to Whom be Glory for ever and ever, Amen. 22 I appeal to you, Brothers, put up with this hortatory address of mine, for it is only with brevity that I have written, *and so perhaps with inadequacy*. 23 Let me inform you that our Brother Timothy has been released: should he come here soon, he will be with me when I visit you. 24 Convey my kind remembrances to all your Leaders, and to all God's Hallowed People. The Immigrants from Italy send you their kind remembrances. 25 God's Favour be with you all.

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## THE GOSPEL OF ST. LUKE

The Third Gospel does not contain its author's name, but its origin is ascribed to St. Luke by the compiler of the Muratorian Catalogue, and by Irenæus, the latter stating that "Luke,<sup>1</sup> the attendant of Paul, recorded in a book the Gospel which was proclaimed by him." This external testimony is supported by internal evidence. For there are numerous features of style and diction which point to the common authorship of the Third Gospel and its sequel *Acts*; whilst the latter work almost certainly was composed by the writer of the Diary from which extracts have been incorporated (p. 387-8). The Diarist was a fellow traveller of St. Paul's on several of his Missionary Journeys, and consequently he must have been one of a very small group of persons, of whom St. Luke is much the most likely. He joined the Apostle at Troas, on the latter's Second Journey (*Acts* 16. 10); he was with him in Macedonia (16. 12-17); accompanied him to Palestine on his return from his last Journey (20. 6—21. 18); and was his companion on the voy-

<sup>1</sup> The Greek is *Lucas*, representing the Latin *Lucanus*, *Lucius*, or even *Lucilius*. For the contraction cf. *Antipas* for *Antipatros*; *Artemas* for *Artemidorus*; *Cleopas* for *Cleopatros*; *Epaphras* for *Epaphroditus*.

age from Cæsarea to Rome (27. 1—28. 14). St. Luke is called by St. Paul a doctor (*Col.* 4. 14); and there is some confirmation of this description of him (if he was the author of the Gospel) in the diction of certain passages (4. 38; 5. 12; 8. 44) which, as compared with the parallels in *Mk.*, contain phrases employed by medical writers like Galen and Hippocrates. He was a Gentile by race (*Col.* 4. 11), and is represented by Eusebius as being a native of Antioch, though it seems probable that he had close connections with the Macedonian town of Philippi. In composing his Gospel he appears to have had Gentile Christians chiefly in view. So far as is known, he never came into contact with Jesus (the Muratorian Catalogue definitely affirming that he never saw the Lord in the flesh), and his knowledge of His Life and Teaching was obtained from others (see 1. 2).

The information comprised in his Gospel was derived from at least two literary sources—the Gospel of St. Mark and the document designated by the symbol *Q* (see p. 123). The evidence that he made use of *Mk.* is drawn from a comparison between the Third and the Second Gospel, for the similarity of the language in which incidents, recorded in common, are described makes dependence on one side or the other practically certain; and the circumstance that the First Gospel shews the like resemblance to *Mk.* indicates fairly conclusively that the latter has been utilized by the writers of both *Mt.* and *Lk.* The degree of resemblance between the Third and the Second Gospel varies in different passages; but how close it is in some narratives (in addition to those cited on p. 124) can be seen by an examination of *Lk.* 4. 31-35 beside *Mk.* 1. 21-26. Some critics, however, have contended that the common element in the first three Gospels is sufficiently accounted for by supposing that the evangelists reproduced what was taught in Church circles *catechetically*, but that each shortened, expanded, or otherwise modified such instruction as circumstances rendered desirable. Whether this is an adequate explanation of the phenomena presented must here be left to the judgment of scholars. In the case of the numerous passages in *Mt.* and *Lk.* which exhibit great similarity to one another (cf. *Mt.* 3. 7<sup>b</sup>-10 with *Lk.* 3. 7<sup>b</sup>-9), where borrowing by both from *Mk.* is out of the question, the hypothesis that the writers of the First and Third Gospels used in common a second literary Source seems justified, though, since the Source has not survived, the argument is not equally conclusive.

St. Luke, like the author of *Mt.*, has omitted portions of *Mk.*, the omissions in the Third Gospel being much more numerous than those in the First. Besides shorter passages, there is absent from the Third Gospel the extensive section 6. 45—8. 26. Like the author of *Mt.* also, the Third Evangelist has comprised in his Gospel a number of passages which are derived neither from *Mk.* nor from *Q*; but again, there is a difference between the two writers, the passages which are peculiar to *Lk.* being much more considerable than those which occur only in *Mt.* Nearly six chapters in the middle of the book (13. 1—18. 14), besides numerous short sections,

some preceding the long section just indicated (3. 10-15; 7. 36-8. 3; 9. 51-56; 10. 29-42; 11. 5-8; 12. 13-21), and some following it (18. 1-14; 19. 1-27; 22. 43, 44; 23. 4-15; 24. 12-end), have no parallel in the other two Synoptists. The presence in the Third Gospel of these distinctive sections has to be explained; and the alternative possibilities are (a) that they reached St. Luke through oral tradition, (b) that they originally stood in *Q*, or (c) that they were derived from a third documentary Source distinct from *Mk.* and *Q*. The question whence St. Luke obtained them can scarcely be separated from the question why he omitted so much of *Mk.* It is not likely that the Evangelist used an earlier, and briefer, form of the Second Gospel: it is much more probable that, being unwilling to fill more than one roll of papyrus (for such rolls were generally of a uniform length), and yet being acquainted with much matter that had no place in *Mk.*, he left out considerable portions of the latter to find place for what was new. But he would scarcely have omitted such a large portion of *Mk.* as he has done, for the sake of oral traditions, whereas he might readily have preferred to some narratives contained in *Mk.* others which he found in a different document. And a document containing such might be *Q*, for this may have been much more extensive than it is inferred to have been, when account is taken only of the passages which are common to *Mt.* and *Lk.*, but which are not found in *Mk.* But the third alternative is rendered the most probable of all by consideration of the way in which St. Luke has arranged the materials borrowed from his sources *Mk.* and *Q*. His method, broadly described, was to unite them in successive blocks, 4. 31-6. 19 being mainly derived from *Mk.*;<sup>1</sup> 6. 20-7. 35 principally from *Q*; 8. 5-9. 50 predominantly from *Mk.*; 9. 57-12. 59 chiefly, though not quite so predominantly, from *Q*. The section 13. 1-18. 14 is similarly a massive block of material peculiar to *Lk.*, which is again succeeded by a considerable passage (18. 15-43) from *Mk.*; and this in turn by a passage (19. 1-27) peculiar to *Lk.*, and this by another (19. 28-24. 11) mainly from *Mk.*, the book concluding with a final section (comprising an account of the Resurrection) distinctive of this Gospel (24. 13-end). The circumstance that the centre of the book is occupied by so large a section peculiar to it creates a presumption that this, like the materials derived from *Mk.* and *Q*, also comes from a written Source.

In view of the facts that the conclusion of the book, narrating the Resurrection Appearances, is derived from this hypothetical document (which may be denoted by *L*), and that ch. 3, relating the Mission of John the Baptist and the Baptism of Jesus, is drawn mainly from *Q* and the Source symbolized by *L*, and opens with a chronological statement appropriate to the beginning of a work, it has been suggested that the sections from *Q* and *L* had been united before the materials derived from *Mk.* were added; and that these sections together constituted a Gospel, or at least the first draft of

<sup>1</sup> 5. 3-9 is peculiar to *Lk.*

one. This must have comprised much that is absent from *Mk.*, and lacked much that is found in *Mk.*; and also preserved variant accounts of certain incidents related in *Mk.*, such as the story of Jesus' visit to Nazareth (*Lk.* 4. 16-30=*Mk.* 6. 1-6), the narrative of the Anointing of Jesus by a woman (*Lk.* 7. 36-50=*Mk.* 14. 3-9), and the enquiry about the course of conduct necessary for ensuring Eternal Life (*Lk.* 10. 25 f.=*Mk.* 12. 28-34). If, as seems probable, it was St. Luke himself who combined the contents, in whole or in part, of *Q* and *L*, the resultant composition may plausibly be designated *Proto-Luke*. This, an early outline of his contemplated work (which included comparatively little information about Jesus' Galilaean Ministry), the Evangelist supplemented by extracts from *Mk.*, relating more fully our Lord's Wanderings, Discourses, and Works in Galilee. When it was thus expanded, and the inserted matter and its new context were adjusted to one another, he prefixed to the compilation the Story of the Infancy (perhaps a translation of a narrative originally composed in Aramaic, for its style contrasts strikingly with that of the rest of the Gospel, although there are Hebrew or Aramaic features in the latter); and so the work eventually reached its present proportions.

*Proto-Luke* may have been put together between 61 and 70; and converted into *Luke* about 80, or at least after 70, since in 21. 20 the writer has replaced *Mk.* 13. 14 by language seemingly reflecting the circumstances of the siege of Jerusalem. This date, however, has been disputed on the ground (among other reasons) that the Third Evangelist, if he wrote after 70, would not have introduced the command that the Christians of Jerusalem should fly to the hills (*Mk.* 13. 14=*Lk.* 21. 21), since, in the event, they really took refuge at Pella in the Jordan valley. Those critics who think that *Acts* was written shortly after 61, and that St. Paul was released from prison after the expiration of the two years mentioned in *Acts* 28. 30, have to carry the composition of the Gospel back to a date some years anterior to 60, and that of *Proto-Luke* to a proportionately earlier period.

Some critics still believe that St. Luke's extracts from *Mk.* constituted the ground-plan of his complete work. They account for the omission of *Mk.* 6. 45—8. 26 by finding reasons why the different parts of this section may individually have been left out. Thus 7. 1-23 and 24-30 respectively would lack interest for, and be liable to give offence to, Gentile readers; 7. 32-37 and 8. 22-26 relate cures in which material means are employed; and 8. 1-10 records a miracle which closely resembles another previously included (6. 34-44). But the assumption that *Proto-Luke* was the author's fundamental document explains best the omission of the long Marcan section 6. 45—8. 26: exigencies of space compelled him to dispense with a great deal of *Mk.*, and in these circumstances it would be the simplest expedient to leave out a whole block, the choice of the particular block being perhaps determined by some of the considerations mentioned above.

St. Luke, in incorporating sections from *Mk.*, frequently abbreviates his authority: see, for instance, 6. 17-19 beside *Mk.* 3. 7-12. The desire to reduce in compass some of his material may explain the abruptness with which the account of Jesus' Baptism is introduced in 3. 21, and the mention, in 4. 38, of Simon's mother-in-law without any previous reference to Simon himself (contrast *Mk.* 1. 16-18). On the other hand, in certain narratives derived from his Sources he inserts additions, such as appear in his account of the Transfiguration (9. 28-35) as compared with St. Mark's (9. 2-7): contrast also *Lk.* 8. 11; 9. 20 with *Mk.* 4. 14; 8. 29. In incorporating material from St. Mark he sometimes, like the First Evangelist, omits or qualifies statements which seem to be lacking in reverence for our Lord or His Apostles (passing over, for instance, *Mk.* 6. 5 and 8. 32, 33).

In his historical narrative St. Luke generally retains the sequence of events, as this is given in *Mk.*, though he departs from St. Mark's order in regard to the Call of Peter, James, and John. There is a consequent presumption that he has commonly, when borrowing sayings from *Q*, preserved the succession in which they appeared in that document. In regard to various Precepts and Discourses drawn from *Q* by both the First Evangelist and the Third, the latter, unlike the former, often prefixes to them a short prefatory statement, explaining the circumstances in which they could be regarded as having been uttered: see 11. 37-41 (contrast *Mt.* 23. 25, 26) and 15. 1-7 (contrast *Mt.* 18. 12-14). On the other hand, certain verses derived by the Third Evangelist from *Q* and from *Mk.* appear to have been detached (through some cause or other) from their original surroundings, and to have been placed by the compiler in a fresh context, with no regard for appropriateness. Instances of such are 6. 40 (the proper connection being apparent in *Mt.* 10. 24-25) and 16. 18 (which is in its natural position in the long passage *Mk.* 10. 2-12). Occasionally passages are associated with one another through containing a word in common, even though it may be used in each with a different import: see 11. 33 and 34-36; 13. 24 and 25.

The Third Evangelist generally re-casts passages borrowed from the Second Gospel (re-writing, for instance, in 4. 38-39, the narrative in *Mk.* 1. 29-31). Such re-casting often removes the ambiguity occasioned by the Second Evangelist's careless use of pronouns (see 5. 29 beside *Mk.* 2. 15 and 9. 42 beside *Mk.* 9. 20, 25, 26). Even when St. Luke retains much of St. Mark's language, he often improves the style of the Greek, replacing one of two co-ordinate verbs by a participle (18. 24; 19. 32; 22. 8 beside *Mk.* 10. 23; 11. 4; 14. 13); and (with the author of *Mt.*) substituting a past tense for the historic present, which is such a conspicuous feature of the Second Gospel (see 5. 20, 22, 24, 31 and 8. 19-21 by the side of *Mk.* 2. 5, 8, 10, 17; 3. 31-34). His own style is characterized by the frequent use of Semitisms (with which he probably became acquainted through the influence of the Hebrew O.T. on the Sept.), though curiously enough, he often omits Hebrew (or Aramaic) words occur-



ring in *Mk.*, such as *Rabbi, Talitha kum, Golgotha*, replacing them by Greek equivalents. He also avoids several of the Latinisms that figure in the Second Gospel.

A prominent element in the contents of the Lucan documentary Source symbolized by *L* is the number of stories by which Jesus is represented as illustrating and enforcing the instruction He sought to impart: such do not teach by analogy, as is the case with allegories and parables, but directly, setting forth types of character or conduct which men are to imitate or avoid (see 10. 30 f.; 12. 16 f.; 16. 19 f.; 18. 9 f.). In the nature of these stories *L* differs from the other Sources used.

The Third Evangelist is the only historian among the N.T. writers who prefixes to his work a preface (in this following the example of the writer of *Ecclesiasticus*). St. Luke's Gospel was ostensibly written for an influential individual, a certain *Theophilus* (if this is really a personal name, and not a descriptive epithet). Theophilus was presumably a Roman citizen, who was interested in Christianity, and whose adhesion to it St. Luke was desirous of winning or confirming. He consequently brings into relief (as, indeed, a Gentile Christian might be expected to do) those aspects of Christ's life and work which were specially likely to appeal to a non-Jewish reader; and is less concerned than is the author of *Mt.* to shew that in the Christian Faith there was to be found the fulfilment of the beliefs and hopes of Israel (for the Third Evangelist cites at length but few passages from the O.T.). A feature of his book is the inclusion in it of some narratives relating to Samaritans, which place them in a favourable light (10. 25-37; 17. 11-19): the sympathy thus shewn towards them was perhaps due to his friendship with Philip "the Missionary," who laboured in Samaria (*Acts* 8. 5; 21. 8) and to his use of *memoranda* compiled by Philip.

The Gospel of St. Luke has more the appearance of an historical work than the other Gospels, inasmuch as the writer dates various events which he recounts by reference to the reigns, or the periods of office, of contemporary Sovereigns and Governors; but difficulties attach to some of his chronological statements. He represents John the Baptist, and probably Jesus (who was only six months younger than John) as born within the lifetime of Herod the Great (37-4 B.C.), the birth of Jesus taking place during a registration of the people held by order of the Emperor Augustus, "when Quirinius was governor of Syria" (*Lk.* 1. 5; 2. 2). But the only registration known to have been carried out by Quirinius is that mentioned in *Acts* v. 37, which occurred in 6 or 7 A.D.; so that, if Jesus was born then, Herod was no longer alive. It has, however, been argued that Quirinius, between 10 and 7 B.C., led a campaign against a tribe occupying a region to the north of Syria, and that St. Luke has in mind an earlier registration held in some year between 10 and 7 B.C., whilst Quirinius was discharging, not, indeed, a governorship, but a military command on the borders of Syria. If Jesus was born not later than 7 B.C., His birth would have happened within

the reign of Herod; but then our Lord, if He began His ministry in the 15th year of the Emperor Tiberius (14-37 A.D.), i.e., in 28 A.D., would have been thirty-four or thirty-five, not "about thirty," as stated in *Lk.* 3. 23. To preclude this discrepancy, it has been suggested that the regnal years of Tiberius may be reckoned by the Evangelist not from the death of Augustus in 14 A.D. but from the year 11 A.D., when Tiberius received from Augustus authority over the provinces and the army equal to the Emperor's: "the fifteenth year" of Tiberius would then be 25 A.D., and Jesus, if born in 7 B.C., would be 31 or 32, for which the expression "about thirty" might suffice. Certain Patristic writers, however, state that the Crucifixion took place in 29 A.D.; so that, if Jesus' ministry lasted only a year, or rather less (as St. Mark's Gospel seems to imply), and He entered upon it when "about thirty," the Nativity, according to this tradition, must have occurred in one of the years 3, 2 or 1 B.C. It thus appears that, in spite of the specific dates contained in the Third Gospel, there is much uncertainty about the actual year of our Lord's Birth. Doubt has also been entertained concerning the Evangelist's statement that a Lysanias was ruler of Abilene in the reign of Tiberius, since the only Lysanias known to historians as having exercised authority there was put to death by Mark Antony as early as 34 B.C.; but some support for St. Luke's accuracy is forthcoming from an inscription found at Abila (or Abilene) composed in the reign of Tiberius by a certain Nymphæus, who describes himself as "freedman of Prince Lysanias." A curious feature of the Gospel, in comparison with *Acts*, where St. Luke is generally very accurate in his use of local designations, is the occasional employment of *Judea* to denote the whole of Palestine, including Galilee (1. 5; 7. 17; 23. 5).<sup>1</sup>

St. Luke, like the rest of the Evangelists, has some favourite words and expressions. A few, which may be noted here, are the preposition translated *together* (or *along*) *with* and the adverbs *likewise* and *immediately* (the last being sometimes substituted for St. Mark's *straightway* in passages borrowed from the Second Evangelist). In his narrative he replaces, oftener than the other Synop- tists, the personal name Jesus by the title *the Lord* (see 7. 13, 19 (contrast *Mt.* 11. 2); 10. 1, 39, 41; 11. 39; 12. 42; 13. 15, etc.), this usage being chiefly found in passages derived from *Proto-Luke*. In contrast to the First and Second Evangelists he shews much fondness for the use, after the verb "to say," of the preposition *unto*, instead of the dative case (cf. 4. 43 with *Mk.* 1. 38; 5. 31 with *Mk.* 2. 17; 5. 34 with *Mk.* 2. 19, *Mt.* 9. 15; 9. 13 with *Mk.* 6. 37, *Mt.* 14. 16; 7. 24 with *Mt.* 11. 7; 10. 2 with *Mt.* 9. 37, etc.).

Nothing has been said about the place of origin of the Third Gospel because nothing is really known. St. Jerome asserts that St. Luke composed it in the districts of Achaia and Bœotia; but no

<sup>1</sup> In the Translation the term, for the sake of clearness, has been rendered "the Jews' country."

other statement from an ancient author bearing upon the matter has been preserved, and no light is derivable from the contents of the work itself.

*(The divisions between the Sources Mk., Q, and L are in some places uncertain.)*

**1** <sup>1</sup> [L] Since of the series of events, your Excellency, that have come to a climax amongst us many persons have attempted to draw up a narrative <sup>2</sup> exactly as the facts have been orally reported to us by those who, from the first, were eye-witnesses of them, and who became agents in diffusing the *Divine Message*, <sup>3</sup> I, too, having closely traced the course of all such events from the start, have decided to record them consecutively for your benefit, dear Theophilus, <sup>4</sup> in order that, in regard to the accounts in which you have been systematically instructed, you may be fully assured of their reliability.

<sup>5</sup> There was living in the reign of Herod the Great, king of the Jews' country, a certain priest, Zechariah by name (a member of the Priestly Division called after Abijah) with his wife (a descendant of Aaron), whose name was Elizabeth. <sup>6</sup> They were both upright before God, leading lives free from reproach, in conformity with all the commandments and ordinances of the Law. <sup>7</sup> But they had no child, because Elizabeth was barren, and both were advanced in years. <sup>8</sup> Now it happened that, whilst he was discharging his Priestly Office in the order of his Division, <sup>9</sup> it fell to his lot, according to the custom of the Priesthood, to enter the Sanctuary of the LORD and to burn incense there; <sup>10</sup> whilst the whole concourse of the People were praying outside at the hour of the incense-burning. <sup>11</sup> And there appeared to him an angel of the LORD standing at the south side of the altar of Incense. <sup>12</sup> And Zechariah was agitated at the sight of him; and fear fell upon him. But the angel said to him, "Do not be afraid, Zechariah; because your supplication has been heard, and your wife Elizabeth will give birth to a son, and you must call his name John. <sup>14</sup> And exultant joy will, in consequence, be yours; and many will *hereafter* rejoice at his having been born. <sup>15</sup> For he will be great in the estimate of the LORD; and he must drink neither wine nor fermented liquor, but he will be inspired with Holy Spirit even from his birth. <sup>16</sup> And he will recall many of the children of Israel to the LORD their God; and it is he who will go in advance of Him, in the spirit and with the power of Elijah, to renew the affection of fathers for their children, and to bring the disobedient to be guided by the insight of the righteous, so as to make ready for the LORD a people prepared for Him." <sup>18</sup> And Zechariah said to the angel, "By what evidence am I to

<sup>1</sup> Cf. *Mal.* 4. 5, 6, Sept. (= 3. 23, 24, Heb.).

be convinced of this? for I am an old man myself, and my wife is advanced in years." 19 And the angel, in answer, said to him, "I am Gabriel, who stand *as a servant* in the presence of God, and I have been sent on a mission to speak unto you, and to impart to you this Good News. 20 And listen! you will be mute, and unable to talk until the day when all this that I have predicted takes place, because you have not believed my communications, which are such as will be fulfilled in their appropriate time." 21 Now the People were expecting Zechariah, and were surprised at his delay in the Sanctuary. 22 But when he came out, he was unable to talk to them, and they realized that he had seen a Vision in the Sanctuary; and he could only make signs to them, and remained dumb. 23 And when the period of his officiating expired, he left for his home. 24 And after this, Elizabeth his wife conceived, and kept in seclusion for four months, 25 saying to herself, "Thus has the LORD dealt with me at the time when He has graciously deigned to remove from me the reproach to which I was exposed among men."

26 Now in the fifth month of Elizabeth's pregnancy the angel Gabriel was sent on a mission from God to a town in Galilee, the name of which was Nazaret, 27 to a maiden betrothed to a man whose name was Joseph, a member of the House of David, the maiden's name being Mary. 28 And when the angel entered the dwelling where she was, he said, "Joy be yours, maiden highly favoured; the LORD is with you." 29 She was much agitated at the speech, and debated with herself what the import of such a greeting could be. 30 But the angel said to her, "Do not be afraid, Mary; for you have found favour with God, 31 and listen! you will conceive and bear a Son, and you must call His name Jesus. 32 He will be a great Personality, and will be known as Son of the Most High; and the LORD God will give to Him the throne of His ancestor David, 33 and He will be King over the House of Jacob for ever; and of His Dominion there will be no end." 34 But Mary said to the angel, "How is this to be, since I am not married to a husband?" 35 And the angel in reply said to her, "Holy Spirit will come upon you, and the Power of the Most High will envelop you; and hence the Offspring that is to be born of you will also be known as Holy, Son of God. 36 And listen to this! your relative Elizabeth, too, expects a son in her old age; and this is the fifth month of pregnancy for her who is described as barren; 37 because no prediction proceeding from God will prove impossible of fulfilment." 38 And Mary said, "Before you is the handmaid of the LORD: may the event correspond to your prediction!" And the angel thereupon left her.

39 And within the next few days Mary started and went in

<sup>1</sup> (Cf. *Gen* 30. 23; *I Sam.* 1. 11.

haste to the hill-district of Judah, to a town there; 40 and entering the house of Zechariah, greeted Elizabeth. 41 And it came about that no sooner had Elizabeth heard Mary's greeting than her unborn babe danced for joy; and Elizabeth was inspired with Holy Spirit, 42 and with a loud cry exclaimed, "Blessed are you among women, and blessed is the Offspring that you bear. 43 And for what reason am I honoured thus, that the mother of my Lord comes to one like me? 44 For listen! as soon as the sound of your greeting reached my ears, my unborn babe danced for delight. 45 And happy is she who has believed that what has been communicated to her from the LORD will be brought to accomplishment."

46 And Mary<sup>1</sup> said:—

"My soul extols the greatness of the LORD,  
47 And my spirit has exulted in God, my Saviour,  
48 Because He has looked favourably on His handmaid's lowliness;

For listen! from henceforth all generations will deem me happy,

49 Because the All-Potent has for me wrought great deeds;  
And Holy is His Revelation of Himself.

50 And His Mercy, for generation after generation,  
Is shown to those who hold Him in awe.

51 He has evinced supremacy with His arm;  
He has scattered arrogant men through their own designs.

52 He has dethroned potentates, and uplifted humble people.

53 Hungry men He has loaded with comforts, and rich men  
He has dismissed empty-handed.

54 He has given aid to Israel His Servant,  
Proving that He keeps mercy in mind

55 (Just as He told our forefathers He would)  
For Abraham and his posterity for ever."

56 And Mary, after remaining together with Elizabeth for about two months, returned to her own home.

57 And the period for Elizabeth's becoming a mother expired, and she gave birth to a son. 58 And her neighbours and her relatives heard that the LORD had enhanced His mercy towards her, and they rejoiced with her. 59 And it happened that, on the seventh day after the birth, they came to circumcise the young child, and they were for calling him "Zechariah," after the name of his father. 60 But his mother, addressing them, said, "No, he is to be called John." 61 And they said to her, "There is none of your kindred that bears this name." 62 And they made gestures to his father to find out what he would wish him to be called. 63 So he asked for a writing tablet, and wrote these words, "John is to be his name." And they were all surprised. 64 And immediately his faculty of speech was restored,

<sup>1</sup> Some MSS. of the Old Latin Version have *Elizabeth*.

and he regained the use of his tongue, and began to talk, blessing God. 65 And awe fell on all who dwelt in their neighbourhood; and in the whole of the hill-district of Judæa all these occurrences were talked over continually, 66 and all who heard of them stored them in their minds, saying to themselves, "What is this young child going to be?" for the power of the LORD, too, was with him. 67 And Zechariah his father, under the influence of Holy Spirit, was inspired to utter this thanksgiving:—

68 "Blessed is the LORD, the God of Israel,

Because He has had regard for His People, and wrought redemption for them;

69 And has raised up for us an Agency of salvation  
In the House of David His Servant

70 (As He predicted of old through the lips of His holy Prophets)—

71 Salvation from our foes and from the power of all who hate us,

72 To show mercy towards our forefathers *in their children*,  
And to prove that He remembers His holy covenant—

73 The sworn pledge which He gave to Abraham, our forefather—

74 That He would enable us, rescued from our enemies' power,

75 To render to Him worship in holiness and uprightness  
Before Him all our days, free from fear.

76 And thou, young child, shalt be known as a Prophet of the Most High,

For thou shalt go in front of the LORD to pave the way for Him,

77 To give knowledge of Salvation to His People  
By the forgiveness of their sins,

78 Because of the tenderheartedness of our God—  
Causing the Dawn from on High to beam upon us,

79 To shine on those seated in darkness and deathly gloom,  
And to direct our steps into Peaceful Ways."

80 And the young child grew and increased in spiritual strength, and stayed in the solitudes of the desert, till the day of his announcing his mission unto Israel.

**2** 1 Now it happened about that time that there was issued an edict from the Emperor Augustus that all the population of the Empire should register themselves *for the purpose of taxation* (2 this, an initial registration, taking place when Quirinius was Governor of Syria<sup>1</sup>); 3 and all went to register themselves, each in his own town. 4 And Joseph, like the rest, went up out of the town of Nazaret in Galilee into Judæa, to David's town, which is called Bethlehem (as he belonged to

<sup>1</sup> See p. 262

the House and Clan of David), 5 to register himself, in company with Mary, his betrothed wife, who was about to become a mother. 6 And it was whilst they were there that the time for her giving birth to the Child was reached; 7 and she bore her First-born Son and she swathed Him, and laid Him down in a manger, because there was no space for them in the public lodging-place.

8 And in the same district there were shepherds, camping on the open pastures and keeping their watches at night over their flock. 9 And an angel of the LORD came upon them, and the Glory of the LORD shone about them, and they were extremely alarmed. 10 But the angel said to them, "Do not be afraid; for listen! I am imparting to you Good News which to all the People of Israel will be a source of great joy— 11 that there has been born to you this day in David's town a Saviour Who is the Anointed of the LORD. 12 And this circumstance shall be evidence to you *of the truth of what I say*: you will find a Babe, swathed, and cradled in a manger." 13 And suddenly there was together with the angel a muster of Heaven's Army, praising God and exclaiming,

14 "Glory in the highest Height to God,

And on earth Peace among men with whom He is greatly pleased."

15 And it happened, when the angels had departed from them to Heaven, that the shepherds repeatedly said to one another, "Let us pass across as far as Bethlehem, and see this event which has taken place, and which the LORD has made known to us." 16 So they went hurriedly, and found Mary, and Joseph, and the Babe cradled in the manger. 17 And after they had seen Him, they acquainted people with the fact which had been told them concerning the young Child. 18 And all who heard them were surprised at what was related unto them by the shepherds; 19 whilst Mary kept all these occurrences to herself, musing over them in her mind. 20 And the shepherds returned, glorifying and praising God for all that they had heard, and had now seen (just as they had been told they would). 21 And when the seven days, required to elapse before the Circumcision of the Child, had expired, He was called "Jesus," which was the Name which the Angel gave to Him before His conception.

22 And when the interval had elapsed which the Law of Moses required before they carried out the rite of Purification, they took Him up to Jerusalem, to present Him to the LORD (23 in accordance with the direction in the Law of the LORD, "Every first-born male child shall be considered Holy to the LORD"<sup>1</sup>) 24 and to offer a sacrifice conforming to the regulation in the Law of the LORD, "A pair of turtle doves, or two young pigeons."<sup>2</sup> 25 Now there was a man in Jerusalem whose name

<sup>1</sup> Ex. 13. 2.

<sup>2</sup> Lev. 12. 8.

was Symeon; he was religious and conscientious, awaiting the Consolation of Israel,<sup>1</sup> and Holy Spirit exerted influence over him. 26 And it had been divinely intimated to him by the Holy Spirit that he was not to experience death until he had seen the LORD'S Christ. 27 So, prompted by the Spirit, he came into the Temple Courts; and when the parents of the Child Jesus had brought Him in, for the purpose of doing, in regard to Him, what the custom of the Law demanded, 28 he, also, took Him in his arms and blessed God, and said,

29 "Now Thou releasest *from duty* Thy servant, O Sovereign Master,

(According to Thy promise) with a blessing;

30 Because my eyes have seen Thy Saving Power,

31 Which Thou hast got ready in the sight of all peoples—

32 A Light to impart Revelation to the heathen,

And to confer Glory upon Thy People Israel."

33 And the Child's father and His mother were present, and were surprised at what was being uttered about Him. 34 And Symeon blessed them, and said unto Mary, His mother, "Listen! This Child is destined to occasion the spiritual fall and rise of many in Israel, and to be a Sign from God, though denied to be such by man (35 and, in consequence, through your own heart pain will pierce like a sword-stab), in order that the secret reflections of many minds may be disclosed." 36 And there was also there a prophetess—Hannah, the daughter of Phanuel, belonging to the tribe of Asher. (She was far advanced in years; had lived with her husband for no more than seven years after her marriage; 37 and had since then been a lonely widow, having reached by now the age of eighty-three). She was never absent from the Temple Courts, but attended Divine worship there evening and morning, with fasts and supplications. 38 She, coming upon them at this very moment, thankfully acknowledged God's goodness, and spoke about the Child to all who were awaiting the Redemption of Jerusalem.

39 And when they had finished everything that was prescribed in the Law of the LORD, they turned their steps to go to Galilee, to their own town of Nazaret.

40 And the Child grew, and increased in strength, developing in wisdom; and the Favour of God rested upon Him.

41 And His parents used to journey every year to Jerusalem at the Festival of the Passover; 42 and when He was eleven years old, they went up thither, as the custom of the Festival required. 43 After they had spent the full number of days assigned to it,<sup>2</sup> and were returning, the Boy Jesus stayed behind at Jerusalem without His parents' knowledge. 44 They, supposing Him to be in the travelling-party, had to take a day's journey before they could search for Him up and down among

<sup>1</sup> Cf. *Is.* 40. 1; 49. 13; 51. 3.

<sup>2</sup> See *Ex.* 12. 1-20; *Lev.* 23. 5-8.



their relatives and acquaintances; 45 and as they did not find Him, they returned to Jerusalem, still pursuing their search for Him. 46 And it happened two days afterwards that they found Him in the Temple Courts, sitting in the middle of the Teachers, both listening to what they said, and asking them for information. 47 And all who heard Him were astonished at the intelligence of His answers to their own questions. 48 His parents were startled at seeing Him there; and His mother said unto Him, "My Child, why have you treated us in this way? Listen to me! it has been with great anxiety that your father and I have been searching for you." 48 And He said unto them, "What reason was there for your search for Me? Did you not know that it is in my Father's House that I must be?" 50 But they, on their part, did not understand the meaning of the expression which He used to them. 51 However, He went down with them *from the Capital into the country*, and came to Nazaret, and was subordinate to their authority; and His mother kept constantly in mind all that had occurred. 52 And Jesus continued to advance in wisdom and stature, and in favour with God and men.

**3** 1 [L] Now in the fourteenth year of the reign of the Emperor Tiberius<sup>1</sup> (when Pontius Pilate was governor of Judæa,<sup>2</sup> when Herod Antipas was Prince of Galilee,<sup>3</sup> and his brother Philip was Prince of the district of Ituræa and Trachonitis,<sup>4</sup> and Lysanias was Prince of Abilene,<sup>5</sup> and during the High Priesthood of Annas and Caiaphas)<sup>6</sup> a Message from God came to John the son of Zechariah, in the desert region, *west of the Dead Sea*. 3 And he went into all the neighbourhood of the Jordan [Mk.] proclaiming Baptism conditional on repentance, for obtaining forgiveness of sins, 4 in agreement with the prediction of it recorded in the Book of the Utterances of the Prophet Isaiah,

"The Voice of One calling out in the desert,  
'Get ye ready the Way of the LORD,'  
Make ye straight His Paths.

5 [L] Every ravine shall be filled in,  
And every mountain and hill shall be lowered;  
And the winding tracks shall be turned into straight roads,  
And the rugged ways into smooth;

6 And all mankind shall see the Saving Power of God."

7 He therefore continued to say to the crowds that went forth to be baptized by him, [Q] "O broods of vipers, who suggested to you to fly from the impending Wrath? 8 Produce, then, re-

<sup>1</sup> 14-27 A.D.

<sup>2</sup> 26-36 A.D.

<sup>3</sup> 4 B.C.-39 A.D.

<sup>4</sup> 4 B.C.-33

(34) A.D.

<sup>5</sup> Date uncertain, see p. 263.

<sup>6</sup> 6-15 and

18-36 A.D. respectively.

<sup>7</sup> Is. 40. 3-5; slightly divergent and abbreviated. The Heb. is differently punctuated in *ver.* 3.

sults in keeping with your *professed* repentance; and do not begin to say among yourselves, 'It is Abraham whom we have as our Ancestor'; for I tell you that God is able out of these very stones to raise up descendants for Abraham. 9 And already, too, the *woodman's* axe is lying at the root of the trees; every tree, therefore, if it does not produce sound fruit, is to be felled, and flung into a fire." 10 [L] So the crowds in succession put to him this question, "What, then, are we to do?" 11 And he, in answer, said to them, "Let him that has two under-garments share with him that has none; and let him that has food do likewise." 12 And there came even Custom-house Officers to be baptized; and they said unto him, "Teacher, what are we to do?" 13 And he said unto them, "Exact nothing beyond the specified amount." 14 And some soldiers on active service also asked him the same question, "What are we, too, to do?" And he said to them, "Do not extort money from anyone by intimidation or false charges; and be content with your pay and rations." 15 And when the People were expectant, and all were inwardly debating about John, in case he might be the Christ, 16 [Mk.] John addressed them, saying to all, "It is with water that I, for my part, baptize you; but there is coming He Who is mightier than I, Whose shoes' strap I am too insignificant to be allowed to unfasten. He will baptize you in Holy Spirit [Q] and fire. 17 His winnowing shovel is in His hand for thoroughly sifting the contents of His threshing floor, and for gathering the wheat into His barn; but the chaff He will burn up with inextinguishable fire." 18 [L] With many an appeal, therefore, of one kind or another he continued to impart the Good News to the People. 19 But Prince Herod, because he was censured by him on account of his brother's wife, Herodias (*whom Herod had married*), and on account of all the crimes which he had committed, 20 added another to all his previous wickednesses by shutting up John in prison.

21 [Mk.] And it happened that, as soon as all the People had been baptized, and whilst Jesus, after being baptized, was praying, the Heaven opened 22 and the Holy Spirit descended in bodily form as a dove upon Him; and a Voice was heard out of Heaven, "Thou art my Son, the Beloved, with Thee I am greatly pleased." 23 [L] And He—Jesus—at the outset of *His Messianic mission*, was about thirty years old, being the son, as was supposed, of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchiah, the son of Jannai, the son of Joseph, 25 the son of Mattathiah, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, 26 the son of Mahath, the son of Mattathiah, the son of Shimei, the son of Josech, the son of Judah, 27 the son of Johanan, the son of Rhesa, the son of Zerubbabel, the son of Salathiel, the son of Neri, 28 the son of Melchi, the son of Addi, the son of Kosam,

the son of Elmadam, the son of Er, 29 the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, 30 the son of Symeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, 31 the son of Meleah, the son of Mennah, the son of Mattathah, the son of Nathan, the son of David, 32 the son of Jesse, the son of Jobel, the son of Boaz, the son of Salmon, the son of Nahshon, 33 the son of Amminadab, the son of Ram, the son of Hezron, the son of Perez, the son of Judah, 34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, 35 the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, 36 the son of Cainan,<sup>1</sup> the son of Arpachshad, the son of Shem, the son of Noah, the son of Lamech, 37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mehalalel, the son of Cainan, 38 the son of Enosh, the son of Seth, the son of Adam, the son of God.

**4** <sup>1</sup> And Jesus, inspired by Holy Spirit, returned from the Jordan, and was continuously led by [Mk.] the Spirit hither and thither in the desert for many weeks, <sup>2</sup> whilst being put to the test by the Devil. <sup>2</sup> [L] And He ate nothing during those days; and when they had expired [Q] He felt hungry. <sup>3</sup> And the Devil said to Him, "If you are Son of God, tell this stone that it is to become a loaf of bread." <sup>4</sup> And Jesus returned answer unto him, "It is written in the Scriptures, 'Not on bread alone is man to live.'"<sup>2</sup> <sup>5</sup> And having led Him up a height, he showed to Him all the realms of the civilized world in a moment of time. <sup>6</sup> And the Devil said to Him, "To you I will give authority over all these, and their grandeur, because to me it has been delivered; and I bestow it on whom I please. <sup>7</sup> If, then, you—you, *I say*—will worship before me, all of this shall be yours." <sup>8</sup> And Jesus, in answer, said to him, "It is written, 'It is the LORD thy God Whom thou must worship, and to Him alone thou must perform Divine service.'"<sup>3</sup> <sup>9</sup> And he brought Him to Jerusalem, and stationed Him upon the projecting parapet of the Temple Courts, and said to Him, "If you are Son of God, fling yourself down from here, <sup>10</sup> for it is written, 'To His Angels He will give commands about Thee, that they safeguard Thee,' <sup>11</sup> and 'On their hands they will lift Thee up, lest at any moment Thou shouldst strike Thy foot against a stone.'"<sup>4</sup> And Jesus, answering him, said, "It is declared 'Thou must not put to the proof the LORD thy God.'"<sup>5</sup> <sup>13</sup> [L] So having exhausted every kind of temptation, the Devil withdrew from Him for a while.

<sup>14</sup> [Mk.] And Jesus returned into Galilee [L] under the

<sup>1</sup> Included in the Sept. of *Gen.* 11. 12, 13, not in the Heb. <sup>2</sup> *Dt.* 8. 3<sup>a</sup>. <sup>3</sup> *Dt.* 6. 13; divergent. <sup>4</sup> *Ps.* 90. 11, 12, Sept. (=91. 11, 12, Heb.). <sup>5</sup> *Dt.* 6. 16.

powerful influence of the Spirit; and a rumour about Him went forth through the whole neighbourhood. 15 And He, too, *like others*, proceeded to teach in their synagogues, receiving honour from all.

16 [Mk.] And He went to Nazara, where He had been brought up, and He entered on the day of the Sabbath, according to His custom, into the synagogue, [L] and got up to read *the Second Lesson*. 17 And there was handed to Him a scroll of the Prophet Isaiah; and having unrolled the scroll, He found the place where there stood written the passage:—

18 "The Spirit of the LORD is upon me,  
Because He hath consecrated me to impart Good News  
to needy men;

He hath sent me to proclaim to captives Release

And to blind men Recovery of Sight;

To send away in Freedom men crushed by oppression,

19 To proclaim the year which the LORD has fixed for acceptance  
of His people."

20 And having rolled up the scroll and given it back to the attendant, He sat down to *deliver a discourse*, and all in the synagogue had their eyes fastened intently upon Him. 21 And He began to say unto them, "To-day this passage of Scripture is fulfilled as you hear it read." 22 And all attested the truth of the report about Him, and were surprised at the gracious utterances that issued from His lips; [Mk.] and they constantly exclaimed, "Is not this man a son of Joseph?" 23 [L] And He said unto them, "You will, of course, repeat to me this proverb, 'Doctor, cure yourself'; whatever we have heard as having been done by you at Capernaum do here also in your native place." 24 [Mk.] But in response to *their unspoken reflections* He went on to say, "In truth I tell you, no prophet is welcome on his native soil. 25 [L] *Nevertheless, such disregard brings retribution*. Of a truth I tell you, there were many widows in Israel in the days of Elijah, when the sky was rainless for two years and six months,<sup>2</sup> while a severe famine prevailed over all the land; 26 yet to none of them was Elijah sent; but only to a widow in Zarephath, in the country of Sidon.<sup>3</sup> 27 And many lepers were in Israel in the time of the Prophet Elisha, yet none of them was cleansed; but only Naaman the Syrian."<sup>4</sup> 28 And all in the synagogue, when they heard this, were filled with rage; 29 and getting up, they drove Him out of the town, and led Him as far as the brow of the hill on which their town was built, so as to throw Him headlong over the precipice; 30 but He passed through the midst of them and proceeded on His way.

31 [Mk.] And He went down to Capernaum, a town in

<sup>1</sup> Is. 61 1, 2<sup>a</sup>: divergent

<sup>2</sup> Contrast I Kg. 18. 1.

<sup>3</sup> See

I Kg. 17. 8.

<sup>4</sup> See II Kg. 5.

Galilee, and He proceeded to teach its inhabitants on the Sabbath day. 32 And people were startled at the manner of His teaching, because His discourse was marked by authority. 33 And in the Synagogue there was a man who had in him a spirit—a foul demon; and he screamed out at the top of his voice, 34 “Ah! what concern have you with creatures like us, O Jesus the Nazarene? Have you come to destroy us? I know who you are—you *are* the Holy One of God.” 35 But Jesus checked the demon with the words “Be still, and come forth from him.” And the demon, after flinging the man down in the middle of *the crowd*, came forth from him, without having harmed him. 36 And amazement fell upon all, and they were continually talking about it to one another, exclaiming, “What is the meaning of language like this? because with authority and power He gives orders to the foul spirits, and they come out!” 37 And a rumour about Him gradually spread into every place in the neighbourhood. 38 And He, getting up, withdrew from the synagogue, and entered into the house of Simon. And Simon’s mother-in-law had been seized with a violent fever; so people besought Him for her. 39 And He, standing above her, checked the fever, and it left her, and she got up immediately and waited upon them.

40 And as the sun was setting, all that had persons suffering through various diseases led them to Him; and He, placing His hands upon each one of them, cured them. 41 And demons, too, used to come forth from many people, screaming out *as they did so*, and exclaiming, “You are the Son of God.” But He, checking them, would not allow them to speak, because they knew Him to be the Christ. 42 And when day had come, He, going forth from the town, proceeded to a lonely spot. But the crowds were constantly looking for Him with eagerness; and they came as far as the place where He was, and tried to detain Him from leaving them. 43 But He said unto them, “To the other towns also, besides yours, I must impart the Good News of the Dominion of God, because it was for this purpose that I was sent on my mission.” 44 And He made proclamation successively in the synagogues of the Jews’ country.

**5** 1 [L] Now it happened on one occasion that, whilst the crowd was pressing upon Him and listening to the Message from God, He was standing beside the Lake of Gennesaret, 2 and saw there two fishing vessels moored by the Lake side, whilst the fishermen, who had left them, were washing their nets. 3 So going on board one of the vessels, which belonged to Simon, He asked him to put out a little distance from the shore; and having sat down, He taught the crowds from the vessel. 4 And when He had finished talking to them, He said unto Simon, “Put out into the deep water, and you and your hands should lower your nets for a catch.” 5 But Simon, in answer,

said, "Master, we have toiled through a whole night without taking anything. Still, at your word, I will have the nets lowered." 6 And as soon as they had done this, they enclosed a great shoal of fish, and their nets began to break. 7 And they signalled to their mates in the second vessel to come up, and lend them a hand. So they came up, and they filled both the vessels to such a degree that they began to sink. 8 And Simon Peter, seeing it, threw himself at Jesus' knees, exclaiming, "Leave me, Lord, because I am a sinful man." 9 For amazement seized both him and all who were along with him, at the catch of fish which they had obtained, 10 and likewise both James and John, the sons of Zebedee, who were Simon's partners. And Jesus said unto Simon, "Dismiss your fears; from henceforth it is men you will catch—for Life, *not for death.*" 11 And they, bringing their vessels to the shore, and leaving everything, followed Him.

12 [Mk.] And it happened on another occasion that whilst He was in one of the towns, there was seen a man covered with leprosy; and he, seeing Jesus, prostrated himself and supplicated Him, saying, "Sir, if you have the will, you have the power, to cleanse me." 13 And He, stretching out His hand, touched him, saying, "I have the will; be cleansed." And the leprosy at once left him. 14 And Jesus, on His part, charged him to tell no one, but "Go away (*He said*) and show yourself to the priest *officiating at Jerusalem*, and offer *sacrifices* for your cleansing, just as Moses directed,<sup>1</sup> to notify to people *that you are cured.*" 15 But the account concerning Him penetrated through the country more than ever, and large crowds continually collected to hear Him, and to be cured of their infirmities. 16 He, on his part, however, frequently retired to, and *stayed in*, lonely places, and prayed there.

17 [L] And it happened one day, during that time, that whilst He was teaching, there were seated near Him Pharisees and Doctors of Divinity, who had come out of every village in Galilee and Judæa, as well as from Jerusalem; and the Power of the LORD was with Him, enabling Him to heal. 18 [Mk.] And unexpectedly *there appeared* some able-bodied men bringing upon a bed a man who was paralyzed; and they endeavoured to carry him *into the house* and to lay him before Him. 19 But as they could not discover by what means they were to carry him in, on account of the crowd, they went up *by an outside stair* on to the *flat* top of the house, and let him down, couch and all, through the tiles, into the middle of the crowd, in front of Jesus. 20 And He, seeing their faith, said, "Poor man, your sins have been forgiven you." 21 And the divines and the Pharisees began to argue *with themselves*, saying, "Who is this Who talks blasphemies? Who can forgive sins but God alone?"

<sup>1</sup> Lev. 14. 1 f.

22 But Jesus, detecting their *secret* arguments, addressed them, and said unto them, "Why do you argue in your minds? 23 Which is the easier, to say, 'Your sins have been forgiven, or to say, Raise yourself and walk?' But to convince you that the Son of man has authority upon the earth to forgive sins"—He said to the paralyzed man—"I say to you, Raise yourself, and when you have taken up your couch, go to your home." 25 And the man got up immediately before them, and having taken up *the couch* upon which he had been lying, went away to his home, glorifying God. 26 And astonishment seized them all, and they gave glory to God again and again, and were filled with awe, saying, "We have seen to-day things passing all expectation."

27 And after this He went out, and He noticed a Customs-house Officer, Levi by name, seated at the Customs-house; and He said to him, "Follow me." 28 So he, leaving behind everything, got up, and proceeded to follow Him. 29 And Levi gave a great entertainment at his house to do Him honour; and there was a large crowd of Customs-house Officers and others, who were occupying, as guests, seats at the table with Him. 30 And the Pharisees, and the divines of their party, proceeded to make muttered complaints to the disciples, saying, "Why is it that you are partaking of a meal with the Customs-house Officers and irreligious characters?" 31 And Jesus, addressing them, said unto them, "It is not the healthy who need a doctor, but those who are in bad health; 32 I have come to call to repentance not righteous, but irreligious, characters." 33 And they said unto Him, "Though the disciples of John frequently keep fasts and offer prayers, and the disciples of the Pharisees do the same, yours eat and drink *like ordinary people!*" 34 And Jesus said unto them, "Can you make the groomsmen keep a fast while the bridegroom is with them? But there will come days—yes, *days* when the Bridegroom has been taken away from them: then, in those days, they will keep a fast." 36 And He told them also a parable. "No one puts a patch upon an old garment by tearing a *piece* from an unworn garment: otherwise, he will not only tear the unworn garment, but the patch taken from the unworn garment will also fail to match the old. 37 And no one puts new wine into old leather-bottles; otherwise *when fermentation ensues*, the new wine will burst the leather-bottles, and will itself be spilt, and the leather-bottles will be ruined. 38 No, new wine you must put into fresh leather-bottles. 39 [L] And no one having drunk old wine, wants new, for he says, 'No, the old is pleasant enough.'"

**6** 1 [Mk.] Now it happened on a Sabbath that He was passing on His way through cornfields, and His disciples repeatedly plucked the ears and ate them, rubbing them with their hands. 2 But certain of the Pharisees said, "Why are you doing what is unlawful on the Sabbath day?" 3 And Jesus, addressing them,

said unto them, "Have you not even read of that which David did when he himself felt hungry, and those who were with him?— 4 how he entered into the House of God, and took the Loaves of Oblation *presented before God*, and ate them, and gave some to those who were with him—loaves which it is unlawful for any, but the priests alone, to eat.<sup>1</sup> 5 And He said to them, "Over the Sabbath the Son of man has authority." <[L] <sup>2</sup>And on the same day noticing a certain man working on the Sabbath, He said to him, "My good man, if you understand what you are doing, you are happy; but if you do not understand, you are accursed, and a violator of the Law." >

6 [Mk.] And it happened on a second Sabbath that He entered into the neighbouring synagogue and taught; and a man was there whose right arm was withered. 7 And the divines and the Pharisees were watching Jesus narrowly, to see whether He would effect a cure on the Sabbath, that they might find ground for bringing a charge against Him. 8 But He, on His part, was aware of what was passing through their minds; so He said to the man who had his arm withered, "Raise yourself, and stand in the middle." So he got up and stood there. 9 And Jesus said unto them, "I ask you whether it is lawful on the Sabbath to do a service or to do an injury—to save life, or to destroy it *by withholding help?*" 10 And looking about upon all of them, He said to the man, "Stretch out your arm." And he did so, and his arm was restored. 11 But they, on their side, were filled with frenzy, and constantly talked over with one another what they would do to Jesus.

12 And it happened during this time that He went forth up the hillside to pray, and He spent the night in prayer to God. 13 And when day came, He summoned to Him His disciples, and He chose from them Twelve, whom He likewise designated Apostles— 14 Simon (whom He also named Peter) and Andrew his brother, and James, and John, and Philip, and Bartholomew, 15 and Matthew, and Thomas, and James, son of Alphæus, and Simon who was known as "the Zealot," 16 and Jude, son of James, and Judas, the man of Kerioth, who became a traitor.

17 [L] And after descending the hill with them, He took His stand on a level place; and *there was* a great crowd of His disciples there, [Mk.] and a great concourse of the People from all Judæa and Jerusalem and the sea-coast of Tyre and Sidon, who had come to hear Him and to be healed of their diseases. 18 And those who were troubled by foul spirits were cured by Him; 19 and all the crowd endeavoured to touch Him, because Power used to go forth from Him and healed all.

20 [L] And He, raising His eyes *and looking* upon His disciples, said,

<sup>1</sup> See *Lev* 24. 5-9.

<sup>2</sup> The passage in pointed brackets occurs in the Bezan Codex.



[Q] Happy are you who are feeling need, because yours is the Dominion of God.

21 Happy are you who hunger now, because you will be satisfied to the full.

[L] Happy are you who weep now, because you will laugh.

22 [Q] Happy are you whenever men hate you, and excommunicate you, and taunt you, and exclude you as wicked characters, for your loyalty to the Son of man. 23 Rejoice on that day, and dance *for joy*, for listen! your recompense is great in Heaven, for it was in just the same way that their ancestors used to treat the Prophets.

24 [L] On the other hand, Woe awaits you who are rich, because you are *already* in receipt of your comfort.

25 Woe awaits you who have had your wants satisfied, because you will be hungry.

Woe, you who laugh now, because you will mourn and weep.

26 Woe, whenever everyone speaks well of you, for in just the same way their ancestors used to treat false prophets.

27 [Q] But to you who listen I say, Love your enemies; [L] treat well those who hate you; 28 bless those who curse you; pray for those who abuse you. 29 [Q] To him who hits any of you on the *one* cheek, offer the other also; and from him who takes away your outer garment, do not withhold your under garment either. 30 To anyone who begs of any of you give regularly; and from him who takes things that are yours do not reclaim them. 31 [Q] And just as you wish men to treat you, treat them in like manner. 32 [L] But if you love *none except* those who love you, what Favour *from God* is due to you? For even the sinful love those who love them. 33 And if you do service to none but those who do service to you, what Favour is due to you? even the sinful do the same. 34 [Q] And if you lend to none but to those from whom you hope to receive *a loan*, what Favour is due to you? even the sinful lend to the sinful to get an equivalent return. 35 On the contrary, love your enemies [L] and do service to them, and lend, hoping for nothing back; and your reward will be great; [Q] and you will be true sons of the Most High, because He, on His part, is kindly to the ungrateful and wicked. 36 [L] Show yourselves compassionate, just as your Father is compassionate; 37 [Q] and do not judge, and you will not be judged; [L] and do not condemn, and you will not be condemned. Acquit, and you will be acquitted; 38 give, and gifts will be given to you—generous measure, pressed down, shaken together, running over, will be given into your lap. [Mk.] For with the measure with which you measure out to others will a return be measured out to you in requital.” 39 [L] And He used for their instruction a parable also: [Q] “Can a blind man guide a blind man? Will not both tumble into a

ditch? 40 A pupil is not superior to his teacher, though every-one perfectly trained will be on a level with his teacher. 41 And why do you each see the splinter which is in your brother's eye, whilst taking no note of the rafter which is in your own eye? 42 How can you say to your brother, "Brother, let me remove the splinter which is in your eye," whilst failing yourself to see the rafter which is in your own eye? You hypocrite, remove first the rafter out of your own eye, and then you will see clearly the splinter which is in your brother's eye, and how to remove it. 43 For there does not exist a sound tree yielding rotten fruit, or again a rotting tree yielding sound fruit. 44 For each tree is known by its own fruit: for from thorn-bushes people do not gather figs, or from a briar bush pluck a bunch of grapes. 45 The good man out of the store of good thoughts in his mind produces what is good, and the wicked man out of the store of wicked thoughts produces what is wicked. For what absorbs a *man's* thoughts his lips utter. 46 And why do you call me "Lord, Lord," but fail to carry out what I say? 47 Everyone that comes to me and hears my Sayings and carries them out—I will suggest to you whom he is like. 48 He is like a man building a house, [*L*] who dug and went deep and laid a foundation [*Q*] upon rock. When a flood occurred, the freshet dashed against that house, but had not force enough to shake it, because it had been securely built. 49 But he that has heard them, without carrying them out, is like a man who built a house upon earth, without a foundation. Against it the freshet dashed, and straightway it collapsed, and the breach made in that house was great."

**7** 1 And when He had brought to a conclusion all that He had to say in the hearing of the People, He entered into Capernaum.

2 Now a certain Army Captain's servant, whom his master valued highly, was ill and near his end. 3 And his master, on hearing about Jesus, sent to him some Elders of the Jews, beseeching Him to come and save his servant's life. 4 And they, having arrived where Jesus was, made to Him an earnest appeal, pleading, "He deserves to have this kindness shown to him by you, 5 for he loves our nation and has at his own cost built us our synagogue." 6 So Jesus went to the Captain's house along with them. But by the time that He was close to the house, the Captain sent some friends to Him with the message, "Sir, do not give yourself trouble, for I am too insignificant to receive you under my roof; 7 consequently I did not consider myself worthy to come to you in person either. But merely express your will in speech, and enable my man-servant to recover. 8 *I know what it is both to receive and to give orders.* For even I am a man who, though placed under the authority of others, yet have soldiers under myself; and I say to this man, 'March,'

and he marches, and to another 'Come,' and he comes, and to my servant, 'Do this,' and he does it." 9 And Jesus, hearing this, was astonished at him, and turning, said to the crowd that was following Him, "I tell you, not even within Israel have I found so much faith as this." 10 And those who had been sent by the Army Captain, on returning home, found the servant quite well. 11 [L] And it happened that close upon this incident He went to a town called Nain; and His disciples and a great crowd went thither in company with Him. 12 And as He drew near to the town-gate, there was being carried to burial a dead man who was his mother's only son, and she was a widow; and a considerable concourse from the town accompanied her. 13 And when the Lord saw her, He was moved with sympathy for her, and He said to her, "Cease to weep." 14 And He came up and touched the bier (the bearers stopping); and He said, "Young man, I say to you, wake up." 15 And the dead man sat up, and began to speak; and He gave him to his mother. 16 And awe seized all, and they rendered glory to God again and again, saying to one another, "A great Prophet has been raised up amongst us!" and "God has shown regard for His People." 17 And this account about Him went forth through the whole of the Jews' country and all the surrounding region.

18 [Q] And John's disciples carried to him a report concerning all these incidents. 19 So John, having called to him certain two of his disciples, sent them to the Lord, to say, "Are you the Coming One, or are we to expect someone else?" [L] 20 So the men, when they arrived, said unto Jesus, "John the Baptist has sent us to you with the enquiry, 'Are you the Coming One, or are we to expect someone else?'" (21 At that time Jesus cured many persons of diseases and distressing complaints and wicked spirits, and bestowed on many blind persons the boon of sight). 22 [Q] So in answer to John's messengers, He said, "Go and report to John the sights and sounds which you have seen and heard; blind men recover sight, lame men walk, leprous men are cleansed, and deaf men hear; dead men are raised to life, men in need have Good News imparted to them; 23 and happy is he whose faith is not shaken by anything about me that conflicts with his expectations." 24 And when the messengers of John had departed, He began to speak unto the crowds about John: "Why did you go forth into the desert? Was it to view a reed-bed swayed by a breeze? 25 No? Then why did you go forth? Was it to see a man clothed in silken attire? Why, they who from their early days are accustomed to handsome dress and luxurious living are found in palaces! 26 No? then why did you go forth? Was it to see a Prophet? Yes, I tell you, you saw one even more eminent than a Prophet. 27 This is he about whom there is recorded the prediction,

'Lo, I despatch my Messenger in advance of Thee,  
Who will prepare Thy way in front of Thee.'

28 I tell you, among the offspring of women a greater than John there is none; yet he that is of lowest rank in the Dominion of God is greater than he." 29 [L] And all the People, including the Customs-house Officers, when they heard this, vindicated God's Wisdom *in sending John*, for they had been baptized with the baptism which John administered; 30 but the Pharisees and the theologians, through having refused to be baptized by him, thwarted God's purpose towards themselves.

31 [Q] "To what, then (*He continued*), shall I compare the men of this generation, and what are they like? 32 They are like the young boys seated in a market place, and calling to one another; who say,

'We have played the flute for you, and you have not danced;  
We have chanted a dirge, and you have not wept.'

33 For John the Baptist, coming on a mission, has lived ascetically; and you say, 'He has a demon in him.' 34 The Son of man, coming on a mission, has not lived ascetically, and you say, 'Look! A glutton and a toper! a friend of Customs-house Officers and irreligious characters!' 35 Yet *Divine Wisdom* is vindicated by all her pupils."

36 [L] Now one of the Pharisees pressed Him to dine with him; so He entered the home of the Pharisee, and took a seat at his table. 37 And to their surprise a woman who was a bad character in the town, having discovered that He was occupying a seat at table in the Pharisee's house, brought a flask of fragrant unguent, 38 and stood behind Him, near His feet, weeping. with her tears she began to wet His feet, and then proceeded to wipe the tears away with the hair of her head; and she continued to kiss passionately His feet and to anoint them with the fragrant unguent. 39 And the Pharisee who had invited Him, seeing her, said to himself, "This man, if he were a Prophet, would know who, and of what class, this woman is, who touches Him—and would recognize that she is a bad character." 40 And Jesus, replying to his *unuttered* thoughts, said unto him, "Simon, I have something to tell you"; and he says, "Teacher, tell it me." 41 "A certain moneylender had two debtors; one owed him one hundred and twenty pounds and the other twelve. 42 And as they had not the means of re-paying him, he made to both of them a present of the sums they owed. Which, then, of the two will love him most?" 42 Simon, in answer, said, "I suppose that he will, to whom he made a present of the greater sum." And He said to him, "You have judged aright." 44 And, turning to the woman, He said to Simon, "Do you see this woman? When I came into your house, you gave me no water for my feet; but she with her tears has wet my feet, and

<sup>1</sup> *Mal.* 3. 1; divergent.

has wiped the tears away with her hair. 45 You gave me no kiss of welcome, but she from the moment I entered, has not left off kissing passionately my feet. 46 You with oil did not anoint my head; but she with fragrant unguent has anointed my feet. 47 Consequently I tell you, her sins, her many sins, have been forgiven, *as you can judge from the fact* that she has shown great love; whereas he who has been forgiven little, *since he thinks that he has little to be forgiven*, shows little love." 48 And He said to her, "Your sins have been forgiven." 49 And those who were seated with Him at table began to say to themselves, "Who is this who actually forgives sins?" 50 And He said to the woman, "Your faith has saved you; go your way and God bless you."

8 1 And it happened that close upon this last incident, He started to travel through one town and village after another, delivering His proclamation and imparting the Good News about the Dominion of God; and together with Him were the Twelve, 2 and certain women who had been cured of wicked spirits and of infirmities— Mary, known as the Magdalene (from whom seven demons had been expelled), 3 and Joanna, wife of Chuza (High Steward of Herod *Antipas*), and Susanna, and many besides, who were accustomed to minister to His and the Apostles' needs from their own resources.

4 [Mk] And as a large crowd used to come together, and the people of successive towns were continually resorting to Him, He spoke unto them *about His Message* with the help of an allegory. 5 "A sower went forth to sow his seed. And as he sowed, some part fell on the edge of the path, and it was trampled down, and the wild birds ate it up. 6 And some other part dropped upon the rock, and as soon as it had grown up, it withered, because it had no moisture. 7 And some other part fell in the middle of thorn-bushes, and the thorns, growing with it, choked it. 8 And some other part fell on the soil that was good; and growing up, produced a crop, a hundredfold as great *as the quantity sown*." As He said this, He called out, "Let him who has ears to hear with, listen." 9 And His disciples enquired of Him what *the meaning of this allegory* was. 10 He said, "To you has been granted knowledge of the Secrets concerning the Dominion of God; but to the rest *all instruction is given* by means of allegories, in order that, *as a penalty for previous indifference*, they, though

'Possessed of sight, may not see,

And possessed of hearing, may not understand."

11 This is the explanation of the allegory. The "seed" is God's Message. 12 They who are "on the edge of the path" are they who have heard; then the devil comes and takes away the Message from their mind, in order that they may not believe

and be saved. 13 They who are "on the rock" are they, who, when they have heard the Message, welcome it with joy, yet these have not got it rooted—persons who believe only for a time, and on an occasion of trial, draw back. 14 The seed which fell "into the thorn-bushes" represents those who have heard, and as they pursue their way, are altogether choked by life's anxieties and riches and pleasures, and bring nothing to maturity. 15 But the seed which is sown "in the fertile soil" represents those people who, after hearing the Message with a virtuous and good heart, retain it, and with steadfastness bear a crop. 16 No one, after lighting a lamp, covers it up with *an upturned* vessel, or puts it under a bed; but puts it on a lampstand, in order that those who enter *the house* may see its light. 17 For there is nothing hidden *for a while* which will not be brought to light *at last*; or kept secret for a while, which is not to be made known and come to light *at last*. 18 Therefore consider well with what care you hear, for whosoever has, to him will *more* be given, and whosoever lacks, from him even what he thinks he has will be taken away."

19 Now there arrived at the place where He was His mother and brothers, but they could not get at Him owing to the crowd; 20 and it was reported to Him, "Your mother and your brothers are standing outside, wishing to see you." 21 But He, in reply, said unto His informants, "My mother and my brothers are those who hear God's Message and carry it out."

22 And it happened on a day about that time that He went on board a fishing-vessel, and His disciples also; and He said unto them, "Let us cross over to the further side of the Lake." So they put out. 23 And on the voyage He fell asleep. And a squall burst upon the Lake, and they began to ship seas, and to be in peril. 24 Coming to Him, they woke Him up, saying, "Master, Master, we are perishing." And He, thoroughly roused, checked the wind and the billows, and they subsided; and there ensued a calm. 25 And He said to them, "Where is your faith?" And they, overawed, were filled with wonder, saying to one another, "Who, then, can this man be, seeing that He gives orders to both the winds and the water, and they submit to Him?"

26 And they put in at the country of the Gerasenes, which is opposite to Galilee. 27 And after He had landed on the shore, there met Him a certain man out of the town, who had demons in him, and for a long while had worn no clothing, and did not stay in a house but only in the burial ground. 28 When he caught sight of Jesus, he with a scream threw himself before Him, and exclaimed at the top of his voice, "What concern have you with a creature like me, O Jesus, Son of the Most High? I entreat you, do not torture me" (29 for He was charging the spirit—the foul spirit—to come forth from the man). For many times it had seized him; and he, in consequence, used to be confined with chains and fetters, under guard; but snapping his

bonds, he would be driven by the demon into lonely places. 30 And Jesus asked him, "What is your name?" And he said, "Regiment" (because a host of demons had entered into him). 31 And the demons repeatedly begged Him not to order them to betake themselves into the Abyss. 32 Now there was there a numerous drove of pigs, feeding on the hill-side. And the demons appealed to Him to permit them to enter into them. So He permitted them to do so. 33 And the demons, having left the man, entered into the pigs; and the drove rushed down the steep into the Lake, and were drowned. 34 And the swineherds, when they saw what had happened, fled, and reported it in the town and at the farms. 35 And the people went out to see what had happened; and they came to Jesus, and found the man from whom the denions had departed, seated beside Jesus' feet, clothed and in his senses; and they were struck with awe. 36 And the spectators reported to them how the demon-ridden man had been made well. 37 And all the populace of Gerasa asked Jesus to leave them, because they were seized with intense fear. So He, on His part, went on board a vessel and returned to *the other side of the Lake*. 38 And *before He left*, the man from whom the demons had gone entreated again and again that he might remain along with Him; but He dismissed him, 39 with the direction, "Return to your home, and relate everything that God has done for you." So he departed, proclaiming through the whole town everything that Jesus had done for him.

40 Now when Jesus returned to *the western side of the Sea*, the crowd welcomed Him, for they were all expecting Him. 41 And on a sudden there came a man whose name was Jairus—he had been for long a Warden of the neighbouring synagogue—and throwing himself beside Jesus' feet, he appealed to him to come to his home, 42 because he had an only daughter, about eleven years of age, who was dying. And whilst He was going off *thither*, the crowds *came so close that they nearly stifled Him*. 42 And a woman who had been afflicted with hæmorrhage for eleven years previously, and was beyond the power of anyone to cure, 44 came up behind, and touched the sacred tassel of His outer garment; and immediately her hæmorrhage stopped. 45 And Jesus said, "Who was it that touched me?" And as all denied having done so, Peter exclaimed, "Master, the crowds are hemming you in and pressing upon you!" 46 But Jesus said, "Some one did touch me, for I, on my part, was aware that healing Power from me had been in active operation." 47 And the woman, seeing that she had not escaped detection, came trembling, and throwing herself before Him, explained in the presence of all the People the reason why she had touched Him, and how she had been healed immediately. 48 And He said to her, "My daughter, your faith has made you well; go your way and God bless you." 49 Whilst He was still talking, some one comes from the Warden's house, with the message, "Your

daughter is dead: do not trouble the Teacher any longer." 50 But Jesus, hearing it, addressed Jairus *and said*, "Do not be afraid; only have faith, and she will get well." 51 And having come to the house, He did not let anyone enter along with Him, except Peter, John, and James, and the father of the child, and her mother. 52 All were weeping and wringing their hands for her; but He said, "Cease weeping, for she has not died but is asleep." 53 And they derided Him, knowing that she had died. 54 But He, on His part, taking hold of her hand, called to her, saying, "My child, get up." 55 And her spirit returned, and she rose immediately, and He directed that something should be given to her to eat. 56 And her parents were amazed, but He charged them to tell no one what had happened.

**9** 1 And having called together the Twelve He gave them power and authority over all the demons, and to cure diseases; 2 and He sent them on a mission to proclaim *the nearness of the Dominion of God*, and to heal the sick; 3 and said unto them, "Take nothing for the journey—neither stick, nor wallet, nor bread, nor silver coin; nor two undergarments to carry with you. 4 And into whatever house you enter *to lodge in it*, there stay, and from thence go forth. 5 And in the case of all who fail to welcome you, when you go forth from that town, shake away even the dust from your feet as a protest against them." 6 And they, setting forth, passed successively through one village after another, imparting the Good News, and effecting cures everywhere.

7 Now Prince Herod *Antipas* heard of all that was happening; and he was bewildered, because it was being said by certain people that John had been raised to life from among the dead, 8 and by certain other people that Elijah had appeared,<sup>1</sup> and by others again that some prophet of the ancients had risen. 9 But Herod said, "John I myself beheaded; who can this be about whom I hear such reports?" And he made repeated efforts to see Him.

10 And the Apostles, when they returned, narrated to Him all that they had done. And having taken them with Him, He retired privately to the *vicinity of* a town called Bethsaida. 11 But the crowds, having ascertained this, followed Him; and He, after welcoming them, proceeded to talk to them about the Dominion of God, and to heal those who needed cure. 12 And the day began to decline; so the Twelve, coming up, said to Him, "Dismiss the multitude, that they may go to the villages and farms around, and obtain lodging and procure provisions, for here we are in a lonely spot." 13 And He said unto them, "Give them something to eat yourselves"; but they said, "There are at our disposal no more than five loaves and two

<sup>1</sup> See *Mal.* 4. 5, *Sept.* (3. 23, *Heb.*).



dried fish, unless we are to go ourselves and buy food for all this People" (for they were about five thousand adult men). 14 And He said unto His disciples, "Make them sit down in parties, about fifty in each." 15 And they did so, and made them all sit down. 16 And He took the five loaves and the two *dried* fish; and looking up to Heaven He asked a Blessing over them, and broke them into portions, and proceeded to give them to the disciples to set before the multitude. 17 And they ate, and all satisfied their hunger; and the surplus of the broken portions left by them was taken up—twelve hand-baskets *full*.

18 Now it happened, whilst He was praying by Himself, that His disciples joined Him. And He questioned them, saying, "Whom do the crowds declare me to be?" 19 And they in answer, said, "John the Baptist"; but others "Elijah"; and others assert that some Prophet of the ancients has risen, *without naming which*. 20 He said to them, "But you—whom do you declare me to be?" And Peter, in reply, said, "The Christ of God." 21 And He, cautioning them, charged them to tell this to no one, saying, 22 "The Son of man, *in accordance with prophecy*, must suffer many outrages and be rejected at the prompting of the Elders and Chief Priests and divines, and be killed, and on the second day after be raised to Life." 23 And He said unto all, "If any wishes to come after me, he must renounce himself, and take up his cross daily, and follow me. 24 For whosoever wishes to preserve his life will lose it, and whosoever shall have lost his life through devotion to me will preserve it. 25 For what good does a man get by gaining the whole world whilst losing, or forfeiting, his true Self? 26 *What I have said will be verified hereafter*. For whosoever shall feel ashamed of me and of my Sayings, of such a one the Son of man will feel ashamed, when He comes in His Glory and that of His Father and of the holy Angels. 27 And I tell you truly, there are some of those who are standing yonder who will not taste the bitterness of death until they have seen the Dominion of God."

28 After *He had uttered* these Sayings, it happened about a week later, that He, having taken with Him Peter, James, and John, went up the hill to pray. 29 And whilst He was praying, the aspect of His face became altered, and His apparel became dazzling white. 30 And on a sudden two men were conversing with Him, who were Moses and Elijah; 31 [L] who, appearing in Glory, were speaking of His Departure—the *Destiny* which He was to fulfil at Jerusalem. 32 Peter and those who were along with him had been weighed down by sleep; but on becoming wide awake, they saw His Glory and the two men who were standing with Him. 33 [Mk.] And it came about that, whilst the latter were parting from Him, Peter said unto Jesus, "Master, it is a good thing that we are here *to provide for your needs*; so let us erect three tents, one for you, and one for Moses, and one for Elijah," not knowing what he was saying, *or*

*understanding how unsuited it was to such conditions.* 34 And as he said this, there came a Cloud, *the symbol of God's Presence,*<sup>1</sup> and gradually enveloped them. And they were terrified as they passed into the Cloud. 35 And a Voice was heard out of the Cloud, saying, "This is my Son, the Chosen; to Him give ear." 36 And after the Voice had come and gone, Jesus was found alone. And they, on their part, kept silence and reported to no one at that time anything of what they had seen.

37 And it happened on the succeeding day, when they had come down from the hill, that a large crowd met Him. 38 And on a sudden a man from the crowd called out, and said, "Teacher, I entreat you, look kindly upon my son, 39 because he is my only child, and, as you see, a spirit takes him, and, in consequence, he suddenly cries out; and it throws him into convulsions till he has foam on his lips; and it is only after a struggle that it leaves him, utterly breaking him down; 40 and I entreated your disciples to expel it, but they were unable to do so." 41 And Jesus, addressing them, said, "O unbelieving and perverse generation, how long am I to be by your side, and to put up with you, *before you understand the power I have given you?*" And He said to the man, "Fetch your son here." 42 And whilst he was coming up, the demon dashed him down and threw him into violent convulsions. But Jesus checked the spirit—the foul spirit—and healed the boy, and restored him to his father. 43 And all were startled at *this display of the Majesty of God.*

43 And as everyone was filled with wonder at all that He was doing, 44 He said unto His disciples, "Let these statements that I am on the point of making arrest your attention—yours, I say. For the Son of man is about to be delivered up to the violence of men." 45 But they could make nothing of this expression, and its meaning was veiled from them, so that they did not grasp it, and they were afraid to ask Him about this expression.

46 Now there arose among them an argument as to which of them would be greatest *in the Dominion of God.* 47 And Jesus, knowing their secret reasonings, caught hold of a young child and set him by His side, 48 and said to them, "Whoever, on the strength of my Self-revelation, welcomes this young child, welcomes me; and whoever welcomes me welcomes Him Who sent me on my mission; [*I.*] for it is he who from the first is lowliest among you all that is *truly great.*" 49 [*Mk.*] And John, addressing Him, said, "Master, we saw some one expelling demons by using your Name, and we tried to stop him because he does not follow in company with us." 50 But Jesus said unto him, "Do not stop him, for he that is not against you is on your side."

<sup>1</sup> See *Ex.* 19, 9; 24, 15.

51 [L] Now it happened, as the interval before His being received up into Heaven was drawing to a close, that He turned His face and His steps steadily towards Jerusalem; 52 and He sent off messengers in advance of Himself to *prepare for His arrival at various places*. So they went, and entered into a Samaritan village, to get ready for Him; 53 but the villagers refused to receive Him, because His face and steps were directed towards Jerusalem. 54 And His disciples, James and John, seeing it, said, "Lord, do you wish us to bid fire descend from the sky and destroy them?" 55 But He turned and checked them. 56 So they proceeded on their way to a second village.

57 [Q] And as they were journeying along the road, some one said unto Him, "I will follow you wherever you go." 58 And Jesus said to him, "The foxes have earths and the wild birds roosting places; but the Son of man has nowhere to lay down His head." 59 And He said unto a second, "Follow me." And he said, "Permit me, after going home first, to stay there until I bury my father." 60 But He said to him, "Let the *spiritually* Dead bury their own dead: you go and announce in all directions *the nearness of the Dominion of God*." 61 [L] And someone else also said, "I will follow you, Sir, but first permit me to say farewell to those at my home." But Jesus said, "No one who has set his hand to a plough, and then looks behind, is of any use for the Dominion of God."

**10** 1 After this the Lord appointed seventy disciples, besides *the Twelve*, and sent them in pairs on a mission, in advance of Himself, into every town and locality where He was likely to go. 2 [Q] And He said unto them, "Though the Harvest is plentiful, the labourers are few: entreat, therefore, the Owner of the Harvest-field to send forth *more* labourers into his Harvest-field. 3 Go: yet listen! I am sending you off like lambs in the midst of wolves. 4 Carry no purse, no wallet, no *spare* shoes; [L] and do not *pause to greet* anyone along the road. 5 [Q] And into whatever house you enter, first say, 'God's blessing be upon this household!'; and if anyone deserving God's blessing be there, your blessing will rest upon it; otherwise it will come back *and rest* upon yourselves. 7 [Mk.] And in that very house remain, partaking of the food which its inmates provide; [Q] for the labourer deserves his wage. Do not remove from one house to another. 8 [L] And in whatever city you enter, and people welcome you, eat what is set before you; 9 and cure those in the place who are infirm, and say to them, 'The Dominion of God has come near you.' 10 [Q] And into whatever town you enter, and people fail to welcome you *to their houses*, when you go forth into its squares, say 11 'Even the dust of your town, which has adhered to our feet, we wipe off

<sup>1</sup> Cf. *11 Kg.* 1. 10 f.

against you as a protest. [L] Nevertheless, be sure of this, that the Dominion of God has drawn near.' 12 [Q] I tell you that for Sodom on that Day there will be a more endurable doom than for that town. 13 Woe awaits you, Chorazin, woe awaits you, Bethsaida, because, if the acts of Power which have been done in you had been wrought in Tyre and Sidon, they would long ago have repented in the attitude, and with the tokens, of contrition. 14 Nevertheless, *even as it is*, for Tyre and Sidon there will be a more endurable doom in the Judgment than for you. 15 And you, Capernaum—is it as high as Heaven that you are to be exalted? As low as the Nether world you will be abased. 16 He that listens to you, listens to me; and he that disregards you, disregards me; and he that disregards me, disregards Him that sent me on my mission."

17 [L] And the Seventy returned with joy, exclaiming, "Lord, even the demons become subject to us through our use of your Name." 18 And He said to them, "Yes, I was watching Satan, clear as a flash of lightning, fall from Heaven. 19 Listen! I have given to you the authority needed for trampling upon the agencies of evil, *poisonous as serpents and scorpions—yes, authority* over all the power of the Enemy; and nothing shall harm you. 20 Nevertheless, do not rejoice at this, that the spirits become subject to you, but rejoice because your names stand inscribed in *God's Book of Life in the Heavens.*"

21 [Q] At that very hour, through the influence of the Holy Spirit, He was filled with exultation and said, "I thankfully acknowledge Thy goodness, O Father, Lord of Heaven and Earth, because, though Thou hast hidden away these truths from the wise and intellectual, yet Thou hast revealed them *through me* to the childlike. Yea, Father, *I thank Thee* that it has been Thy good pleasure to do so. 22 *All that I have taught* has been delivered to me by my Father; and no one knows what the true nature of the Son is, except the Father, or what the true nature of the Father is, except the Son, and he to whom the Son wishes to reveal Him." 23 And turning to the disciples He said privately, "Happy are the eyes that see the sights which you see. 24 For I tell you that many prophets and kings desired to witness the sights which you see, and did not witness them; and to hear the words which you hear and did not hear them."

25 [Mk.] Now a certain theologian got up to put Him to the proof, "Teacher (he said) what deeds on my part will enable me to inherit Eternal Life?" 26 And He said unto him, "What is written in the Law? What is the tenor of what you read there?" 27 And he, in answer, said, "'Thou must love the LORD thy God with thy whole heart and with all thy soul and with all thy strength, and with all thy mind';<sup>1</sup> and 'Thy neighbour as much as thyself.'"<sup>2</sup> 28 [L] And He said to him, "You have

<sup>1</sup> *Mat.* 6. 5; slightly divergent.

<sup>2</sup> *L.ev.* 19. 18<sup>b</sup>.

answered well : do that, and you will Live." 29 But he, wishing to vindicate himself *for putting the question*, said unto Jesus, " But who is my neighbour?" 30 Jesus, in rejoinder, said, " A certain man, when going down from Jerusalem to Jericho, fell in with brigands, who both stripped him of what he had on him and rained blows upon him; and when they departed, left him half dead. 31 Now, by a coincidence, a certain Priest was going down by that road; but when he caught sight of him, he went past on the opposite side. 32 And likewise a Priest's Assistant, too, when he had come near the place and caught sight of him, went past on the opposite side. 33 But a certain Samaritan, in the course of his journey, came near him, and when he caught sight of him, he was moved with sympathy, 34 and coming up, he bandaged his wounds, applying to them oil and wine; and having placed him upon his own mount, led him to an inn and had him cared for. 35 And on the morrow he took out and gave to the innkeeper ten shillings, and said, " Attend to him, and whatever additional sum you spend upon him, I myself, when returning, will refund to you." 36 Whom of these three do you consider to have proved himself neighbour to him who had fallen in with the brigands?" 37 And the theologian said, " He that showed pity towards him." And Jesus said to him, " Go and do the same yourself."

38 And it happened, as they were continuing on their way, that He entered a certain village. And a woman there, Martha by name, welcomed Him at her house. 39 And she had a sister called Mary, who seated herself at the Lord's feet, *as a disciple would do*, and listened to His discourse. 40 But Martha was distracted with making great preparations for a meal; and stopping beside Him, *as she moved about*, said, " Lord, are you not concerned that my sister has left me alone to prepare the meal? tell her, then, to lend me a helping hand." 41 And the Lord, in answer, said to her, " Martha, Martha, you are anxious and flustered about preparing a number of courses; 42 but there is need of merely a few, or of only one, *as your sister has shewn*, for Mary has chosen the best Course—*consisting of spiritual, not material, food*—of which she will never be deprived."

**11** 1 And it happened, whilst He was in a certain place praying, that when He ceased, one of His disciples said unto Him, " Lord, teach us to pray, just as John, too, taught his disciples." 2 [Q] And He said to them, " Whenever you pray, say,

‘ Father,

Let Thy Self-revelation be held in reverence;

Let Thy Dominion be established;

3 Our bread for the ensuing hours

Give to us regularly every day;

4 And forgive us our sins,

For we ourselves, too, forgive everyone who fails in his duty to us;

And do not let us incur temptation.' ”

5 [L] And He said unto them, “Suppose one among you shall have a friend, and the friend shall go to him in the middle of the night, and say to him, ‘Friend, lend me three loaves, since a friend of mine has arrived at my house from a journey, and I have nothing to place before him’; 7 but the other, answering from within, says, ‘Do not pester me; the door by this time is fastened, and my young children, with me, are in bed; I cannot get up and give you what you want.’ 8 I tell you, that though he will not get up and give him what he wants because he is his friend, yet, at any rate, because of his persistence, he will rouse himself, and give him all that he needs. 9 [Q] So I, on my part, say to you, ‘Ask, and *what you ask for* will be given to you; seek, and *what you seek* you will find; knock, and *the door at which you knock* will be opened to you. 10 For it is everyone who asks that receives; and it is he who seeks that finds; and it is to him who knocks that the door will be opened. 11 And who among you, if his son shall ask him, as his father, for a fish, will, instead of a fish, hand him a serpent? 12 [L] or if he shall also ask for an egg, will hand him a scorpion? 13 [Q] If then, you, bad though you are from your earliest years, know how to give good gifts to your children, how much more readily will your Father give from Heaven Holy Spirit to those who ask Him?”

14 And He was expelling *from a man* a demon of dumbness; and the sequel was that, as soon as the demon had gone out, the dumb man talked. And the crowds were astonished; 15 [Mk.] but some from among them said, “It is by the aid of Beelzebul, the Ruler of the demons, that He expels the demons.” 16 [L?] And some others, by way of putting Him to a test in regard to His mission, *wanted to get from Him a Sign out of Heaven.* 17 [Mk.] But He, on His part, knowing their thoughts, said to them, “Every realm rent asunder by internal discord is reduced to desolation; and household falls upon household, *bringing each other to destruction.* 18 Now, if Satan also is rent asunder by internal discord, how will his realm last? [L] *I ask you the question*, because you say that it is by the aid of Beelzebul that I expel the demons. 19 [Q] And if I, *as you represent*, expel the demons by the aid of Beelzebul, by whose aid do your pupils expel them? Therefore it is they who shall be your judges *in this matter.* 20 But if it is by God’s agency that I expel the demons, then the Dominion of God has overtaken you. 21 [Mk.] When a strong man, in full armour, keeps guard over his own homestead, his possessions are undisturbed; 22 but when one who is stronger than he assails and overcomes him, he takes away his suit of armour in which he had placed confidence, and distributes his

spoils *among his own followers* 23 [Q] He that is not with me is against me; and he that does not gather with me scatters. 24 Whenever a foul spirit has left a man, it passes through waterless, *unpopulated*, places, seeking repose *from its wanderings*; and obtaining none, it says, 'I will return to my home which I left.' 25 And having gone there, it finds it swept and tidied. 26 Then it sets out and gets seven other spirits besides, each more wicked than itself, and they, entering, settle there; and the last state of that man becomes worse than the first." 27 [L] And it happened, whilst He was saying this, that a certain woman from among the crowd, raising her voice, said to Him, "Happy is the mother who carried you in her womb and nursed you at her breasts." 28 But He said, "Nay, rather, happy are they who hear the Message of God and carefully observe it."

29 And as the crowds were flocking to Him, He began to say, [Q] "This generation is a wicked generation; it wants to get from me a Sign, but no Sign will be given to it except the Sign of Jonah. 30 [L] For just as Jonah became a Sign of God's Purpose to the Ninevites *through his announcement of judgment*, such, *and in the same way*, will the Son of man also be to this generation. 31 [Q] The Queen of the South will be raised at the Judgment with the men of this generation, and *by contrast* will ensure their condemnation, because she came from the ends of the earth to hear the wisdom of Solomon; and listen! more than *the insight* of a Solomon is here. 32 The men of Nineveh will rise at the Judgment with this generation, and *by contrast* will ensure its condemnation, because they repented at the proclamation of Jonah; and listen! more than *the warning* of a Jonah is here. 33 [Mk.] No one, after lighting a lamp, puts it in a cellar, or beneath an *up-turned* corn-measure, but upon the lamp-stand, in order that those who enter into the house may see its glow. 34 [Q] Your eye is the lamp of the body. Whenever your eye is without defect, your whole body, too, is supplied with light; but whenever it is diseased, your whole body, too, is in the dark. 35 Consider, then: perhaps the *spiritual* Light within you is Darkness! [L] If, then, your whole body is lighted up, without having any part of it in the Dark, it will be wholly lighted up, as when a lamp by its radiance illumines you."

37 And after He had ceased talking, a Pharisee asks Him to breakfast at his house; and having entered, He took a seat at the table. 38 And the Pharisee was surprised when He saw that He had not first dipped *his hands* in water before partaking of the breakfast. 39 [Q] But the Lord said unto him, "Now you Pharisees clean the outside of the cup and the dish, but your inner Self is filled with rapacity and wickedness. 40 Senseless men! did not He who made what is outside make what is within also? 41 [L] On the other hand, give as alms the contents of your vessels, and then all things are clean for

you. 42 [Q] But *as it is*, woe awaits you Pharisees, because, though you pay tithes on *trifles like* mint and rue and every garden herb, yet you pass over justice and love for God; these latter duties you ought to have practised, without neglecting the former. 43 [Mk.] Woe awaits you Pharisees, because you love the front seat in the synagogues, and respectful salutations in the market places. 44 [Q] Woe awaits you because you are like tombs [L] that are out of sight; and the persons who walk over them do so unwittingly, *and so unintentionally become defiled.*" 45 [L] And one of the theologians addressing Him, says to Him, "Teacher, in saying this, you insult us too." 46 [Q] And He said, "Woe awaits you theologians also, because you load men with burdens of *ceremonial rules*, heavy to support, whilst you yourselves do not touch the burdens with one of your fingers, *to ease them.*" 47 Woe awaits you, because you build the tombs of the prophets, whilst it was your ancestors who killed them. 48 You are, then, witnesses to, and join in approval of, the deeds of your ancestors, because, whilst they killed the prophets, you build their tombs, *without following their teaching.* 49 Therefore the Divine Wisdom has also said, 'I will send on a mission to them Prophets and Apostles; and some of them they will kill, or *at least* will persecute, 50 in order that there may be exacted from this generation *satisfaction for* the blood of all the Prophets which has been shed from the foundation of the world, 51 from the blood of Abel<sup>1</sup> to the blood of Zechariah, who perished between the Altar of Burnt Offering and God's House.'<sup>2</sup> Yes, I tell you, it will be exacted from this generation. 52 Woe awaits you theologians, because you have taken away the key that opens up the knowledge of God: you have not entered into the sphere of that knowledge yourselves, and you have prevented those who were trying to enter." 53 [L] And when He had gone out from thence, the divines and the Pharisees began to harbour fierce resentment towards Him, and to lead Him to speak about many matters on the spur of the moment, 54 lying in wait to seize upon anything that fell unguardedly from His lips.

**12** 1 Meanwhile, as the crowd gathered together in its thousands, so that they trampled on one another, He began to say unto His disciples first of all, [Mk.] "Be on your guard against the yeast of the Pharisees, which is dissimulation. 2 [Q] Nothing is closely veiled *now* that will not be revealed *at last*, or secret *now* that will not be known *at last.* 3 Accordingly, all that you have said in the dark will be heard in the light; and what you have spoken in whispers behind closed doors will be proclaimed upon the housetops. 4 And I tell you, my friends, do not fear those who kill the body, and after that,

<sup>1</sup> Gen. 4. 4-8.<sup>2</sup> 11 Ch. 24. 20, 21.



have nothing further that they can do. 5 But I will intimate to you whom you should fear; fear Him Who, after killing the body, has power to cast into Hell. Yes, I tell you, it is He Whom you should fear. 6 Are not five sparrows sold for sevenpence? yet not one of them escapes God's memory. 7 Nay, even the hairs of your head have all been counted; do not be afraid, you are of \*much\* greater worth than sparrows. 8 And I tell you that everyone who shall acknowledge me in the presence of men, the Son of man also will acknowledge in the presence of the angels of God; 9 whilst he who has disowned me before men will be absolutely disowned before the angels of God. 10 And everyone who shall utter a speech against the Son of man will be forgiven; but he who has uttered blasphemy against the Holy Spirit will not be forgiven. 11 And when you are brought before the Synagogues and the Magistrates and the Authorities, do not be worried as to how you are to defend yourselves, or what you are to say; 12 for the Holy Spirit, in that very hour, will instruct you what you ought to say."

13 [L] Now one of the crowd said to Him, "Teacher, tell my brother to give me my share of our common inheritance." 14 But He said to him, "Who, my man, constituted me a judge or an arbitrator between you two?" 15 And *turning to the crowd*, He said unto them, "Take care and guard yourselves from every form of covetousness, because, even when a man has wealth enough and to spare, his true Life is not included in his possessions." 16 And He related unto them a parable *to illustrate what He meant*. "A certain rich man's estate (He said) was very productive, 17 and he thus debated with himself, 'What am I to do? because I do not know where to garner my crops.' 18 But *at last* he said, 'This is what I will do; I will pull down my barns and erect larger ones; and there I will garner all my wheat and my other excellent produce; 19 and I will then say to my soul, "O dear soul of mine, you have much excellent produce laid by for a number of years; take your ease, eat, drink, make merry."' 20 But God said to him, 'You senseless man, this night your soul is to be demanded of you, and who is to have the things which you have got ready?' 21 So it will be with everyone who stores up treasure for himself and is not wealthy in what has value for God." 22 [Q] And He said unto His disciples, "Therefore I tell you, do not be worried, as regards your life, about what you are to eat, or as regards your body, what you are to wear; 23 for Life is something more than food, and the Body than clothing. 24 Consider that the crows do not sow or reap, and have neither store-room nor barn; yet God feeds them: of how much greater worth are you than the birds! 25 And who among you is able to add to his height a foot by being worried about it? 26 If, then, worry cannot enable you to do even a little thing like that, why be worried about the rest? 27 Consider how the wild irises grow:

they do not toil *like men* or spin *like women*; yet I tell you, not even Solomon in all his grandeur was arrayed like one of them. 28 And if in a field God thus attires the vegetation, which exists to-day, but to-morrow is flung *as fuel* into a furnace, how much more readily will He clothe you, O mistrustful men! 29 So do not on your part *anxiously* enquire what you are to eat, and what you are to drink; and do not be uneasy *about such matters*; 30 for it is these things that all the heathen nations of the world make their aim; whereas your Father knows that you need these things. 31 On the other hand, make His Dominion your aim; and these things will be granted to you in addition. 32 [L] Be not afraid, little Flock, because your Father takes pleasure in giving to you that Dominion. 33 Sell your possessions and give *the proceeds* as alms. [Q] Provide for yourselves purses that do not wear out: inexhaustible treasure in the Heavens, where a thief does not approach, or a moth destroy, 34 for where your treasure is, there also your affections will be. 35 [L] Be ready for service at a moment's call, and have your lamps alight; 36 and be like men awaiting their master and the time when the wedding party breaks up, in order that, when he returns from it and knocks, they may at once open the door for him. 37 Happy are those servants whom their master, when he comes, will find on the alert. In truth, I tell you, he himself will get ready to wait; and will make them take seats at the table, and coming forward he will wait upon them. 38 And if he should return in the second watch, *at midnight*, or in the third watch, *in the early hours of the morning*, and should find them on the alert, happy are they. 39 [Q] But be sure of this fact, that, if the householder had known at what hour the thief was coming, he would have been on the alert, and not have let his home be broken into. 40 And you, too, must show yourselves ready, because the Son of man is coming at an hour when you are not thinking about it. 41 [L] And Peter said, "Lord, is it for us, *your Apostles*, that you intend this allegory, or for all?" 42 [Q] And the Lord said, "Who, then, is the trustworthy, the sensible, house-steward, whom his master will appoint over His staff of attendants, to give out to them at the proper time their allowance of provisions? Happy is that servant whom his master, when he comes, will find employed thus. 44 I tell you truly that he will appoint him manager over all his possessions. 45 But if that servant should say to himself, 'My master is taking his time,' and should begin to belabour the menservants and the maidservants, and to eat and drink and to get drunk, 46 the master of that servant will come on a day that he does not expect, and a moment of which he is not aware, and will cut him adrift, assigning to him his lot with the untrustworthy. 47 [L] That servant, who knew his master's wish but made no preparations, and did not act in accordance with his wish, will be beaten with many lashes; 48 whereas he who did not know,

and so did acts which deserved lashes, will be beaten with only a few lashes. From everyone to whom much has been given much will be looked for; and from him to whom people have entrusted much, they will demand more *than from others*. 49 I came to fling upon the earth the fire of *religious strife*; and what more do I want, if it has been already kindled! 50 A plunge into calamity I have to experience; and how circumscribed is my power until it is over! 51 [Q] Do you suppose that I am here to create peace on the earth? No, I tell you, nothing but variance. 52 For from henceforth where there are five in a single household, they will be at variance, three against two and two against three; 53 they will be at variance, father against son and son against father; mother against daughter and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law." 54 [L] And He said to the crowds also, "When you see a cloud rising in the west, you say at once, 'Rain is coming,' and so it happens; 55 and when you feel a south wind blowing, you say, 'There will be heat'; and it occurs. 56 [Q] You self-deceivers, you know how to interpret *the weather signs* in the aspect of the earth and the sky; how is it that you cannot interpret the presage of this critical time? 57 [L] And why do you not, of your own selves, *without instruction from me*, come to just decisions? 58 [Q] For as you go off to a magistrate with the plaintiff who is suing you, take pains, on the way to *the Law Court*, to get rid of him by a *settlement*, lest shortly he drag you before the judge; and the judge will then deliver you over to the police-officer, and the police-officer will fling you into prison. 59 I tell you, you will in no case come out from it till you have repaid the very last halfpenny of *the debt*."

**13** 1 [L] It was on that very occasion that some persons came there, bringing a report to Him about the Galilæans, whose blood, when Pilate massacred them, had mingled with that of the animals which they were sacrificing. 2 And He, in answer, said to them, "Do you suppose that these Galilæans were proved to be sinful characters beyond all other Galilæans because they suffered such a fate? 3 I tell you, No; but unless you repent, you will all likewise perish. 4 Or do you suppose that those eighteen men, who were killed when the tower in Siloam fell on them, were *thereby* proved to have failed in their duty to God, beyond all the *other* residents in Jerusalem? 5 I tell you, No, but unless you repent, you will all similarly perish."

6 And He related to them this parable, *to illustrate the limited respite granted to them*. "A certain man had a fig-tree growing in his vineyard, and he came to it, looking for fruit on it; but could not find any. 7 So he said to his vinedresser, 'Look at this: it is two years since I first came looking for fruit on this fig-tree, and I can find none; fell it; why should it, *whilst bear-*

*ing nothing, continue to exhaust the soil?* 8 But he, in answer, says to him, 'Sir, let it alone this year also, until I have dug around it and manured it; 9 and if it yields fruit in the future, good; otherwise, you shall have it felled.' "

10 Now He was teaching in one of the synagogues on a Sabbath day, 11 when a woman *was there*, who had in her a spirit which had rendered her an invalid for seventeen years; she was bowed together and was unable to straighten herself to her full height. 12 Jesus, when He caught sight of her, called to her, and said to her, "Woman, you are delivered from your physical weakness"; 13 and He put His hands upon her; and immediately she straightened herself; and glorified God for her recovery. 14 But the Warden of the synagogue, who was indignant that Jesus had cured her on the Sabbath, addressing the crowd, said, "There are six days on which people should work; come, therefore, on those days and get yourselves cured, but not on the day of the Sabbath." 15 But the Lord, addressing him *and those who thought as he did*, exclaimed, "You hypocrites, does not each one of you on the Sabbath release his ox or his ass from the manger, and, leading it away, give it water? 16 And ought not this woman, a descendant of Abraham as she is, whose power of movement Satan has fettered actually for seventeen years, to have been released from such fetters on the day of the Sabbath?" 17 And as He said this, all His opponents were put to shame, whilst the whole of the crowd rejoiced at all the glorious things that were continually being done by Him. 18 [Mk.] He said, therefore, "To what is the Dominion of God like, and by what *comparison* shall I illustrate it? 19 *In the contrast between its earliest stages and its final development* it is like a grain of mustard, which a man took and planted in his garden; and it grew and became a tree, and the wild birds roosted on its branches." 20 [Q] And again He said, "By what shall I illustrate the Dominion of God? 21 *In its powerful but unseen influence* it is like a little yeast which a woman took and covered up in *dough made of* a bushel of flour, to work until the whole batch fermented and rose."

22 [L.] And He continued to pass through one town and village after another, teaching as He went, and advancing towards Jerusalem. 23 And a certain man said to Him, "Lord, are those who are being saved few?" 24 [Q] And He said unto them, "Strain every nerve to enter by the narrow Door, because many, I tell you, will endeavour to enter *into the House*, but will be unable to do so, 25 [L.] from the moment when the Householder has bestirred himself, and closed the Door, and you begin to stand outside and knock at the Door, saying, 'Sir, open the Door for us'; whilst He, in answer, will say to you, 'I do not know whence you come.' 26 Then you will begin to say, 'We have partaken of meals in your presence, and you have taught in our squares'; 27 [Q] but He will speak to you

as sternly as before, 'I do not know whence you come: leave me, all you workers of wickedness.' 28 [Q] The weeping and gnashing of teeth of which the Scriptures speak<sup>1</sup> will be there, when you see Abraham and Isaac and Jacob and all the Prophets included in the Dominion of God and yourselves driven outside. 29 And people will come from East and West and from North and South, and as guests will take their seats at the Festal Banquet in the Dominion of God. 30 [Mk.] So (mark these words!) there are last who will be first, and there are first who will be last." 31 [L] At that very moment certain Pharisees came up and said to Him, "Depart from hence and pursue your way, because Herod Antipas wants to kill you." 32 And He said to them, "Go and tell that fox, 'Listen: I am expelling demons and effecting cures to-day and to-morrow; and on the second day after, this my work is brought to its conclusion. 33 Nevertheless, I must go on my way to-day and to-morrow and the day following, because it is unimaginable that a prophet should perish anywhere but in Jerusalem.'" 34 [Q] O Jerusalem, Jerusalem—she that kills the prophets, and stones those that have been sent on a mission to her—how often have I wished to gather your children to me as devotedly as a hen gathers her brood under her wings; and you, her children, refused to come! 35 Mark what I say: your home, to your undoing, is to be left to itself, forsaken by its Divine Protector.<sup>2</sup> I tell you, you will not see me again till you say, 'Blessed is He that cometh as Representative of the LORD.'"<sup>3</sup>

14 1 [L] And it happened, after He had gone on a Sabbath to the home of one of the Officials belonging to the sect of the Pharisees to partake of a meal, that the Pharisees present were occupied in watching Him narrowly. 2 Now there was a certain dropsical man in front of Him. 3 And Jesus, knowing their secret thoughts, addressed the theologians and Pharisees, and said unto them, "Is it religiously lawful to effect a cure on the Sabbath or not?" 4 But they kept quiet. So He, having caught hold of the man, healed him and dismissed him. 5 [Q] And He said unto them, "Which of you, when a son or an ox shall fall into a well, will not on the day of the Sabbath at once pull him up?" 6 [L] And they were unable to dispute this.

7 And since He noticed how those who had been invited as guests chose for themselves the seats of honour, He gave them an illustration of the way in which they should act. 8 "When you are invited (He said) by someone to a wedding-feast, do not take your place in the seat of honour, lest someone more distinguished than you shall also have been invited by the host;

<sup>1</sup> Perhaps cf. Ps. 111. 10, Sept. (=112. 10, Heb.). <sup>2</sup> Cf. Jer 12. 7; 22. 5 <sup>3</sup> Ps 117. 26, Sept. (=118. 26, Heb.).

9 and he who has invited both shall come and say to you, 'Give place to this guest'; and you then begin with shame to occupy the seat of least dignity. 10 No: when you have been invited, go and take the seat of least dignity, in order that, when he who has invited you comes, he may say to you, 'My friend, come higher up!' Then you will have honour done to you in the eyes of all who are seated at the table with you. 11 [Q] For everyone that exalts himself will be humbled, whilst he that humbles himself will be exalted." 12 [L] And He said also to him who had invited Him, "Whenever you give a breakfast party, or a dinner party, do not regularly invite your friends or your brothers or other of your relations, or your rich neighbours, lest they, too, should some day invite you in turn, and a requital be made to you. 13 But when you entertain, invite needy people, or maimed, lame or blind persons; and you will be happy, because they have not the means of requiting you: 14 for you will be repaid at the Resurrection of the righteous." 15 And one of them who had a seat at table with Him, hearing this, said to Him, "Happy is he who shall be present at a Festal Banquet in the Dominion of God." 16 [Q] But He said to him, "A certain man was giving a large dinner party, and had invited a number of guests; 17 and at the dinner hour, he sent his servant to say to those who had been invited, 'Come, because by now the dinner is ready.' 18 And they all in common began to make excuses for not attending. The first said to him, 'I have bought a farm, and I am bound to go and look at it; I ask you to accept my excuse.' 19 And a second said, 'I have bought five pair of oxen, and I am on my way to give them a trial; I ask you to accept my excuse.' 20 And another said, 'I have just married a wife, and consequently I cannot possibly attend.' 22 So the servant, when he arrived home, reported all these excuses to his master. Then the householder, in anger, said to his servant, 'Go out quickly into the squares and streets of the town, and bring in here the needy and maimed and blind and lame.' 22 And the servant *presently* said, 'Sir, what you directed has been done, yet there is still room.' 23 And the master said unto the servant, 'Go out into the roads and hedgerows, and press people to come in, that my house may be filled'; 24 for I tell you all that not one of those men who have been invited shall taste my dinner."

25 [L] And many crowds were journeying in company with Him; so He, turning, said unto them *by way of warning*, 26 [Q] "If there comes to me anyone whose love for his father and his mother and his wife and his children and his brothers and his sisters and his own life, too, is no better than hate in comparison with his love for me, he cannot be my disciple. 27 Whosoever does not carry his own cross, and come after me, cannot be my disciple. 28 [L] *To be my disciple involves sacrifice, and you must consider whether you are prepared to make*

*them.* For who among you, wishing to build a watch-tower in his vineyard, does not first sit down and calculate the expense, to see whether he has the means for completing it? 29 Iest, after he has laid a foundation, and finds himself without means to finish it, the onlookers should begin to say derisively, 30 'This fellow began to build, but lacked means to finish!' 31 Or what king, when marching to engage in battle with a second king, will not sit down first *with his council of war*, and deliberate whether he is able, with a force of ten thousand men, to encounter successfully him who is advancing against him with a force of twenty thousand? 32 Otherwise, whilst his opponent is still a long distance off, he despatches envoys, and asks the conditions on which peace can be had. 33 So then, everyone of you who does not bid farewell to all his possessions cannot be my disciple. 34 [Mk.] Salt, then, is an excellent thing; but if even salt becomes tasteless, by what means is its flavour to be restored? 35 [Q] It is of no use either for the soil or for the manure-heap; people fling it away. [L] Let him who has ears to hear with, listen."

**15** 1 Now all the Customs-house Officers and the irreligious characters were accustomed to draw near to Him to hear Him. 2 But this led both the Pharisees and the divines to mutter unfavourable remarks about Him. "This man (they said) welcomes irreligious characters, and partakes of meals with them!" 3 So He told them this parable, *illustrating the unreasonableness of their comments.* 4 [Q] "What man from among you, possessing a hundred sheep, but having lost one of them, does not leave behind the ninety-nine in the wild pasture-land, and set out after the lost one, until he finds it? 5 And when he has found it, he places it upon his shoulders, rejoicing. 6 [L] And when he has come to his home, he calls together his friends and his neighbours, and says to them, 'Share my joy, because I have found my sheep that had got lost.' 7 I tell you that in the same way there will be greater joy in Heaven over a single irreligious character that repents than over ninety-nine religious characters that have no need of repentance. 8 Or what woman possessing ten crown-pieces, if she has lost one of them, does not light a lamp and sweep the house and make careful search, until she finds it? 9 And when she has found it, she calls together her women-friends and neighbours, and says, 'Share my joy, because I have found the crown-piece which I had lost.' 10 In the same way, I tell you, there is joy among the angels of God over a single irreligious character that repents."

11 And He said further, "A certain man had two sons. 12 And the younger of them said to his father, 'Father, give me the share of the estate that is to fall to me.' So he divided between them his property. 13 And not many days afterwards, the younger son, having sold all his share and turned it into

money, went abroad to a distant country, and there squandered his portion of the estate in a dissolute way of living. 14 And after he had spent everything, there occurred a severe famine in that country; and he, like others, began to feel the pinch of want. 15 So he went and engaged himself to one of the natives of that country, who sent him into his fields to feed pigs. 16 And he longed to satisfy his hunger with some of the bean-pods which the pigs were eating; and no one offered him anything. 17 But when he came to his senses, he said, 'How many of my father's hired hands have more bread than enough, whilst I am perishing here from starvation! 18 I will be up, and make my way to my father, and will say to him, "Father, I have sinned against Heaven and in your sight: 19 I no longer deserve to be called a son of yours; treat me like one of your hired hands."' 20 So he got up and went to his father. Whilst he was still a long distance off, his father saw him; and he was filled with sympathy for him, and ran and threw his arms round his neck, and kissed him warmly. 21 And his son said to him, 'Father, I have sinned against Heaven and in your sight: I no longer deserve to be called a son of yours.' 22 But the father said unto the servants, 'Fetch quickly a robe—the best robe; and put it on him; and get a ring for his finger and shoes for his feet; 23 and bring the calf—the fattened calf—and have it slaughtered; and let us feast and make merry, 24 because this son of mine was dead, and has come to life again; he was lost, and has been found.' So they began to make merry. 25 Now his elder son was on the farm; and when he, on his way back, drew near to the house, he heard music and dancing; 26 and having called to him one of the menservants, he enquired what it meant. 27 So he told him, 'Your brother is come home, and your father has had the calf—the fattened calf—slaughtered because he has received him back sound in health.' 28 And he grew angry and would not go in. So his father went out and made repeated appeals to him to *change his mind*. 29 But he, addressing his father, said, 'Listen, Sir! though I have served you these many years, and have never disregarded any of your commands, yet to me you have never given *even* a kid, that I might make merry with my friends. 30 But as soon as this precious son of yours, who has eaten up your means of livelihood with harlots, came, you had the fattened calf slaughtered for him!' But the father said to him, 'My child, you are at all times with me, and all that I have is yours; 31 but it was our duty to make merry and to rejoice, because this, your brother, was dead, and has come to life, and was lost and has been found.' "

**16** 1 And He said also unto His disciples, "There was a certain rich man who had a land-agent, and the man was covertly represented to his employer as being wasteful with



the latter's property. 2 So his employer called him, and said to him, 'What is this that I hear about you? Hand in the accounts of your land-agency, for you cannot discharge the duties of it any longer.' 3 So the land-agent said to himself, 'What am I to do, in view of the fact that my employer is taking away the land-agency from me? I have not the strength for farm work; whilst I feel ashamed to beg. 4 Ah! I have made up my mind what to do, in order that, when I am removed from the land-agency, *my employer's debtors* may welcome me into their own homes.' 5 So he summoned each one of his employer's debtors, and he said to the first, 'How much do you owe my employer in kind?' 6 And he said, 'A hundred firkins of olive oil.' And he said to him, 'Here, take your written agreement, sit down and quickly enter, instead, "Fifty."' 7 Next, he said to a second man, 'And you—how much do you owe in kind?' And he said, 'One hundred and twenty-five quarters of wheat.' He says to him, 'Here, take your written agreement and enter, instead, "One hundred."' 8 And the employer complimented the dishonest land-agent on his foresight; because the worldly-minded take longer views, when dealing with their own contemporaries, than do the spiritually enlightened. 9 And I, for my part, tell you, Get *honestly* for yourselves *true* Friends by means of the money that is often used fraudulently, in order that, when \*your life fails,\* they may ensure your reception into abodes *that are not temporary but* Eternal. 10 He that is trustworthy in a trifling business is trustworthy also in a business of importance; and he that is fraudulent in a trifling business is fraudulent also in a business of importance. 11 If, then, you have not proved trustworthy in dealing with the money which is often used fraudulently, who will entrust to you the Wealth which is associated with no falsity? 12 And if you have not proved trustworthy in regard to what is not permanently yours, who will give to you what can be lastingly your own? 13 [Q] No indoor-servant can serve *with equal loyalty* two masters; for either he will hate the one and love the other, or he will attach himself to one and despise the other. You cannot serve God and gold." 14 [L] Now the Pharisees, who from their early years were lovers of money, were listening to all this, and they sneered at Him. 15 So He said to them, "It is you who make yourselves appear to be righteous in the judgment of men; but God knows your hearts, *and does not judge as men do*, because what amongst men is held in esteem is detestable in the sight of God. 16 [Q] The Law and the Prophets lasted till the coming of John: from that time onwards the Good News about the Dominion of God has been imparted, and everyone is forcing entrance into it. 17 [Q] Yet it is easier for earth and sky to pass away than for the cross of a single *t* in the Law to lose authority. 18 [Mk.] Everyone who repudiates his wife, and

marries a second woman, is guilty of adultery; [Q] and he who marries a woman who has been repudiated by her husband is guilty of adultery."

19 [L] "There was a certain rich man who used to dress in purple and fine linen, every day enjoying himself luxuriously. 20 And a certain indigent man, Lazarus by name, was laid prostrate at his porch, covered with ulcers, 21 and longing to satisfy his hunger from the scraps from the rich man's table. Worse still, even the dogs came and used to lick his ulcers. 22 And it happened in course of time that the indigent man died, and was carried away by the angels to sit, *at the Heavenly Feast*, at Abraham's right hand—the *place of honour*. The rich man also died, and was buried *with pomp*. 23 And in the Nether world he raised his eyes, being from the outset in torture, and sees Abraham from a distance, and Lazarus seated on his right hand. 24 And he called and said, 'Father Abraham, have pity on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am tortured in this flame.' 25 But Abraham said, 'My child, remember that during your lifetime you had in full your comforts, and Lazarus likewise had his hardships; but now he is solaced here, and you are tortured. 26 And besides all these distinctions between you and him, there exists permanently between us and you a great chasm, to stop those who wish to pass from hence to you, and to prevent any from crossing from thence to us.' 28 And he replied, 'I beseech you, then, Father, that you would send him to my father's home, 28 for I have five brothers, that he may give solemn warning to them, to save them from coming also to this place of torture.' 29 But Abraham says, 'They have Moses and the Prophets; they must listen to them.' 30 But he rejoined, 'No, Father Abraham, *that will not suffice*; but if someone from the dead were to go to them, they will repent.' 31 But *Abraham* said to him, 'If they refuse to listen to Moses and the Prophets, they will not be influenced, even if someone were to rise from among the dead' "

**17** 1 And He said unto His disciples, [Q] "It is impossible but that *in men's spiritual life* lures that entice to sin should be encountered; nevertheless, woe awaits him who is responsible *for the lures*: 2 [Mk.] it would be more profitable for him, if a millstone were fastened round his neck, and he were flung into the sea than that he should occasion the downfall of one of these lowly characters. 3 [Q] Take heed to yourselves. If your Brother should sin *against you*, reprove him: and if he is sorry, forgive him. 4 And if he shall sin against you seven times in the day, and seven times shall turn to you, saying, 'I am sorry,' you are to forgive him."

5 [L] And the Apostles said to the Lord, "Give us greater faith." And the Lord said, 6 [Q] "If you have faith no

greater than a grain of mustard, you would say to this mulberry tree, 'Uproot yourself and plant yourself in the sea,' and it would instantly obey you."

7 [L] "Who among you, having a servant ploughing, or tending sheep, will say to him, when he returns from the farm, 'Come at once, and seat yourself at the dinner table,' 8 instead of saying to him, 'Get ready something for my dinner; and when you have put on your livery, wait upon me until I have had something to eat and drink; and after that, you yourself shall have something to eat and drink.' 9 Does he feel gratitude to his servant for carrying out his directions? 10 So you, too, when you have carried out all the directions given to you, must say, 'We are servants who have no claim to gratitude; we have only done what we were bound to do.'"

11 And it happened that in the course of His journey to Jerusalem He passed along the border between Samaria and Galilee. 12 And as He entered a certain village, there met Him ten leprous men, who, while still at a distance,<sup>1</sup> got up, 13 and raised their voices, exclaiming, "Jesus, Master, have pity on us." 14 And as soon as He saw them, He said to them, "Go your way, show yourselves to the priests at Jerusalem"<sup>2</sup> And it came about that, whilst they went off, they were cleansed. 15 But one from among them, seeing that he was healed, returned, glorifying God loudly, 16 and prostrated himself beside Jesus' feet, thanking Him; and he was a Samaritan. 17 And Jesus, addressing *those near Him*, said, "Were not the ten cleansed? The nine—where are they? 18 Was none found to return to give glory to God except this alien?" 19 And He said to him, "Get up and go your way; your faith has made you well."

20 Now having been asked by the Pharisees when the Dominion of God was coming, He, in answer to them, said, "The coming of the Dominion of God cannot be detected by close observation; 21 nor will men be able to say *with truth*, 'Look, here it is,' or 'There it is,' for (note this!) the Dominion of God is within you."

22 And He said unto His disciples, "There will come a time when you will long to see but one of the days of the Son of man and the relief He is to bring, yet you will not see it *when you expect*. 23 [Mk.] And *though* people will say to you, 'Look, there He is!' 'Look, here He is!'; do not start off, or go in pursuit. 24 [Q] For as the lightning, when it flashes out of one quarter under the sky, shines to the other *quarter* under the sky, so the Coming of the Son of man on His Day will be equally unmistakable. 25 [L.] But first of all He must suffer many outrages and be repudiated by His own contemporaries. 26 [Q] And just as it happened in the days of Noah, so will it be also in the days of the Son of man *in respect of men's unreadiness*

<sup>1</sup> See Lev. 13. 45, 46.

<sup>2</sup> See Lev. ch. 13 and 14.

*for the Hour of Reckoning.* 27 they were eating, they were drinking, men were marrying, women were being given in marriage, up to the day when Noah entered into the Ark, and the Flood came and destroyed them all. 28 [L] Likewise, just as it happened in the days of Lot—people were eating and drinking, they were buying, and selling, they were planting and building; 29 but on the day when Lot went forth from Sodom, God rained fire and sulphur from the sky and destroyed them all— 30 in the same way will it befall in the Day when the Son of man is revealed. 31 [Mk.] In that Day he who shall be on the house top, but whose goods are in the house, must not come down to fetch them; and likewise he who is on the farm must not turn back *home*. 32 [L] Remember the fate of Lot's wife. 33 [Q] Whosoever endeavours to safeguard his *physical* life will lose his *spiritual* Life; and whosoever shall lose his physical life will preserve his spiritual Life. 34 [L] I tell you that on that Night there will be two men in one bed: the one will be taken *into safety*, the other will be left *to his fate*. 35 [Q] There will be two women grinding together; the one will be taken *into safety*; the other will be left *to her fate*." 37 [L] And they, addressing Him, say to Him, "Where will this happen, Lord?" [Q] And He said to them, "Where a *dead* body is lying, there also will the vultures flock to it."

**18** 1 [L] And He told them a parable to enforce the need of praying at all times and not losing heart. 2 "There was (He said) a judge in a certain town who had neither fear of the Judgment of God nor respect for the opinion of men. 3 And there was a widow in that town; and she used to go to him with the request, 'Vindicate my rights against the plaintiff.' 4 And he would not for a while; but afterwards he said to himself, 'Though I have no fear even of the Judgment of God, or respect for the opinion of men, 5 yet because this widow keeps pestering me, I will vindicate her rights, lest her perpetual coming should end in knocking me up.' 6 And the Lord said, "Listen to what the unjust judge says. 7 And will not God at last vindicate His own Chosen, who call to Him for help day and night, though for a while He is slow to intervene on their behalf? 8 I tell you that He will ensure for them the vindication which they desire, and that speedily. Nevertheless, when the Son of man comes, will He find on the earth the faith *that perseveres*?"

9 And unto some also who were confident of their own righteousness and treated contemptuously the rest of people He related this illustration of *their condition in the sight of God*. 10 "Two men went up to the Temple-Courts to pray, one a Pharisee and the second a Customs-house Officer. 11 The Pharisee stood erect and prayed inwardly thus: 'O God, I thank Thee that I am not as the rest of men, rapacious, unjust, adulterers, or even as this Customs-house Officer. 12 I keep a fast twice in

the week; I pay away for religious purposes a tenth of all that I acquire.' 13 But the Customs-house Officer, standing at a distance *from the Pharisee*, would not even raise his eyes to Heaven, but wrung his hands, saying, 'O God, be merciful to me, the sinner that I am.' 14 I tell you, the latter, when he went down home, stood right with God, as compared with the former; [Q] because everyone that thinks highly of himself will be humbled, whilst he that thinks humbly of himself will be exalted."

15 [Mk.] Now people were bringing to Him even their infants, that He might touch them; and His disciples, when they saw it, repeatedly checked them. 16 But Jesus called them to Him, saying, "Allow the young children to continue to come unto me, and do not forbid them, for the Dominion of God belongs to such characters as theirs. 17 In truth I tell you, whoever does not welcome the Dominion of God *and instruction about it* in the spirit of a young child will *not enter it at all*."

18 And a certain man, an Ecclesiastical Official, asked Him a question, saying, "Good Teacher, what deeds will enable me to inherit Eternal Life?" 19 And Jesus said to him, "Why do you term me good? None is good except One—God. 20 You know the commandments: 'Do not become guilty of adultery, Do not murder, Do not steal, Do not give false evidence, Honour thy father and thy mother.'"<sup>1</sup> 21 And he said, "All these have I kept scrupulously from youth." 22 And Jesus, on hearing this, said, "One duty is still unfulfilled by you. Sell all that you have and distribute the proceeds to needy persons. and you will have treasure in the Heavens, and come, follow me." 23 But he, when he heard this, was greatly distressed, for he was exceedingly rich. 24 And Jesus, when He saw him *so distressed*, said, "With what difficulty do those who have money obtain entry into the Dominion of God! 25 for it is easier for a camel to pass through the eye of a surgeon's needle than for a rich man to enter into the Dominion of God." 26 And those who heard Him said, "So who can be saved?" 27 But He said, "Things which are impossible with men are possible with God." 28 And Peter said, "We, at any rate, you see, have abandoned what was our own, and followed you." 29 And He said to them, "In truth I tell you, there is no one who has abandoned house or wife or brothers or parents or children for the sake of the Dominion of God, 30 who will not get back manifold as much in this Decisive Time, and in the Coming Age, Eternal Life."

31 And taking with Him the Twelve He said unto them, "We are going up, as you see, to Jerusalem; and every prediction that is recorded through the Prophets for the Son of man *to fulfil* will be accomplished. 32 For He will be delivered over to the Gentiles and will be mocked, and will be outraged,

<sup>1</sup> Ex. 20, 14, 13, 15, 16, 12.

and will be spat upon; 33 and they, after flogging Him, will kill Him; and on the second day afterwards He will rise to Life again." 34 [L] But the Twelve, on their part, understood nothing of this: the expression was obscure to them, and they did not grasp what was meant.

35 [Mk.] And it chanced that, as He was drawing near to Jericho, a certain blind man was seated by the road side, begging. 36 And hearing a crowd passing by, he enquired what it was that was happening. 37 And people informed him that it was Jesus the Nazoræan *Who was passing by*. 38 So he shouted out, exclaiming, "O Jesus, O Son of David, have pity upon me." 39 And those who were going in front of Jesus kept trying to check him, *telling* him to be silent; but he, on his part, continued to cry out much more vociferously, "O Son of David, have pity upon me." 40 And Jesus, halting, bade him be brought to Him; and when he drew near, He asked him, 41 "What do you wish me to do for you?" and he said, "To enable me, Sir, to recover my sight." 42 And Jesus said to him, "Recover your sight: your faith has made you well." 43 And immediately he recovered his sight, and proceeded to follow Him, [L] glorifying God. And all the People, when they saw it, gave praise to God.

**19** 1 Having entered Jericho, He continued on His course through it. 2 Now there was a man there, Zacchæus by name, who was a Commissioner of Customs and personally a rich man. 3 And he wanted to see what Jesus was like, but could not, owing to the crowd, because he was short in stature. 4 So running forward, ahead of the crowd, he climbed a fig-mulberry tree, to catch sight of Him, because He was likely to pass through the town by that road. 5 When Jesus came to the spot, He looked up and saw him, and said unto him, "Zacchæus, come down with all speed, for this day I must stay at your home." 6 So he came down with all speed and welcomed Him delightedly. 7 And all the onlookers, seeing this, started to mutter among themselves unfavourable comments: "It is at the house (they said) of a man of bad character that He has gone in to lodge!" 8 But Zacchæus stopped and said unto the Lord, "Listen, Sir: I here pledge myself to give half of my possessions to the needy; and if I have taken anything from anyone by false charges, I here undertake to repay him four times as much." 9 And Jesus said in regard to him, "To-day Salvation has come to this household, because he, too, is a descendant of Abraham. 10 For the Son of man came to seek and to save the lost."

11 And as they were listening to this, He further related to them an allegory to *correct their ideas about the End of the Age*, because He was near Jerusalem, and they supposed that the Dominion of God was about to come into view immediately

12 Therefore He said, [Q] "A certain man of noble birth set off to a distant country, [L] to receive for himself royal power, and to return. 13 [Q] And having called ten servants of his, he gave them twenty-five pounds each, and said unto them, 'With this sum do business, whilst I go and return.' 14 [L] Now his fellow-countrymen hated him, and sent a deputation after him, to say, 'We object to this man becoming a king over us.' 15 However, he obtained the royal power which he wanted; and [Q] it ensued, upon his coming back, that he directed those servants to whom he had given the money to be summoned to his presence in order that he might learn what business they had done. 16 So the first arrived, and said, 'Sire, your twenty-five pounds has produced a profit of two hundred and fifty pounds.' 17 And he said to him, 'Well done, indeed, you good servant; because you have shown yourself trustworthy in a very trifling undertaking, you are to be invested with authority over ten towns.' 18 And the second came, saying, 'Your twenty-five pounds, Sire, has made one hundred and twenty five pounds.' 19 And to him also he said, 'You, too, are to become *ruler* over five towns.' 20 And the next came, saying, 'Sire, look, here are your twenty-five pounds, which I kept laid by in a handkerchief. 21 For I was afraid of you, because you are an exacting man; you take up what you did not put down, and you reap what you did not sow.' 22 He says to him, 'By your own admission I judge you, you unprincipled servant. You knew (you say) that I am an exacting man, taking up what I have not put down, and reaping what I have not sown. 23 So why did you not deposit my money in a bank, and I, on my part, after coming back, should have claimed it, along with the interest?' 24 And to the bystanders he said, 'Take from him the twenty-five pounds and give them to him who has the two hundred and fifty pounds.' 25 [L] And they observed to him, 'Why, Sire, he already has two hundred and fifty pounds!' 26 [Q] 'Yes (*He continued*) I tell you that to everyone that has shall more be given; whereas from him that lacks, even what he has will be taken away. 27 [L] On the other hand, those enemies of mine, who did not wish me to reign over them, bring them and slaughter them in my presence.'"

28 [Mk.] And after Jesus had said this, He went on His way, in front of *the rest*, going up to Jerusalem.

29 And it occurred, when He drew near to Bethphage and Bethany, by the hill called *the Mount* of Olives, that He sent two of His disciples on an errand, 30 saying, "Go to the village facing you, and there, as you enter it, you will find *an ass's* colt tethered, on which no man has ever ridden; and when you have untied it, lead it here. 31 And if anyone asks you, 'Why are you untying it?' this is what you must say, 'The Master has need of it.'" 32 And they who had been sent on this errand, departing, found *everything* just as He had told them. 33 As

they were untying the colt, its owners said unto them, "Why are you untying the colt?" 34 And they said, "The Master has need of it." 35 So they led it to Jesus; and having flung upon the colt their outer garments *as a saddle*, they mounted Jesus upon it; 36 and as He went along, people kept spreading their own outer garments *as a carpet* on the road. 37 And as He was at last drawing near the descent of the Mount of Olives, the whole concourse of His disciples began with joy to praise God loudly for all the acts of Power which they had witnessed, 38 shouting

"Blessed is He that cometh,<sup>1</sup>  
The King, as Representative of the LORD,  
Peace be in Heaven *for bestowal on earth*,  
And Glory to God in the Highest Height!"

39 [L] But some of the Pharisees in the crowd said unto Him, "Teacher, check your disciples." He, however, returned answer, "I tell you, if these keep silence, the very stones will cry out." 41 And as He drew near, He caught sight of the city, and wept over it, exclaiming, 42 "Oh! that you too, *as well as others*, had this Day known what is essential for your welfare! as it is, it has been hidden from your eyes. 43 For a time will overtake you, when your enemies will raise siege-works against you, and beleaguer you, and invest you on every side, 44 and will level you with the ground, while your children are within you; and will not leave in you a single stone upon another, because you did not recognize the Decisive Hour of God's gracious Visitation." 45 [Mk.] And entering into the Temple Courts, He began to expel those who were selling *cattle there*, 46 saying to them, "It is written in the Scriptures, 'And my House shall be a House of Prayer,' but you have turned it into a brigands' cave."<sup>2</sup>

47 And He was occupied daily with teaching in the Temple Courts; and the Chief Priests and the divines and the principal men of the People made repeated efforts to destroy Him, 48 but they failed to discover what they could do, for all the People hung upon His lips, listening to Him.

**20** 1 And it happened one day during that time, while He was teaching the People in the Temple Courts and imparting the Good News, that the Chief Priests and the divines, along with the Elders, came upon Him, 2 and spoke unto Him, saying, "Tell us with what right you are acting thus, or, *if you are the delegate of another*, who it is that gave you this right?" 3 And He, in reply, said unto them, "I, too, will ask you a question; so tell me: 4 The baptism administered by John—was it of Divine origin, or merely human?" 5 And they reasoned between themselves thus, "If we say, Divine, He will

<sup>1</sup> Ps. 117. 26, Sept. (= 118. 26, Heb.).

<sup>2</sup> Is. 56. 7b.



say, 'Why did you not believe him?' 6 But if we say, 'Merely human,' all the People will pelt us with stones; for they are convinced that John was a prophet." 7 So they answered that they did not know of what origin it was. 8 And Jesus said to them, "Neither do I tell you with what right I am acting thus."

9 And He began to relate unto the People this allegory: "A man planted a vineyard, and let it to tenants and went abroad for a long while. 10 And at the proper season he sent off to the tenants a servant, that they might give him a *proportion* of the produce of the vineyard. But the tenants, after beating him, sent him away empty-handed. 11 And he sent a second servant, in addition to the first, but him, too, after beating him and treating him with indignity, they sent away empty-handed. 12 And he sent still a third; and they wounded him, too, and flung him outside. 13 So the owner of the vineyard said to himself, 'What am I to do? I will send my son, my beloved son; perhaps for him they will show respect.' 14 But on seeing him, the tenants argued with one another, saying, 'This is the heir; let us kill him, in order that, *in the event of the father's death*, the property may become ours.' 15 So having flung him outside the vineyard, they killed him. What, then, will the owner of the vineyard do to them? 16 He will come and destroy these tenants and will let the vineyard to others." [L] And people, when they heard it, exclaimed, "Heaven forbid!" 17 [Mk.] But He, looking at them, said, "What, then, is the meaning of this passage of Scripture?—

'The Stone which the house-builders rejected—

It was this that became the keystone at the angle."

18 [Q] Everyone who falls upon that Stone will be shattered to pieces, but him upon whom It falls It will reduce to powder."

19 [Mk.] And the divines and the Chief Priests endeavoured to lay violent hands upon Him that very hour; but they feared the People, and *this made them cautious*, for they recognized that it was with reference to themselves that He had used this allegory. 20 So watching Him narrowly, they sent some men whom they had suborned—persons who pretended that they were religious men—to get hold of something in His talk, and so enable them to deliver Him over to the jurisdiction and authority of the Roman Governor. 21 And they put a question to Him, saying, "Teacher, we know that you speak and teach uprightly, and are not influenced by men's external circumstances, but teach straightforwardly the way of Life approved by God. 22 Is it religiously lawful for us to pay tribute to the Emperor or not?" 23 But He, detecting their cunning, said unto them, 24 "Show me a crown-piece: whose likeness and inscription does it bear?" And they said, "The Emperor's." 25 And He said unto them, "Then render what is the Emperor's to the Emperor, and what

<sup>1</sup> Ps. 117. 22, Sept (= 118. 22, Heb.).

is God's to God." 26 And they were not able, in face of the People, to lay hold of His phrase as *treasonable*; and, astonished at His answer, they were silent.

27 And some of the Sadducees—they who assert that there is no Resurrection—coming up, put a question to Him in these words, "Teacher, Moses laid it down in writing for us that, if any man's married brother dies and he is childless, his brother is to take his wife and raise up offspring for his brother.<sup>1</sup> 29 There were, then, seven brothers; and the first, after taking a wife, died childless; 30 and the second, 31 and the third, took her; and similarly the seven also, *after taking her in succession*, left behind no children, when they died. 32 And later, the woman also died. 33 In the Resurrection, then, of which of them does she become the wife? for the seven had her as wife." 34 And Jesus said to them, "Only amongst those who live in this Age do the men marry and the women are bestowed in marriage; but amongst those who are counted worthy to share in that Age and the Resurrection from among the dead neither do the men marry nor are the women given in marriage (*marriage is not needed*); for they cannot die any more either, since they are on a level with angels, and are God's sons, since they share in the Resurrection. 37 But that the dead are raised to Life Moses also indicated in the *passage designated* 'The Thorn Bush,'<sup>2</sup> since he terms the LORD 'the God of Abraham and God of Isaac and God of Jacob.' 38 He is not a God of dead men but of Living, [*I.*] since all for Him are alive." 39 And some of the divines, addressing Him, said, "Teacher, you have spoken excellently." 40 *And they showed their sense of this for [Q]* they did not venture further to put any questions to Him. 41 [*Mk.*] And He said unto them, "In what sense do people say that the Christ is David's descendant? *Do they mean that He is merely successor to his earthly throne?* 52 For David himself in the Book of Psalms says:—

'The LORD said unto my Lord, "Sit at my right hand,

43 Until I place thy enemies as a footstool for thy feet."<sup>3</sup> 44 David, therefore, calls Him Lord; so how can He be His descendant merely in the *sense of successor to his earthly throne?*" 45 And, when all the People were listening, He said to His disciples, 46 "Be on your guard against the divines, who like to walk about in *stately* robes, and are fond of respectful greetings in the market places and front seats in the synagogues, and places of honour at banquets; 47 who eat widows out of house and home; and to disguise their evil-doing, offer long prayers. These will receive a heavier sentence than others."

**21** 1 And looking up He saw the rich men who were dropping their free-will offerings *into the Offertory Boxes* in

<sup>1</sup> *Dt.* 25. 5, 6; summarized.  
1, Sept. (= 110. 1, Heb.).

<sup>2</sup> *Ex.* 3. 1—4. 16

<sup>3</sup> *Ps.* 109.

the Temple-Treasury. 2 And He saw a certain indigent widow dropping in two half-pennies there. 3 And He said, "Truly I tell you that this widow, this needy widow, has dropped in more than all *the rest*; 4 for all these have dropped contributions into the free-will offerings out of their surplus, but she, out of her insufficient resources, has dropped in all the means of subsistence that she had."

5 Now, when some were speaking about the Temple, *remark- ing* that it was adorned with beautiful stones and votive offerings, He said, 6 "As for these *buildings* which you are viewing, a time is coming in which there will not be left here one stone on another which will not be demolished." 7 And they asked Him a question, saying, "When, then, Teacher, will such events occur, and what is the sign indicating when these predictions are on the eve of being verified?" 8 So He said, "Beware lest you are deluded. For many will come impersonating me, and asserting, 'I am He,' and 'The Hour of Reckoning has drawn near': do not go after them. 9 And when you hear of wars and disorders, do not be scared; for these are bound to come first, but the End does not follow at once." 10 Then He said to them, "Nation will be roused against nation, and realm against realm; 11 and there will be great earthquakes, and in various places pestilences and famines; [L] and there will be terrifying Portents and great Signs from the sky. 12 But before all these events people will lay violent hands upon you, and will persecute you, [Mk.] delivering you over unto the synagogues and into prisons, when you are dragged before kings and governors for loyalty to my Self-revelation. 13 The occasion will result in *an oppor- tunity* for testimony to be given *about me*. 14 Make up your minds, then, not to study beforehand how to defend yourselves, 15 [L] for it is I who will give you speech and wisdom, which all your adversaries will be unable to withstand or refute. 16 [Mk.] You will be delivered up even by parents and brothers and relatives and friends; and they will procure the death of some of you; 17 and you will be objects of hatred to all for loyalty to my Self-revelation, *when you endeavour to make it known*. 18 [L] Yet not a hair of your heads will *finally* perish. 19 By your steadfastness you will gain your *true* Lives. [Mk.] But when you see [L] Jerusalem being encircled by armed camps, then be sure that its desolation has drawn near. 21 [Mk.] Then those who are in Judæa should fly to the hills; [L] and those who are in the heart of the city should retire from it; and those who are in the country places should refrain from entering into it, 22 because these are the days of *God's Vengeance*, for the fulfilment of all the pre- dictions that are recorded in Scripture. 23 [Mk.] Woe awaits the women who are expecting to have a child, and those who are nurs- ing infants in those days, [L] for there will be great privation over the land, and Divine Wrath against this People; 24 and they will fall without quarter, and will be carried away captive, *and*

*dispersed* among all the nations; and Jerusalem will be under the heel of heathens until the predicted periods for the supremacy of the heathen have expired. 25 [Mk.] And there will be Signs in sun and moon and stars, [L] and upon the earth sore stress among nations, with distraction at the roar of the sea and the surge, 26 people swooning in their terrified foreboding of what is coming on the world [Mk.] for the astral Powers of the skies will be in commotion. 27 And then, *but not till then*, people will see the Son of Man coming in a cloud with Power and great Glory. 28 [L] But when these events begin to happen, recover from your depression, and raise your heads hopefully, because your redemption is drawing near." 29 [Mk.] And He gave them an illustration: "Mark the fig-tree and, indeed, all the *other* trees; 30 when they at last begin to bud, you, on looking at them, instinctively recognize that the summer is already near; so you, likewise, when you see these events happening, should recognize that the Dominion of God is near. 32 In truth I tell you, that this generation will in no case pass away until all the events that I have predicted have happened. 33 Though earth and sky will pass away, my predictions will not pass away *without fulfilment*. 34 [L] But take heed to yourselves, lest your minds should be dulled through drunkenness and its ill-effects, or through anxieties about property, and that Day should surprise you suddenly, as a trap might do; 35 for it will come unexpectedly upon all who, all over the earth, are seated at their ease. 36 [Mk.] Be alert on every occasion, [L] entreating that you may be enabled to escape all these *calamities* which are about to ensue, and to take your stand *undismayed* in front of the Son of man."

37 And during the day time He regularly taught in the Temple-courts; but the night-hours He used to spend under the open sky, withdrawing to the hill called the Mount of Olives. And all the People used to rise early *and go* to Him in the Temple Courts to hear Him.

\* \* \* \*

"JOH." 7. 53 And the people went each to his home, 8. 1 whilst Jesus proceeded to the Mount of Olives. 2 But at dawn He came again into the Temple Courts, and all the People continued to resort to Him; and sitting down, He taught them. 3 And the divines and the Pharisees bring to Him a woman caught in adultery; 4 and stationing her in the middle, they say to Him, "Teacher, this woman has been caught in the very act of adultery; 5 and in the Law Moses ordered us to stone to death women like her;<sup>2</sup> but you—what do you say?" 6 This they said by way of putting Him to a test, in order that they might

<sup>1</sup> This passage, which has several Lucan features, is placed here in some MSS. <sup>2</sup> Dt. 22. 24.

have material for an accusation. Jesus, having stooped down, was with His finger writing on the ground. 7 But as they continued asking Him, He straightened Himself, and said to them, "Let him who is sinless among you be the first to cast a stone at her." 8 And He again stooped down and continued to write on the ground. 9 And they, when they heard what He said, went away one by one, the older men first; and Jesus was left behind alone, and the woman in front of Him, *where she had been placed.* 10 And Jesus, straightening Himself, said to her, "Woman, where are they? Did no one pronounce sentence upon you?" 11 And she said, "No one, Sir." And Jesus said, "Nor do I pronounce sentence upon you either: go your way; henceforth sin no more."

\* \* \* \*

**22** 1 [Mk.] Now the Festival of Cakes made without Yeast, which is termed the Passover, was drawing near, 2 and the Chief Priests and the divines were trying to find means to make away with Jesus *without a disturbance*, for they were afraid of the People. 3 And an impulse from Satan moved Judas (called "the man of Kerioth," who was included in the number of the Twelve); 4 and he went away and had a conversation with the Chief Priests and Commanders of the Temple Guard as to how he could deliver Him up to them. 5 And they were delighted, and engaged to pay him for it. 6 So he agreed to do it *for what they offered*; and he was continually seeking a good opportunity for delivering Him up to them without a crowd.

7 And there came the *opening* day of the Festival of "Cakes made without yeast," when the Passover Lambs had to be sacrificed. 8 So Jesus sent Peter and John on an errand, saying to them, "Go and get ready for us the Passover, that we may eat it." 9 And they said to Him, "Where do you wish us to get it ready?" 10 And He said to them, "Listen. As soon as you have entered into the city, there will meet you a man carrying a pitcher of water; follow him into the house into which he goes. 11 And you are to tell the householder, *the master of the house*, 'The Teacher says to you, "Where is the guest-room, where I am to eat the Passover with my disciples?"' And the householder will show you a large upper room, with a table and couches prepared *for a meal*; there get ready." 13 And they departed, and found things just as He had told them they would; and they got ready the Passover.

14 And when the hour *for the meal* had come, He took His seat at the table, and His Apostles along with him. 15 [Lk.] And He said unto them, "I have earnestly desired, *but in vain*, to eat this Passover with you before I suffer; 16 for I tell you that I shall not eat it until the time when it has its full realization in the Dominion of God." 17 And receiving a cup and say-

ing Grace, He said, "Take this and share its contents among yourselves, 18 [Mk.] for I tell you, I shall never again drink of the product of the vine until the Dominion of God has come." 19 And having taken a loaf and said Grace, He broke it into portions and gave these to them, saying, "This *broken bread* is my Body, [L] which is to be surrendered to death on behalf of you : do this to recall me to remembrance." 20 [Mk.] And the cup He gave to them similarly, after they had finished supper, saying, "This cup is the 'Covenant' of a new type, *predicted by Jeremiah*,<sup>1</sup> and made binding by my Blood, which is to be shed on behalf of you. 21 Yet (listen!) the hand of him who is delivering me up to my enemies is with me on the table,"<sup>2</sup> 22 and he will deliver me up because the Son of man is on His way to meet His end, according to the Destiny appointed for Him; nevertheless woe awaits that man by whom He is delivered up." 23 And they, on their part, began to discuss between themselves who from among them it was that was going to commit this deed. 24 And there occurred also a contention among them, as to which of them had the reputation of being greatest. 25 And He said to them, "The kings of the Gentiles exercise lordship over them, and those who exert authority over them claim to be called Benefactors. 26 But you must not do so : but the greatest among you must become like the younger, and the chief like him who waits. 27 [L] For which is greater, he who is seated at the table, or he who waits upon him? Is it not he who is seated at the table? [Mk.] Yet I am in the midst of you like him who waits. 28 [L] You are they who have throughout remained by me in my temptations; 29 and I assign to you, just as the Father has assigned to me, a Dominion, 30 that you may feast at my Table in my Dominion, [Q] and be seated on thrones governing the Twelve Tribes of Israel. 31 [L] Simon, Simon, listen. Satan has earnestly requested to have you all, that he may winnow you like wheat; 32 but I, on my part, have entertained for you, Simon, that your own faith may not fail completely; and when you have some day recovered from your lapse, you must strengthen your Brothers." 33 [Mk.] And Peter said to Him, "Lord, with you I am ready to go both to prison and to death." 34 But Jesus said, "I tell you, Peter, a cock will not crow to-day until you have thrice disowned all knowledge of me." 35 [L] And He said to them, "When I sent you on a mission without purse or wallet or spare shoes, you did not lack anything, did you?" And they said, "Nothing." 36 But He said to them, "Now, however, he who has a purse must fetch it, and likewise a wallet; and he who has no sword must sell his outer garment and buy one. 37 For I tell you that there must be verified in my person this passage of Scripture, 'And he was counted among criminals.'<sup>3</sup> For my predestined course

<sup>1</sup> Jer. 31. 33, 34.<sup>2</sup> Ps. 40. 10, Sept. (= 41. 9, Heb.).<sup>3</sup> Is.

53. 12.

is reaching its close." 38 And they said to Him, "Lord, look, here are two swords." And He said to them, "It is enough."

39 [Mk.] And having gone out, He proceeded, according to His custom, to the Mount of Olives. And His disciples also followed Him. 40 When He was at the place, He said to them, [L] "Pray that you may not incur temptation." 41 [Mk.] And He drew Himself away from them about a stone's throw; and kneeling on His knees, He prayed, 42 saying, "Father, if Thou consentest, remove this cup of *woe* from me; nevertheless let not my will, but Thine, be done." 43 [L] And there appeared to Him an angel from Heaven, strengthening Him. 44 And falling into an agony of *fear*, He prayed still more persistently; and His sweat became like clots of blood dropping down upon the ground. 45 And having got up from prayer, [Mk.] He went to His disciples, and found them slumbering from grief; 46 and He said to them, "Why are you sleeping? Rise and pray continuously, that you may not incur temptation." 47 And whilst He was still talking, on a sudden a crowd made its appearance; and he who was termed Judas, one of the Twelve, was at the head of them, and he drew near to Jesus to kiss Him. 48 [L] But Jesus said to him, "Judas, is it by a kiss that you deliver up the Son of man to His enemies?" 49 And those around Him, seeing what was about to occur, said, "Lord, shall we use a weapon?" 50 And one from among them smote the High Priest's servant, and cut off his right ear. 51 [L] But Jesus, addressing the crowd, said, "Allow them to go thus far in defence of me." And touching the man's ear, He healed him. 52 [Mk.] And Jesus said unto the Chief Priests and the Commanders of the Temple guards and the Elders, who had arrived to take measures against Him, "Is it as against a brigand that you have sallied forth with swords and cudgels? 53 When I was daily with you in the Temple Courts, you did not offer violence to me; [L] but this is the hour of your triumph, and the Power of spiritual Darkness gains its end."

54 [Mk.] And having apprehended Him, they led Him away and conducted Him into the residence of the High Priest; and Peter followed at a distance.

55 And when they had lit a fire in the middle of the courtyard, and had sat down together there, Peter was seated in the centre of them. 56 And a certain maidservant, seeing him seated near the blaze, and looking steadily at him, said, "This fellow also, as well as those who escaped, was along with Him." 57 But he disowned Him, saying, "I do not know Him, my good woman." 58 [L] And a little while afterwards a second person, seeing him, said, "You also are of their number." But Peter retorted, "Man, I am not." 59 [Mk.] And after about an hour's interval, another man affirmed the same with positiveness, saying, "Of a truth this fellow also was with Him; for he is actually a Galilæan by his accent." 60 But Peter said,

"My man, I do not know what you mean." And immediately, while he was still talking, a cock crew. 61 And the Lord, turning, looked at Peter, and Peter recollected the expression used by the Lord—how He said to him, "Before a cock crows to-day, you will disown me thrice." 62 And going outside, he wept bitterly.

63 And the men who held Jesus in their grip made sport of Him, beating Him; 64 and muffling Him, they plied Him with repeated questions, saying, "Show yourself a prophet *and tell us* who it is that struck you." 65 [L] And they continued to utter against Him many other insults, besides reviling Him.

66 [Mk.] And when it was day, the Elders of the People in a body, both Chief Priests and divines, met together and led Him away to their Council, 67 saying to Him *there*, "If you are the Christ, tell us." [L] And He said to them, "If I tell you, you will not believe; 58 and if I ask you *what you mean by that title*, you will not answer. 69 [Mk.] But from this time onward the Son of man will be seated on the right hand of the Power of God." 70 [L] And they all said, "You, then, are the Son of God?" And He said unto them, "It is you who say that I am." 71 [Mk.] And they exclaimed, "Why have we need of evidence any longer? for we ourselves have heard *His words* from His own lips."

**23** 1 And the whole assemblage of them rose and led Him before Pilate. 2 [L] And they began to accuse Him, alleging, "This fellow we have found diverting our nation *from its allegiance*, and trying to prevent them from paying taxes to the Emperor, and representing Himself to be an Anointed King." 3 [Mk.] And Pilate put to Him this question, "You!—are you the King of the Jews?" And He, in answer to him, said, "It is you who say so." 4 [L] And Pilate said unto the Chief Priests and the crowds, "I find in this man no ground for a criminal charge." 5 But they became insistent and alleged, "He creates an agitation among the People by His teaching, throughout the whole country of the Jews, starting from Galilee *and coming* as far as here." 6 Pilate, hearing this, asked whether the man was a Galilæan; 7 and having ascertained that He came from Herod's sphere of administration, he remitted Him to Herod, for he also was at Jerusalem during those days. 8 And Herod was greatly delighted at getting a sight of Jesus, for he had been for a long while wishful to see Him, because he had heard about Him, and was hoping to witness some Sign wrought by Him. 9 And he questioned Him at considerable length; but Jesus, on His part, gave him no answer. 10 Meanwhile the Chief Priests and the divines stood there, bringing accusations against Him with great vehemence. 11 But Herod, along with his troops, treated Him contemptuously; and after making sport of Him by arraying Him in a splendid



dress, he sent Him back to Pilate. 12 And Herod and Pilate became friends with one another that very day, for they had for a long while previously been on bad terms with each other. 13 And Pilate, having called together the Chief Priests and the Officials and the People, 14 said to them, "You have brought to me this Man as one who seduces the People from their allegiance; yet, you see, I, after an examination held before you, have found in Him no ground for the charge which you bring against Him. 15 No, nor Herod either; for he has sent Him back to us; so you see, no offence has been committed by Him that deserves death. 16 I will therefore teach Him a lesson and discharge Him." 18 [Mk.] But they to a man raised an outcry, exclaiming, "Away with this fellow, and discharge, for our gratification, the Barabbas ('the son of Abba')," 19 one who, on account of some riot that had occurred in the city, and of murder, had been flung into prison. 20 And Pilate spoke to them again, in his wish to discharge Jesus. 21 But they kept shouting at him, crying, "Crucify, crucify Him." 22 And he said unto them a third time, "Why, what wrong has this man done? [L] I have found in Him no ground for a death penalty; I will therefore teach Him a lesson and discharge Him." 23 [Mk.] But they were insistent with loud shouts in their demand that He should be crucified, and their shouts won the day. 24 And Pilate gave sentence that their demand should be carried out; 25 and he discharged him who, for rioting and murder, had been flung into prison—the man whom they requested; whilst Jesus he delivered up to their will. 26 And when the soldiers led Him away for execution, they caught hold of a certain Simon, a Cyrenæan Jew, coming into the city from the country, and upon his shoulders they placed the cross, for him to carry it behind Jesus. 27 [L] And there followed Him a great concourse of the People, and of women who were wringing their hands and wailing over Him. 28 But Jesus, turning unto them, said, "Women of Jerusalem, cease to weep over me; yet go on weeping over yourselves and over your children, because (listen!) there is a time coming when people will say, 'Happy are the childless women—those who have never borne, or nursed, offspring.' 30 Then they will begin to say to the mountains, 'Fall upon us' and to the hills, 'Hide us';" 31 because, if people do these things when the tree is full of sap, what is to happen when it has grown sere?" 32 [Mk.] And others besides—two criminals—were also led to be executed along with Him. 33 And when they came to the place that is called The Skull, there they crucified Him, and the criminals, the one on the right side, and the other on the left. 34 [L] And Jesus said, "Father, forgive them, for they do not know what they are doing." [Mk.] The soldiers, dividing between them His garments, cast lots for them;<sup>2</sup> 35 [L] whilst

<sup>1</sup> Hos. 10. 8<sup>b</sup>; slightly divergent.  
19, Heb.).

<sup>2</sup> Cf. Ps. 21. 19, Sept. (=22

the People stood looking on. [Mk.] And even the Jewish officials repeatedly sneered: "This fellow," they said, "saved others; let Him save Himself, if He is the Christ of God, His Chosen." 36 [L] The soldiers, too, derided Him, [Mk.] coming up and offering Him their sour wine, 37 [L] at the same time saying, "If you—you!—are the King of the Jews, save yourself." 38 [Mk.] There was also a notification over Him, "This is the King of the Jews." 39 [L] And one of the criminals who had been hanged, reviled Him: "Are not you the Christ?" he said, "save yourself and us." 40 But the other, addressing him, checked him and said, "Have you no fear even of God, inasmuch as you are undergoing the same sentence as this man! 41 And we on our part suffer justly, for we are getting back what we deserve for our deeds; but this man has done no wrong." 42 And he continued, "Jesus, remember me when you come into your Dominion." 43 And Jesus said to him, "In truth I tell you, to-day you shall be with me in Paradise." 44 [Mk.] And by this time it was about midday, and darkness spread over the whole land until the middle of the afternoon, 45 the sun being dimmed; and the *inner* curtain of the Sanctuary<sup>1</sup> was rent right down the middle. 46 And Jesus, calling on God with a loud cry, [L] said, "Father, into Thy hands I entrust my Spirit";<sup>2</sup> and with these words [Mk.] He expired. 47 And the Captain in charge, seeing what had happened, glorified God, exclaiming, "Really, this man was innocent." 48 [L] And all the crowds that had come together to view that spectacle, after seeing all that had happened, returned home one after another, wringing their hands. 49 [Mk.] And there were standing at a distance all His acquaintances (including the women who were amongst His followers from Galilee), witnessing what took place.

50 And there was a man, Joseph by name, a Councillor of long standing, a good and religious character (57 [L] he had not concurred with his colleagues' decision and action); [Mk.]—a *resident* of Ramathaim, a town of the Jews, who was awaiting the advent of the Dominion of God— 52 this man approached Pilate and requested the Body of Jesus. 53 So, after taking It down from the Cross, he shrouded It in a linen wrap, and laid Him in a Sepulchre hewn in stone, where no one had yet been interred.

54 And it was Passover Friday, and the Sabbath was drawing on. 55 And the women—those who had accompanied Jesus from Galilee—having followed *Joseph* closely, observed the tomb, and in what position His Body had been laid; and then returning to *their lodgings*, prepared spices and fragrant unguents.

**24** During the Sabbath they did no work, in obedience to the Commandment. 1 But on the first day of the week, at

<sup>1</sup> See *Ex.* 26. 31-33.

<sup>2</sup> *Ps.* 30. 6, Sept. (= 31. 6, Heb.), adapted.

early dawn, they went to the Sepulchre, carrying the spices which they had got ready. 2 And they discovered the boulder, *which had previously closed the tomb*, rolled away from it; 3 but when they entered, they did not find the Body of the Lord Jesus. 4 And whilst they were bewildered at this, it happened on a sudden that two men, in flashing raiment, came upon them. 5 And as the women, awestruck, were bowing their faces to the ground, *the two men* said unto them, "Why are you looking among the dead for Him Who is Living? 6 He is not here, but has been raised to Life. Remember how He talked to you, whilst He was still in Galilee, 7 [L] explaining that the Son of man must be delivered up to the violence of sinful men, and be crucified, and, on the second day after, must rise up to Life." 8 And they recalled His words; 9 and having returned home from the tomb, they reported all these occurrences to the Eleven Apostles and all the rest. 10 [Mk.] *The leading women* were the Magdalene—Mary—and Joanna, and Mary the mother of James; [L] and they and the rest of the women who were together with them related these occurrences unto the Apostles. 11 But their story appeared to them like nonsense; and they disbelieved them.

12<sup>1</sup> Peter, however, got up and ran to the tomb, and peering in, he sees the linen swathings, *lying* by themselves; so he departed to his lodgings, wondering at what had happened.

13 Now on that very day two from among the disciples were on their way to a village, seven miles from Jerusalem, the name of which was Emmaus. 14 They were conversing with one another about all these events that had taken place, 15 when it chanced that, as they were engaged in converse and discussion, Jesus Himself drew near and went along with them; 16 but their power of perception was suspended, so that they did not recognize Him. 17 And He said unto them, "What are these communications that you are exchanging with one another, as you walk?" And they stopped, with gloom on their faces; 18 and one of them, Cleopas by name, said unto Him, "Are you a visitor in Jerusalem all by yourself, and unacquainted with the events that have occurred there in these days?" 19 And He said to them, "What events?" And they said to Him, "Those connected with Jesus the Nazarene, Who proved Himself a Prophet, powerful in deed and speech, in the judgment of God and of all the People— 20 and especially the fact that the Chief Priests and our Officials delivered Him over to the Roman Governor to receive a sentence of death; and crucified Him. 21 We, however, on our part, were hoping that He was the destined Redeemer of Israel; yet at least *there is nothing, so far, to justify our hopes*; besides the dreadful nature of all these events,

<sup>1</sup> Ver. 12 is suspected of being an interpolated summary of " Joh. 20. 6, 7.

there is the circumstance that this is the second day that is passing since they occurred. 22 Still, certain women of our number astonished us, for they had been early at the tomb, 23 and failed to find His Body: they came back, however, declaring that they had actually seen a vision of angels, who tell them that He is alive. 24 So some of those who were along with us went to the tomb and found it just as the women had described; but Him they did not see." 25 And He said unto them, "How unintelligent you are, how slow your minds are to believe all that the Prophets have predicted! 26 Was not the Christ bound to undergo these sufferings, and then enter into His glory?" 27 And starting from the Books of Moses, and *quoting* from all the Prophets in succession, He interpreted to them the passages in all the Scriptures relating to Himself. 28 And when they drew near to the village to which they were proceeding, He, on His part, made as though He was going further. 29 But they put pressure upon Him, and said, "Stop with us, because it is towards evening, and already the day has declined." So He entered into the house, in order to stop there along with them. 30 And it came about, after He had seated Himself with them, that He took the loaf that was there and asked a Blessing; and having broken it into portions, He handed these to them. 31 And their power of perception was restored, and they recognized Him, but He vanished from them. 32 And they said unto one another, "Were not our hearts within us in a glow, whilst He was talking with us on the road, as He kept disclosing to us the import of the Scriptures?" 33 So getting up at that very moment, they returned to Jerusalem, and found assembled the Eleven Apostles and those who were along with them, 34 all affirming that the Lord had really been raised to Life, and had appeared unto Simon. 35 And they, on their part, related their experiences on the road, and how He had been recognized by them at the Breaking of the Loaf.

36 And as they were talking thus, He Himself stood in the middle of them, and says to them, "God's Blessing be on you." 37 They, being scared and awe-stricken, thought that they were beholding a spirit. 38 But He said to them, "Why are you in such a state of agitation, and why do reasonings *against the reality of what you witness* spring up in your minds? See my hands and my feet, and *you will recognize* that it is I myself. 39 Feel and see, because a spirit does not possess flesh and bones as you observe that I have." 40 And having said this, He showed to them His hands and His feet. 41 And whilst they were still incredulous for sheer joy and were lost in wonder, He said to them, "Have you here anything that is eatable?" 42 And they handed to Him a piece of cooked fish; 43 and taking it He ate it before them. 44 And He said unto them, "This is the verification of the statements that I made to you, whilst I was still together with you—that all the predictions that

are recorded in the Law of Moses and in the Prophets and in the Psalms concerning me must be fulfilled." 45 Then He enlarged their comprehension of the Scriptures, 46 and He went on to say, "It is stated in them that the Christ is to suffer *death* and to rise from among the dead on the second day after; 47 and that there is to be proclaimed to all nations, on the ground of His Self-revelation, the necessity of repentance for the obtaining of forgiveness of sins—those who deliver the *proclamation* starting from Jerusalem. 48 It is you who are witnesses of these events; and (remember!) I, on my part, am about to send upon you what was promised by my Father; whilst you, on your part, must stay in the city meanwhile, until you are endued with Power from on High."

50 And He led them forth as far as the vicinity of Bethany; and raising His hands, He blessed them. 51 And it happened, that whilst He was blessing them, He was parted from them, and was carried up into Heaven. 52 And they, after rendering worship to Him, returned to Jerusalem with great joy; 53 and were continually in the Temple Courts, blessing God.

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# SUMMARY OF PASSAGES IN THE GOSPEL OF ST. LUKE

DERIVED FROM THE GOSPEL OF ST. MARK AND THE HYPOTHETICAL DOCUMENT Q

LK.	Mk. or Q.	LK.	Mk. or Q.
3. 3 <sup>b</sup> , 4	<i>Mk.</i> 1. 4, 3	7. 18, 19, 22-28	<i>Q</i> ( <i>Mt.</i> 11. 2-11)
7 <sup>b</sup> -9	? <i>Q</i> ( <i>Mt.</i> 3. 7 <sup>b</sup> -10)	31-35	( <i>Mt.</i> 11. 16-19)
16	<i>Mk.</i> 1. 8, 7	8. 4-18	<i>Mk.</i> 4. 1-22, 24-25
17	<i>Q</i> ( <i>Mt.</i> 3. 12)	19-21	3. 31-35
21, 22	<i>Mk.</i> 1. 9-11	22-25	4. 35-41
4. 1	1. 12, 13 <sup>a</sup>	26-39	5. 1, 2, 6-8, 4, 9-20
2 <sup>b</sup> -12	<i>Q</i> ( <i>Mt.</i> 4. 2 <sup>b</sup> -4, 8-10, 5-7)	40-56	5. 21-27, 29-43
14 <sup>a</sup>	<i>Mk.</i> 1. 14 <sup>a</sup> -	9. 1-9	6. 7-16
16 <sup>a</sup> , 22 <sup>b</sup> , 24	6. 1, 2 <sup>a</sup> , 3 <sup>a</sup> , 4	10-17	6. 30, 31 <sup>a</sup> , 32, 33, 34 <sup>b</sup> , 35-37 <sup>a</sup> , 38, 37 <sup>b</sup> , 44, 39-43
31-44	1. 21-32, 34-39	18-26	8. 27-31, 34-36, 38
5. 2, 10, 11	? <i>Mk.</i> 1. 16-20	27-30, 33-42	9. 1-9, 14, 16-20, 25-27
12-16	1. 40-45	43-48	9. 30-32, 34, 36, 37, 35
18-38	2. 3-22	49, 50	9. 38, 39 <sup>a</sup> , 40
6. 1-5	2. 23-26, 27 <sup>a</sup> , 28	57-60	<i>Q</i> ( <i>Mt.</i> 8. 19-22)
6-11	3. 1-6	10. 2	( <i>Mt.</i> 9. 37, 38)
12-16, 17 <sup>b</sup> -19	3. 13-19, 7 <sup>b</sup> , 8, 10	3, 5, 6	( <i>Mt.</i> 10. 16, 12, 13)
20 <sup>b</sup> , 21 <sup>b</sup> , 22,	<i>Q</i> ( <i>Mt.</i> 5. 3, 4, 6, 10-12)	7 <sup>a</sup>	<i>Mk.</i> 6. 10
23	( <i>Mt.</i> 5. 44 <sup>a</sup> , 39 <sup>b</sup> , 40, 42 <sup>a</sup> )	7 <sup>b</sup> , 10, 11 <sup>a</sup> , 12	<i>Q</i> ( <i>Mt.</i> 10. 10 <sup>b</sup> , 14, 15)
27 <sup>b</sup> , 28 <sup>b</sup> , 29-30 <sup>a</sup>	( <i>Mt.</i> 7. 12 <sup>a</sup> )	13-15	<i>Q</i> ( <i>Mt.</i> 11. 21-23 <sup>a</sup> )
31	( <i>Mt.</i> 5. 46, 42 <sup>b</sup> , 44 <sup>a</sup> , 45)	16 <sup>a</sup>	( <i>Mt.</i> 10. 40 <sup>a</sup> )
32, 34, 35 <sup>a</sup> , 0	( <i>Mt.</i> 7. 1)	21, 22	( <i>Mt.</i> 11. 25-27)
37 <sup>a</sup>	<i>Mk.</i> 4. 24 <sup>b</sup>		
38 <sup>b</sup>	<i>Q</i> ( <i>Mt.</i> 15. 14 <sup>b</sup> )		
39 <sup>b</sup>	( <i>Mt.</i> 10. 24, 25 <sup>a</sup> )		
40	<i>Q</i> ( <i>Mt.</i> 7. 3-5, 18, 16)		
41-44	( <i>Mt.</i> 12. 35, 34 <sup>b</sup> )		
45	( <i>Mt.</i> 7. 21, 24, 25 <sup>a</sup> , b, 27)		
46-48 <sup>a</sup> , b, 49	( <i>Mt.</i> 8. 5-10, 13)		
7. 1-10			

LK.	Mk. or Q.	LK.	Mk. or Q.
10 23, 24	Q (Mt. 13. 16, 17)	14. 16-24	Q (Mt. 22. 2-10)
25-27	Mk. 12. 28-31 <sup>a</sup>	26, 27	(Mt. 10. 37, 38)
11. 2-4	Q (Mt. 6. 9, 10 <sup>a</sup> , 11-13 <sup>a</sup> )	34	Mk. 9. 50
9-11, 13	(Mt. 7. 7-11)	35	Q (Mt. 5. 13 <sup>b</sup> )
14	(Mt. 12. 22)	15. 4, 5	(Mt. 18. 12, 13)
15	Mk. 3. 22	16. 13	(Mt. 6. 24)
17, 18 <sup>a</sup>	Mk. 3. 24-26	16	(Mt. 11. 13, 12)
19, 20	Q (Mt. 12. 27, 28)	17	(Mt. 5. 18)
21, 22	Mk. 3. 27	18 <sup>a</sup>	Mk. 10. 11
23-26	Q (Mt. 12. 30, 43-45)	18 <sup>b</sup>	Q (Mt. 5. 32 <sup>b</sup> , or 19. 9)
29 <sup>b</sup> , 31, 32	(Mt. 12. 39 <sup>b</sup> , 42, 41)	17. 1 <sup>b</sup>	Q (Mt. 18. 7)
33	Mk. 4. 21	2	Mk. 9. 42
34, 35	Q (Mt. 6. 22, 23)	3, 4	Q (Mt. 18. 15, 21, 22)
39, 40, 42	(Mt. 23. 25, 26, 23)	6	Q (Mt. 17. 20 <sup>b</sup> )
43	Mk. 12. 39 <sup>a</sup> , 38 <sup>b</sup>	23	Mk. 13. 21
44 <sup>a</sup>	Q (Mt. 23. 27 <sup>a</sup> )	24, 26, 27	Q (Mt. 24. 27, 37-39)
46	(Mt. 23. 4)	31	Mk. 13. 15, 16
47-52	(Mt. 23. 29-31, 34-36, 13)	33	Q (Mt. 10. 39)
12. 1 <sup>b</sup>	Mk. 8. 15 <sup>b</sup>	35, 37 <sup>b</sup>	(Mt. 24. 41, 28)
2-9	Q (Mt. 10. 26 <sup>b</sup> , 33)	18 14 <sup>b</sup>	(Mt. 23. 12)
10	(Mt. 12. 32)	15-30	Mk. 10. 13-23, 25-30;
11-12	(Mt. 10. 19, 20)	31-33, 35-43 <sup>a</sup>	10. 32 <sup>b</sup> , 33, 46-52
22-31, 33 <sup>b</sup> , 34	Q (Mt. 6. 25-33, 19-21)	19. 12 <sup>a</sup> , 13, 15 <sup>b</sup>	Q (Mt. 25. 14-29)
39, 40, 42-46	(Mt. 24. 43-51 <sup>a</sup> )	26	Mk. 10. 32 <sup>a</sup>
51-53	(Mt. 10. 34, 35)	28	11. 1-10, 15, 17, 18
56	(Mt. 16. 3 <sup>b</sup> )	29-38, 45-48	11. 27-33
58, 59	(Mt. 5. 25, 26)	20. 1-8	12. 1-10
13. 18, 19	Mk. 4. 30-32	9-16 <sup>a</sup> , 17	Q (Mt. 21. 44)
20, 21	Q (Mt. 13. 33)	18	Mk. 12. 12-27, 35-40
24 <sup>a</sup>	(Mt. 7. 13 <sup>a</sup> )	19-38 <sup>a</sup> , 41-47	12. 41-44
28-29	(Mt. 8. 12 <sup>b</sup> , 11 <sup>b</sup> , 12 <sup>a</sup> , 11 <sup>a</sup> )	21. 1-4	13. 1-9, 11-13
30	Mk. 10. 31	5-11 <sup>a</sup> , 12 <sup>b</sup> -14, 15, 17, 19	13. 14 <sup>b</sup>
34, 35	Q (Mt. 23. 37-39)	21 <sup>a</sup>	13. 17, 24-26
14. 5	(Mt. 23. 12)	23 <sup>a</sup> , 25 <sup>a</sup> , 26 <sup>b</sup> , 27	13. 28-31, 33 <sup>a</sup>
11	(Mt. 12. 11)	29-33, 36 <sup>a</sup>	14. 1, 2, 10, 11
		22. 1-6	

LK.	Mk. or Q.	LK.	Mk. or Q.
22. 7-13	Mk. 14. 12-14	22. 66, 67 <sup>a</sup> , 69-71	Mk. 14. 55, 61,
14	14. 17		62, 63 <sup>b</sup> ,
18	14. 25		64 <sup>a</sup>
19 <sup>a</sup> , 20	14. 22-24	23. 1, 3, 9, 10	15. 1, 2, 4 <sup>a</sup> ,
21-23	14. 18, 20,		5, 3
	21, 19	18, 19	? 15. 11, 7
24	9. 33, 34	20-22 <sup>a</sup> , 23-25	15. 12-15
25, 26, 27 <sup>b</sup>	10. 42-45 <sup>a</sup>	26, 32, 33, 34 <sup>b</sup>	15. 20 <sup>b</sup> ,
30 <sup>b</sup>	Q (Mt. 19. 28 <sup>b</sup> )		21, 22,
33, 34, 39, 40 <sup>a</sup>	Mk. 14. 31, 30,		27, 24
	32 <sup>a</sup>	35, 36 <sup>b</sup> , 38	15. 29, 31,
41, 42, 45, 46	14. 35-38 <sup>a</sup>		32, 36 <sup>a</sup> ,
47, 50	14. 43-45,		26
	47	44-46 <sup>a,c</sup> , 47	15. 33, 38,
52, 53 <sup>a</sup> , 54, 55	14. 48,		37, 39
	49 <sup>a</sup> , 53,	49, 50, 51 <sup>b</sup> -55	15. 40, 41,
	54		43, 46,
56, 57, 59-62	14. 66-68		42
	70-72	24 1-6, 10 <sup>a</sup>	16. 2, 4-6,
63, 64	14. 65		8 <sup>b</sup> , 1 <sup>a</sup>



## THE GOSPEL ACCORDING TO ST. MATTHEW

The First Gospel does not contain any allusion to its author, but the name of Matthew is associated with it by more than one Patristic writer. It will suffice to repeat here what is stated by Irenæus (as quoted by Eusebius): "Matthew published among the Hebrews in their own language [presumably Aramaic] a written Gospel whilst Peter and Paul were imparting the Good News and founding the Church in Rome." The internal character, however, of the book itself does not correspond with what is here affirmed, for it is not written in Hebrew or Aramaic but in Greek; and is not a first-hand account of our Lord's ministry but mainly a compilation from two written sources at least, namely, the Gospel of St. Mark and the document designated by the symbol *Q* (p. 123). Of these the first is reproduced sometimes loosely, but at other times very closely, as can be seen from a comparison of 9. 14-17 with *Mk.* 2. 18-22, of 19. 3-9 with *Mk.* 10. 2-9 and of 20. 24-28 with *Mk.* 10. 41-45 (see also p. 124). The circumstance that the Gospel passing under the name of *Matthew* embodies without much alteration (except compression) numerous sections of an earlier Gospel that was not written by an Apostle renders it extremely unlikely that the actual author of the First Gospel was himself an Apostle, and an eye-witness of most of the events narrated; for if he had been such, he would naturally have relied chiefly, if not entirely, upon his own recollections. But an explanation of the fact that in early times St. Matthew's name was connected with the Gospel is suggested by a statement attributed to Papias which is quoted on p. 125. If the work produced by St. Matthew in Aramaic formed, after being translated into Greek, the basis of the document *Q*, the fact that *Q* was used not only by St. Luke, but likewise by the author of the First Gospel, might lead to St. Matthew's name being linked with the last-mentioned Gospel, in consequence of the circumstance that the ethical and religious Maxims of Jesus, which must have constituted no small part of *Q*, are much more impressively presented in *Mt.* than in *Lk.* If this explanation is near the truth, St. Matthew is responsible for the Gospel that bears his name only so far as he is the probable author of one of the sources partially incorporated in it.

The actual compiler of *Mt.* is altogether unknown; and uncertainty attaches also to the place where he composed his work, though Antioch has been suggested, since Ignatius, who was connected with that locality, shows closer acquaintance with the First Gospel than with the others. From his book something can be inferred about his nationality and that of the people for whom he wrote. Both he and they were obviously Jewish Christians,<sup>1</sup> accustomed to speak

<sup>1</sup> The quotations which the Evangelist himself cites from the O.T. are generally closer to the Heb. than to the Septuagint: see 2. 15, 18; 8. 17; 9. 13; 12. 7, 18-21; 13. 35. It is curious that in 21. 7 he should misunderstand the Heb. parallelism in *v.* 5.

Greek, who were specially interested in (a) the O.T. prophecies predicting the Coming of the Messiah; (b) the royal descent of Jesus from David; (c) the relation between the Jewish Law and the teaching of Jesus.

The date of the Gospel depends upon that of *Mk.* If the latter was not written until about 65-67 (see p. 196), *Mt.* must be still later. An allusion to the Destruction of Jerusalem in A.D. 70 seems to occur in 22. 7. And since, to enable *Mk.* to get into circulation, and its value as an account of our Lord's ministry to be recognized, some interval would be needed, the year of the composition of *Mt.* may perhaps have been between 80 and 85. On the other hand, those scholars who place *Mk.* as early as 44 (p. 197) can assign *Mt.* to 50 or 55, though this date seems very unlikely.

Since *Mk.*, one of the sources of *Mt.*, exists by its side, it is possible to see how the author of *Mt.* handled it. It furnished the ground-plan of his book, and with it he interwove portions from *Q* and from another document mentioned below. He embodied in his own work the greater part of the substance of *Mk.*, though not quite all. The most important Marcan passages which are omitted are *Mk.* 1. 23-28; 2. 27<sup>b</sup>; 4. 26-29; 7. 32-37; 8. 22-26; 12. 40-44; 14. 51-52. The principal motive for these omissions was, no doubt, the desire to economize space, since the Evangelist wished to incorporate material from other sources. The same motive led him to abbreviate considerably a good deal of *Mk.* that he retained (see, for example, 8. 23-34 (as compared with *Mk.* 4. 35-5. 20), 9. 1-8 (beside *Mk.* 2. 1-12), 9. 18-26 (beside *Mk.* 5. 22-43) and 17. 14-20 (contrasted with *Mk.* 9. 14-29)). But another reason—the wish to remove statements which he deemed derogatory to Jesus or His Apostles—seems to have induced him to omit altogether a few short passages in his principal authority, such as the references to Jesus' indignation (*Mk.* 3. 5; 10. 14) and the disciples' lack of understanding (*Mk.* 6. 52). Reverence for our Lord seems also to have occasioned the modification of *Mk.* 1. 34 (see *Mt.* 8. 16). Other instances of the qualification of St. Mark's language where it seemed likely to lead to erroneous inferences occur in 6. 5 (beside *Mt.* 13. 58); 10. 11 (beside *Mt.* 5. 32); and 10. 18 (by the side of *Mt.* 19. 17). The author of *Mt.* has sometimes rendered statements in the earlier Gospel more lucid by replacing ambiguous pronouns by substantives (see 8. 4; 17. 18; 19. 4, compared with the parallels in *Mk.* 1. 43; 9. 26; 10. 6); and he has occasionally effected improvements in St. Mark's style by substituting past tenses for the latter's historic presents (see 8. 2; 9. 4, 12; 13. 2; 15. 16; beside *Mk.* 1. 40; 2. 8, 17; 4. 1; 7. 18). On the other hand, in transferring material from his chief Source to his own work, he has sometimes been guilty of carelessness, for certain expressions derived from *Mk.* are only intelligible in their original context (see 3. 1 and 12. 46, where *at that time* and *outside*, taken from *Mk.* 1. 9 and 3. 21 respectively, lack explanation in their new position).

The First Evangelist, in his narrative of our Lord's ministry, generally follows closely St. Mark's order of events (compare, for

instance, 9. 1-17 with *Mk.* 2. 1-22), but occasionally diverges widely from it. Thus the first voyage to the eastern side of the Galilæan Lake (with the calming of the storm) and some other incidents are placed *before*, instead of *after* (as in *Mk.*), the appointment of Twelve Apostles. Probably, too, the writer, when embodying some of the contents of *Q* in his own work, did not retain *Q*'s arrangement; but sat loosely to the order of this as well as of his other main Source.

The author of *Mt.*, besides appending to materials derived from *Mk.* a number of comments, to show how events which were there recorded fulfilled various O.T. prophecies, adds to his Marcan extracts and his borrowings from *Q* a good deal of supplementary matter, both Discourses and Narratives (the latter including certain traditions connected with the Nativity of Jesus). Whether this matter was derived, in whole or in part, from a documentary Source or Sources cannot be determined with certainty. But since there are some passages in the Gospel which appear to reflect a point of view different from that manifested in others (see *Mt.* 5. 17, 19, 20; 10. 5, 6, 23; 23. 2, 3<sup>a</sup>, and contrast 8. 10-12; 27. 24, 25; 28. 19), the inference has been drawn, not unreasonably, that the former set of passages really comes from a document, the contents of which the writer of *Mt.* was not inclined to disregard, even though they conflicted with the tenor of other statements which he was comprising in his work. This document, which may be symbolized by *M*, appears to have illustrated, in the main, the Teaching of Jesus; and from the character of some of the utterances preserved in it and cited above, the conclusion is not improbable that it originated in the more Jewish section of the Church at Jerusalem.

The author of *Mt.*, in the construction of his work, is prone to adopt an artificial arrangement of his subject matter. The central portion of his book, between the first four chapters (recounting the Birth of Jesus and the opening of His ministry) and the last three (narrating His Passion, Death, and Resurrection), is divided into five sections (each including incidents, but ending with a long discourse) which are marked by the recurrence of such phrases as "when Jesus finished these discourses," "finished these allegories," or the like (see 7. 28; 11. 1; 13. 53; 19. 1; 26. 1). In the discourses included in these sections he welds together passages from his different sources when they relate to the same subject, or enforce similar lessons. Thus the first (5. 3-7. 27) is composed, in the main, of passages from *Q*, supplemented by others from the document *M*; whilst in the last (24. 4-25. 46) passages from *Mk.* and *Q* are expanded by allegories, also derived from his special source *M*. Further illustrations of his methods on a smaller scale can be adduced not only from the sections already cited but from others also. Thus in 7. 1, 2 there is appended to a verse from *Q* (= *Lk.* 6. 37, 38) an appropriate addition from *Mk.* 4. 24; and in 18. 6. 7 there is added to *Mk.* 9. 42 a verse from *Q* (= *Lk.* 17. 1) of a kindred tenor. Similarly in 18. 21, 22 the duty of forgiveness affirmed in *Q* (= *Lk.* 17. 3, 4) is enforced by an allegory derived from *M*;

whilst in 21. 23-32 the contrasted attitude of the Pharisees and the common people towards John the Baptist is illustrated by the Story of the Two Sons, also drawn from *M.* The author's partiality for formal divisions of his subject-matter, illustrated above, appears in various parts of the Gospel. There are collections of *seven* parables or allegories (13. 1-50) and of the same number of Woes (23. 13-36); the generations between Abraham and Jesus are broken up into three divisions of *fourteen* generations each; and similarly there are groups of *three* and *four* miracles in 8. 1-15 and 9. 18-34, each composed of materials collected from more than one source. In consequence of the Evangelist's fondness for such numerical grouping, it may be suspected that there has occurred in his Gospel some considerable disturbance of the true historical sequence of events and utterances.

In some cases the First Evangelist seems to ante-date the development of certain beliefs and the existence of certain institutions; for he relates (3. 14) that John the Baptist was surprised that Jesus should come to him for baptism (this implying his conviction at that early time that Jesus was his destined Successor, contrast 11. 2), and places on the lips of the disciples a confession that Jesus was the Son of God, immediately after the Feeding of the 5,000 and the Walking upon the Water (14. 33, contrast 16. 16), and represents our Lord as referring to His "Church" (16. 18; 18. 17). Also in describing Jesus as empowering Peter to legislate for the Church (16. 19), he seems to have been influenced by the prominent position which that Apostle occupied among the collective Apostles after our Lord's death (cf. p. 13). Peter also figures in two other passages which are peculiar to this Gospel (14. 28-31; 17. 24-27, for the former see p. 24).

The First Evangelist, in his account of our Lord's Nativity, assigns that Event to the reign of Herod the Great (37-4 B.C.); but there are reasons for questioning, as has been seen (p. 262), the accuracy of this date. Like others of the N.T. writers, he trusted to a memory that occasionally betrayed him, for in describing Zechariah, the son of Jehoiada, whose death is recorded in 2 *Chr.* 24. 20-22 as son of Barachiah, he has confounded him with the prophet Zechariah (*Zech.* 1. 1): see 23. 35 and contrast *Lk.* 11. 51.

As the Gospel was written, no doubt, mainly for Jewish Christians, the writer naturally omitted *Mk.*'s account of Jewish usages before meals (*Mk.* 7. 3, 4), since acquaintance with these might be assumed. His Jewish training is exemplified by his fondness for phrases like *the Dominion of the Heavens*<sup>1</sup> (instead of *the Dominion of God*) and of *the Father which is in the Heavens*. In passages incorporated from *Mk.* he often introduces certain small changes of vocabulary and construction (which can be represented to some extent in a Translation). He shows a liking for certain

<sup>1</sup> Cf. the use of *Heaven* as an equivalent for the Divine Name in 1 *Macc.* 3. 19, 60; 4. 24.

words: an adverb of time which constantly recurs is *then* (or at *that time*); and two others (his employment of which contrasts with the usage of the other Synoptists) are *henceforth* and *exceedingly*. Another conspicuous feature of his style (though it is not confined to the First Gospel) is the Hebraic use of an expression meaning literally *lo!* or *behold!* though in the accompanying Translation it has generally been replaced by various substitutes which seem appropriate to the context, such as *on a sudden*, *to his (their) surprise*, *unexpectedly* and, in addresses, *listen*, *mark this*, etc.

(The divisions between the Sources Mk., Q, and M are in some places uncertain.)

**1** <sup>1</sup> [Mk.] The genealogical Roll of Jesus Christ, descendant of David, descendant of Abraham.

<sup>2</sup> Abraham became father of Isaac, Isaac became father of Jacob, Jacob became father of Judah and his brothers, <sup>3</sup> Judah became father of Perez and of Zerah by Tamar, Perez became father of Hezron, Hezron became father of Aram, <sup>4</sup> Aram became father of Amminadab, Amminadab became father of Nahshon, Nahshon became father of Salmon, <sup>5</sup> Salmon became father of Boaz by Rahab, Boaz became father of Obed by Ruth, Obed became father of Jesse, <sup>6</sup> Jesse became father of David the King.

And David became father of Solomon by the widow of Uriah, <sup>7</sup> Solomon became father of Rehoboam, Rehoboam became father of Abijah, Abijah became father of Asa, <sup>8</sup> Asa became father of Jehoshaphat, Jehoshaphat became father of Joram, Joram became, *through three intermediate generations*, forefather of Uzziah, <sup>9</sup> Uzziah became father of Jotham, Jotham became father of Ahaz, Ahaz became father of Hezekiah, <sup>10</sup> Hezekiah became father of Manasseh, Manasseh became father of Amon, Amon became father of Josiah, <sup>10</sup> Josiah became father of Jehoiakim and his brothers at the time of the Deportation to Babylon.

<sup>12</sup> And after the Deportation to Babylon Jehoiachin, son of Jehoiakim, had, as his legal son, Salathiel; Salathiel became father of Zerubbabel, <sup>13</sup> Zerubbabel became, *through an intermediate generation*, forefather of Abihud, Abihud became father of Eliakim, Eliakim became father of Azor, <sup>14</sup> Azor became father of Zadok, Zadok became father of Achim, Achim became father of Elihud, <sup>15</sup> Elihud became father of Eleazar, Eleazar became father of Matthan, Matthan became father of Jacob, <sup>16</sup> Jacob became father of Joseph, the husband of Mary, of whom was born Jesus, Who is termed Christ.

<sup>17</sup> So all the generations, *as enumerated*, from Abraham to David are fourteen; from David to the Deportation to Babylon are fourteen; and from the Deportation to Babylon to the Christ are fourteen.

<sup>18</sup> The circumstances of the Birth of Jesus Christ were as follows. His mother Mary was betrothed to Joseph, but before

their union she was found to have conceived offspring through Holy Spirit. 19 Joseph, who was engaged to be her husband, since he was a religious man, *and accordingly was desirous of obeying the Law*, but did not want to expose her to public disgrace,<sup>1</sup> determined to put an end to the betrothal privately. 20 But after he had contemplated this course, an angel of the LORD appeared to him in a dream, and said, "Joseph, descendant of David, do not fear to take to yourself Mary your *promised* wife, for her unborn Child owes Its conception to Holy Spirit. 21 And she will bear a Son, and you are to call His Name Jesus ('Jehovah saves'), for He it is Who will save His People from their sins." 22 Now the whole of this sequence of events occurred for the fulfilment of what was spoken by the LORD through the Prophet, when he declared,

23 "Lo, the Virgin will conceive and will bear a Son, And people will call His Name Immanuel,"<sup>2</sup> which, translated, means "With us is God." 24 And Joseph, waking up from his sleep, did as the Angel of the LORD directed him, and took to himself his promised wife; 25 but he did not cohabit with her until she bore a Son, and he called His Name Jesus.

**2** 1 After Jesus had been born at Bethlehem in Judæa, during the reign of King Herod *the Great*,<sup>3</sup> there arrived in Jerusalem some astrologers from the East, 2 enquiring, "Where is He that is born king of the Jews? for we saw His Star at its rising,<sup>4</sup> and have come to do Him homage." 3 King Herod, on hearing this, was disquieted, and all Jerusalem with him; 4 so having gathered together all the Chief Priests and divines of the People, he enquired of them successively where the Christ ("the Anointed") was to be born. 5 And they said to him, "At Bethlehem in Judæa, for there is recorded this prediction, uttered through the Prophet,

6 'And thou, Bethlehem, *in the land of Judah*, Art far from least among the leading towns of Judah; For out of thee shall come forth a Leader, Who shall shepherd my People Israel.'

<sup>5</sup>

7 Then Herod, having called to him the astrologers without attracting attention, ascertained with precision from them the period during which the Star had been visible. 8 And sending them to Bethlehem he said, "Go and make careful enquiries about the young Child; and when you have found Him, report to me, that I, too, may go and do Him homage." 9 So they, after hearing from the King *what he wished them to do*, set out on their errand; and suddenly the Star, which they had seen

<sup>1</sup> See *Dt.* 22 23, 24.

<sup>2</sup> *Is.* 7. 14; divergent.

<sup>3</sup> 37—4 B.C

<sup>4</sup> Cf. *Num.* 24. 17.

<sup>5</sup> *Mic.* 5 2, Sept. (5 1 Heb.). The last clause has been assimilated to 2 *Sam.* 5. 2<sup>b</sup>, Heb.

at its rising, went in front of them, until it came to, and stopped above, the place where the young Child was. 10 When they saw the Star *guiding them*, they were exceedingly delighted. 11 And as soon as they came into the house, they saw the young Child, with Mary, His Mother, and throwing themselves down, they did Him homage, and opening their treasure-caskets, they offered to Him gifts—gold and frankincense and myrrh. 12 And having been divinely directed in a dream not to retrace their steps to Herod, they returned to their own country by another route. 13 After their departure thither, on a sudden an angel of the LORD appears in a dream to Joseph, with the command, "Rouse yourself, and take with you the young Child, and His mother, and escape into Egypt, and be there until I tell you. For Herod is about to search for the young Child, in order to destroy Him." 14 So Joseph, rousing himself, took with him the young Child and His mother by night, and retired into Egypt, 15 and stayed there until Herod's decease (for the fulfilment of what had been spoken by the LORD through the Prophet, when He declared "Out of Egypt I called my Son").<sup>1</sup>

16 Then Herod, seeing he had been taken in by the astrologers, fell into a violent rage, and sent *executioners* and made away with all the male children in Bethlehem and within its boundaries, who were two years of age and under, corresponding to the period which he had ascertained with precision from the astrologers. 17 Then was verified what had been described through the Prophet Jeremiah, when he declared,

18 "A voice was heard in Ramah,

Weeping and loud bewailing—

Rachel, weeping for her children,

And refusing to be solaced, because they were no more."<sup>2</sup>

19 But when Herod's decease occurred, on a sudden an angel of the LORD appears in a dream to Joseph, whilst in Egypt, 20 with the injunction, "Rouse yourself and take with you the young Child and His Mother, and proceed into the land of Israel; for those who sought the young Child's life are dead."

21 So rousing himself he took with him the young Child and His Mother, and went towards the land of Israel. 22 But when he heard that Archelaus was king of Judæa in place of his father Herod, fear prevented him from going back there. And having been divinely directed in a dream, he retired to the district of Galilee. 23 And on coming there, he settled in a town termed Nazaret, for the fulfilment of what was predicted through the prophets; "He shall be called a Nazoræan."<sup>3</sup>

**3** 1 [Mk.] At that time there appears John the Baptist, making proclamation in the desert region of Judæa<sup>4</sup> in these

<sup>1</sup> Hos. 11. 1: rendered from the Heb.

15, Heb.); slightly divergent; nearer the Heb.

Jud. 13. 7, Heb., or Is. 11. 1, Heb.

<sup>2</sup> Jer. 38. 15, Sept. (= 31.

<sup>3</sup> Possibly

<sup>4</sup> See Jud. 1. 16.

words, "Repent, [M] for the Dominion of the Heavens is close at hand." (3 For this is he who was described by the Prophet Isaiah, when he declared,

[Mk.] "The Voice of One calling out in the desert,  
'Get ye ready the Way of the LORD,  
Make ye straight His Paths.'")<sup>1</sup>

4 John himself, *like one of the ancient Prophets*, had for his clothing a *mantle woven* from camel's hair, and a leathern girdle round his loins;<sup>2</sup> and his food was locusts and wild-bees' honey. 5 Then *the people of Jerusalem*, and all Judæa, and all the neighbourhood of the Jordan went forth in succession to *hear* him, 6 and were in turn baptized in the Jordan river by him, confessing their sins. 7 [M] But he, seeing many of the Pharisees and Sadducees coming to him for such baptism, said to them, [Q] "O broods of vipers, who suggested to you to fly from the impending Wrath? 8 Produce, then, results in keeping with your *professed* repentance; 9 and do not dream of saying amongst yourselves, 'It is Abraham whom we have as our Ancestor'; for I tell you that God is able out of these very stones to raise up descendants for Abraham. 10 And already the *woodman's* axe is lying at the root of the trees: every tree, therefore, if it does not produce sound fruit, is to be felled, and flung into a fire. 11 [Mk.] I, for my part, baptize you in water, to confirm your repentance; but He Who is coming after me is mightier than I — Whose shoes I am too insignificant to be allowed to carry. He will baptize you in Holy Spirit [Q] and fire. 12 His winnowing shovel is in His hand, and He will thoroughly sift the contents of His threshing floor; and He will gather His wheat into the barn, but the chaff He will burn up with inextinguishable fire." 13 [Mk.] It was then that Jesus arrives from Galilee at the Jordan, *coming* to John to be baptized by him. 14 [M] John tried to prevent Him, saying, "It is I who have need to be baptized by you *with Holy Spirit*, and are you—you!—coming to me *to be baptized with water!*" 15 But Jesus in reply said to him, "Allow me to be baptized by you now; for it is thus that it is fitting for us to fulfil every religious duty." Then he allows Him. 16 [Mk.] And Jesus, after having been baptized, straightway came up from the water; and on a sudden the Heavens opened, and He saw God's Spirit descending, as a dove might, *and* coming upon Him; 17 and on a sudden there *was* a Voice out of the Heavens, declaring, "This is my Son, the Beloved, with Whom I am greatly pleased."

4 1 It was then that Jesus was led into the desert by the Spirit to be put to the test by the Devil. 2 And having fasted day and night for many weeks [Q] He afterwards felt

<sup>1</sup> Is. 40. 3, slightly modified; the Heb. is differently punctuated.

<sup>2</sup> Cf. 2 Kg. 1. 8 mg., Zech. 13. 4.



hungry. 3 So he who was putting Him to the test came up, and said to Him, "If you are Son of God, say that these stones are to become loaves of bread." 4 But He, in answer said, "It is written in the Scriptures, 'Not on bread alone is man to live, [M] but on every Word that passeth between God's lips.'"<sup>1</sup> 5 Then the Devil takes Him with him into the Holy City, and stationed Him upon the projecting parapet of the Temple Courts, 6 and says to Him, "If you are Son of God, fling yourself down, for it is written, 'To His Angels He will give commands about Thee; and on their hands they will lift Thee up, lest at any moment Thou shouldst strike Thy foot against a stone.'"<sup>2</sup> 7 Jesus replied to him, "Again it is written, 'Thou must not put to the proof the LORD thy God.'"<sup>3</sup> 8 Again, the Devil takes Him with him to a very lofty mountain, and shows to Him all the realms of the globe, and their grandeur, 9 and said to Him, "All these will I give to you, if you will throw yourself down and worship me." 10 Then Jesus says to him, "Begone, Satan, for it is written, 'It is the LORD thy God Whom thou must worship; and to Him alone thou must perform Divine Service.'"<sup>4</sup> 11 Then the Devil leaves Him, [Mk.] and on a sudden angels came up, and from time to time ministered to His needs.

12 But when He heard that John had been consigned to prison, He retired into Galilee. 13 And after leaving Nazara, He went and settled in Capernaum, [M] the Lake-side town within the boundaries of Zebulun and Naphtali, 14 for the fulfilment of the prediction which had been uttered through the Prophet Isaiah, when he declared,

15 "Land of Zebulun and land of Naphtali,  
Along the Road to the Western sea, beyond Jordan,  
Galilee of the heathen;

16 The People that were seated in darkness  
Saw a radiant Light;  
And on those seated in a land of deathly gloom—  
On them Light dawned."<sup>5</sup>

17 [Mk.] From that time Jesus began to proclaim and to say, "Repent, for the Dominion of the Heavens is close at hand."

18 And as He was walking beside the Sea of Galilee He saw two brothers, Simon (who was termed Peter) and Andrew his brother, throwing a cast-net into the sea (for they were fishermen). 19 And He from the shore says to them in their fishing vessel, "Come after me, and I will make you fishers for men." 20 And they, at once, leaving their nets, followed Him. 21 And having advanced from thence, He saw other two brothers, James the son of Zebedee, and his brother John, in their fishing vessel with their father, repairing their nets; and He called them. 22

<sup>1</sup> Dt. 8. 3.      <sup>2</sup> Ps. 90. 11<sup>a</sup>, 12, Sept. (=91. 11<sup>a</sup>, 12, Heb.).

<sup>3</sup> Dt. 6. 16.      <sup>4</sup> Dt. 6. 13; divergent.      <sup>5</sup> Is. 9. 1, 2, Sept. (=8. 23; 9. 1, Heb.); widely divergent from both the Sept. and the Heb.

And they at once, leaving the vessel and their father, followed Him.

23 And Jesus made a circuit over the whole of Galilee, teaching in the synagogues of the Galilæans, and proclaiming the Good News about God's Dominion, and curing every kind of disease and every kind of malady among the People. 24 [M] And the report about Him spread into the whole of Syria, and there were brought up to Him all who were in bad health, sufferers from various diseases and torturing pains, persons demon-ridden, and epileptics, and paralytics; and He cured them. 25 [Mk.] And there followed Him many crowds from Galilee and the Federation of the Ten Towns and Jerusalem and Judæa and the further side of Jordan.

5 1 [Q] And on seeing the crowds He went up the hill-side; and when He had seated Himself, His disciples came up to Him; 2 and He, beginning to discourse, proceeded to teach them, saying,

"3 [Q] Happy are those who are feeling spiritual need, because theirs is the Dominion of the Heavens.

4 5 [M] Happy are the meek, because it is they who will inherit the earth.

6 4 [Q] Happy are those who mourn, because it is they who will be consoled.

7 6 Happy are those who hunger and thirst for righteousness, because it is they who will be satisfied to the full.

8 7 [M] Happy are the pitiful, because it is they who will receive pity.

9 8 Happy are the inwardly pure, because it is they who will be admitted to God's Presence.

10 9 Happy are the peace-makers, because it is they who will be called God's sons.

11 10 Happy are they who have been persecuted in the cause of righteousness, because theirs is the Dominion of the Heavens.

12 11 [Q] Happy are you whenever people taunt you, and persecute you, and say everything wicked against you falsely for your loyalty to me; 12 rejoice and exult, because your recompense is great in the Heavens; for it was thus that people persecuted the Prophets who were before you.

13 13 [M] It is you who are the Salt of the earth, *preserving it from moral decay*; [Q] but if the Salt becomes tasteless, by what means is it to be made salty? it is no longer good enough for anything but to be flung away and trampled down by men. 14 [M] It is you who are the Light of the world. A city, if situated on the top of a hill, cannot be hid from view. 15 [Mk.] Nor do

<sup>1</sup> For *ver.* 4 see below.

*people*, when they set light to a lamp, put it beneath an *up-turned* corn-measure, but upon the lamp-stand; and it shines for the benefit of all who are in the house. 16 [M] In the same way your Light should shine in front of men, that they may see your good deeds and glorify your Father that is in the Heavens.

17 Do not suppose that I have come to annul the Law or the Prophets; I have not come to annul them but to amplify them. 18 [Q] For in truth I tell you, not until earth and sky have passed away shall the dot of a single *i* or the cross of a single *t* pass away from the Law, until all its requirements have been satisfied. 19 [M] Therefore whosoever infringes a single one of these commandments, even the least, and teaches men to do the same, shall rank lowest in the Dominion of the Heavens: but whosoever puts them in practice and teaches others to do so, he shall rank high in the Dominion of the Heavens. 20 For I tell you that unless your fulfilment of religious duty far exceeds that of the divines and the Pharisees, you will in no case enter into the Dominion of the Heavens. 21 You have heard that it was declared to the men of old, 'Thou must not murder; whoso murders will be liable to be tried for it *by men*.' 22 But I, on my part, tell you that everyone who is angry with his brother will be liable to be tried for it *by God*. *Again, you have heard it declared*, 'Whosoever says to his brother, "You empty-headed fellow," will be liable to be brought before an ecclesiastical Court'; *but I tell you*, 'Whosoever says to his brother, "You fool," will be liable to be sent into the fiery Hell.' 23 If, therefore, when you are offering your gift upon the altar, you remember that your brother has some grievance against you, 24 leave your gift there, in front of the altar, and go off; first be reconciled to your brother, and then come and offer your gift. 25 [Q] Get on good terms quickly with the plaintiff *who is suing you*, whilst you are with him on the way *to the Law Court*, lest shortly the plaintiff deliver you over to the Judge, and the Judge to the constable, and you be flung into prison. 26 In truth I tell you, you will in no case come out from it until you have repaid the last penny *of the debt*.

27 [Mk.] You have heard that it was declared, 'Thou must not be guilty of adultery.' 28 But I, on my part, tell you, that everyone who looks on a woman with lustful desire towards her has already in heart become guilty of adultery with her. 29 [Mk.] If your right eye occasions your downfall, gouge it out and fling it from you; for it is expedient for you that one of your bodily organs should perish, instead of your whole body being flung into Hell. 30 And if your right hand occasions your downfall, cut it off and fling it from you; for it is expedient for you that one of your limbs should perish, instead of your whole body going hence into Hell.

<sup>1</sup> *Ex.* 20. 15, Sept. (=20. 13, Heb.), 21. 12: divergent from both the Sept. and the Heb.      <sup>2</sup> *Ex.* 20. 13, Sept. (=20. 14, Heb.).

31 It was declared, 'Whosoever repudiates his wife must give to her a written notification of divorce.' 32 [Mk.] But I, on my part, tell you that everyone who repudiates his wife [M] except on the ground of unchastity, [Mk.] causes her to become guilty of adultery; and whosoever marries her, when repudiated, commits adultery.

33 [M] Again, you have heard that it was declared to the men of old, 'Thou must not perjure thyself, but must carry out for the approval of the LORD what thou hast sworn to do.' 34 But I, on my part, tell you not to swear at all: neither by the Heaven, because it is God's throne; 35 nor by the earth, because it is the footstool of His feet; nor by Jerusalem, because it is the City of the Great King; 36 nor swear by your head, because it is created by God and you cannot make a single hair of it white or black. 37 But your speech must be confined to 'Yes,' 'Yes,' and 'No,' 'No': what exceeds these originates with the Wicked One.

38 You have heard that it was declared, 'Eye for eye, and tooth for tooth.' 39 But I, on my part, tell you not to resist the wicked, [Q] but whosoever strikes you with his open hand on the right cheek, to him turn the other also; 40 and to him who wishes to go to law with any of you and to take your under garment, give up your outer garment also. 41 [M] And whosoever shall impress you into service as a carrier for one mile, go off with him for two miles. 42 [Q] To him who begs of you, give; [M] and from him who wishes to borrow of you, do not turn away. 43 You have heard that it was declared, 'Thou must love thy neighbour,' and hate only thine enemy.' 44 [Q] But I, on my part, say to you, Love your enemies and pray on behalf of those who persecute you; 45 that you may become true sons of your Father that is in the Heavens; because He makes His sun rise upon wicked and good alike, and sends rain upon righteous and unrighteous. 46 For if you should love none but those who love you, what recompense do you get? Do not even Customs-house Officers do the same? 47 [M] And if you greet your brethren only, what is there exceptional in your doing that? Do not even the heathens do the same? 48 You, on your part, then, in shewing kindness, must be as perfect as your Heavenly Father is perfect.

**6** 1 Take heed not to discharge your religious duties ostentatiously in front of men, with a view to being noticed by them; otherwise there is no recompense for you with your Father that is in the Heavens. 2 Therefore, when one of you bestows alms, do not make a parade of it, as the hypocrites do in their syna-

<sup>1</sup> Dt. 24. 1.      <sup>2</sup> Num. 30. 3, Sept. (= 30. 2, Heb.); divergent from both the Sept. and the Heb.).      <sup>3</sup> Ex. 21. 24.      <sup>4</sup> Lev 19. 18.

gogues and in the streets, that they may be extolled by men. In truth I tell you, they are in receipt of their pay. 3 But when one of you bestows alms, do not let your left hand know what your right hand is doing, that your almsgiving may be in secret; and your Father, Who sees what is done in secret, will recompense you. 5 And when you pray, you must not be as the hypocrites, because they are fond, when praying, of standing in the synagogues and in the corners of the squares, that what they are doing may be evident to men: in truth I tell you, they are in receipt of their pay. 6 But when one of you prays, you should enter into your chamber, and having closed the door, pray to your Father Who is present in secret, and your Father Who sees in secret will recompense you. 7 And when you pray, do not repeat words without thought, as the heathens do, for they think that the more they say, the more attention they will get: 8 do not, therefore, become like them, for your Father knows your needs before you ask Him for anything. 9 [Q] You, on your part, therefore, must pray thus:

'Our Father that art in the Heavens,

Let Thy Self-revelation be held in reverence,

10 Let Thy Dominion be established,

[M] Let Thy Will be accomplished—

As perfectly upon earth as they are in Heaven;

11 [Q] Our bread, for the ensuing hours

Give us to-day;

12 And forgive us our failures in duty to Thee

As we, too, have forgiven those who fail in their duty to us.

13 And do not let us incur temptation,

[M] But rescue us from the Wicked One.'

14 [Mk.] For if you forgive men their trespasses, your Heavenly Father will forgive you likewise; 15 but if you do not forgive men their trespasses, your Father will not forgive you your trespasses either. 16 [M] And whenever you keep a fast, do not show yourselves gloomy, as the hypocrites do, for they disfigure their appearance, that their fasting may be evident to men: in truth I tell you, they are in receipt of their pay. 17 But you, if any of you is keeping a fast, must give attention to your person and appearance, 18 that your fasting may not be evident to men, but only to your Father Who is present unseen, and your Father, Who, though unseen Himself, yet sees what is done, will recompense you.

19 Do not accumulate for yourselves treasures upon the earth, where moth and rust eat away, and where thieves break in and steal. 20 [Q] But accumulate for yourselves treasures in Heaven, where neither moth nor rust eats away, and where thieves do not break in and steal. 21 For where the treasure of any of you is, there will be also your affections. 22 The eye is the lamp of the body. If, then, your eye is without defect,

your whole body will be supplied with light; 23 but if your eye is diseased, your whole body will be in the dark. If, then, the *spiritual* Light within you is Darkness, how intense must that Darkness be! 24 No one can serve *with equal loyalty* two masters; for he will either hate the one and love the other, or he will attach himself to one and despise the other. You cannot serve God and Gold. 25 Therefore I tell you, do not be worried in regard to your life about what you are to eat or what you are to drink, or in regard to your body, about what you are to wear. Is not Life something more than food, and the Body than clothing? 26 Notice that the wild birds do not sow or reap or gather *grain* into barns; yet your Heavenly Father feeds them. Are you not of greater worth than they? 27 And who among you is able to add to his height a single foot by being worried about it? 28 And why are you worried about clothing? Study how the wild irises grow: they do not toil *like men* or spin *like women*; 29 yet I tell you that not even Solomon, in all his grandeur, was arrayed like one of them. 30 And if God thus attires the vegetation of the field, which exists to-day, but to-morrow is flung *as fuel* into a furnace, will He not much more readily clothe you, O mistrustful men? 31 Do not, therefore, be worried, or constantly ask, 'What are we to eat?' or 'What are we to drink?' or 'How are we to be dressed?' (32 for it is all these things that the heathen nations make their aim), for it is known to your Heavenly Father that you need all these things. 33 But make your first aim His Dominion and His Righteousness, and all these things will be granted to you in addition. 34 [M] Do not, therefore, be worried about the morrow, for the morrow will have its own worries. Sufficient for each day is its own trouble.

7 1 [Q] Do not judge, that you may not be judged yourselves; 2 for with the judgment with which you judge, you will be judged; [Mk.] and with the measure with which you measure out to others will a return be measured out to you. 3 [Q] And why do you each see the splinter which is in your brother's eye, whilst taking no note of the rafter which is in your *own* eye? 4 Or how will you say to your brother, 'Let me remove the splinter out of your eye,' while all the time the rafter is in your own eye? 5 You hypocrite, remove first out of your own eye the rafter, and then you will see clearly how to remove the splinter out of your brother's eye.

6 [M] Do not give hallowed *flesh* to dogs,  
And do not fling your pearls in front of pigs,  
Lest *the pigs* trample them under their feet,  
And *the dogs* turn and tear you.

7 [Q] Ask, and what you ask for will be given to you; seek, and what you seek you will find; knock, and the door at which you knock will be opened to you. 8 For it is everyone who asks

that receives; and it is he who seeks that finds, and it is to him who knocks that the door will be opened. 9 Or what man is there among you, who, if his son shall ask for a loaf, will hand a stone to him? 10 or, if he shall ask for a fish also, will hand a serpent to him? 11 If then, you, bad though you are, know how to give good gifts to your children, how much more readily will your Father that is in the Heavens give what is good to those who ask Him? 12 All things, then, whatsoever you wish men to do to you, do, on your part, also to them, for this is the substance of the Law and the Prophets.

13 Enter through the narrow gate, [M] because wide is the gate and spacious is the road that leads to Perdition; and many are they who enter by it; 14 because narrow is the gate and confined the road that leads to Life, and few are they who find it. 15 Be on your guard against false prophets who come to you wearing the semblance of *harmless* sheep, but inwardly they are ravenous wolves. 16 You will recognize them by the outcome of their lives. [Q] Do *people* gather from thorn bushes bunches of grapes, or from thistles figs? 17 So every healthy tree yields sound fruit. 18 A healthy tree cannot bear defective fruit, nor can a rotting tree yield sound fruit. 19 [M] Every tree, if it does not yield sound fruit, is felled and flung into a fire. 20 [Q] By their fruits you shall detect them. 21 Not everyone who says to me 'Lord, Lord,' will enter into the Dominion of the Heavens, but *only* he who carries out the will of my Father that is in the Heavens. 22 [M] Many will say to me in that Day, 'Lord, Lord, did we not, by claiming your authority, deliver prophecies; and by the use of your Name perform many acts of Power?' And then I will avow to them, 'I never recognized you to be *followers of mine*; withdraw from me, you who work lawlessness.'

24 [Q] Everyone, then, who hears these Sayings of mine and carries them out shall be compared to a sensible man, who built his house upon rock. 25 And the rain descended and the freshets came, and the gales blew, and they flung themselves against that house, but it did not fall, for it had been founded upon rock. 26 And everyone that hears these Sayings of mine without carrying them out, shall be compared to a foolish man who built his house upon sand. 27 And the rain descended, and the freshets came, and the gales blew, and they struck against that house, and it fell in; and the crash of it was great."

28 [Mk.] And when Jesus finished these discourses, the effect was that the crowds were startled at the manner of His teaching; 29 for He was teaching them as one who possessed authority, and not as their divines taught.

8 1 [M] And after He had come down from the hill-side, many crowds followed Him. 2 [Mk.] And there was seen a leper approaching, who did Him reverence, saying, "Sir, if you

have the will, you have the power, to cleanse me." 3 And He, stretching out His hand, touched him, saying, "I have the will; be cleansed." And at once his leprosy was cleansed. 4 And Jesus says to him, "Take care that you tell no one, but go, show yourself to the priest *officiating at Jerusalem*, and offer the gift which Moses directed, to notify to people *that you are cured*."<sup>1</sup>

5 [Q] And when He had entered into Capernaum, an Army Captain came up to Him, making an appeal to Him and pleading, 6 "Sir, my man-servant is laid prostrate in the house, a paralytic, terribly tortured." 7 He says to him, "Am I to come myself and cure him?" 8 But the Army Captain, answering, said, "Sir, I am too insignificant to receive you under *my* roof; but merely express your will in speech, and my man-servant will recover. 9 *I know what it is both to receive and to give orders*. For even I am a man who, though placed under the authority of others, yet have soldiers under myself; and I say to this man, 'March,' and he marches; and to another, 'Come,' and he comes, and to my servant, 'Do this,' and he does it." 10 And Jesus, on hearing it, was astonished, and said to those who were following, "In truth I tell you, with no one have I found so much faith as this within Israel. 11 And I tell you that many will come from East and West, and as *guests* will take their seats at the *Festal Banquet* with Abraham and Isaac and Jacob in the Dominion of the Heavens, 12 whilst the natural inheritors of that Dominion will be driven forth into the outer darkness: there will be the weeping and the gnashing of teeth of which the *Scriptures speak*."<sup>2</sup> 13 And Jesus said to the Army Captain, "Go; the result shall be as you have believed *it can be*." And the man-servant recovered at that moment.

14 [Mk.] And Jesus having gone into the house of Peter, saw his mother-in-law laid prostrate and suffering from fever. 15 And He touched her hand and the fever left her; and she raised herself, and waited upon Him. 16 And when it had grown late, people brought up to Him many demon-ridden persons; and He expelled the spirits by speech merely; and all who were in bad health He cured. 17 [M] for the fulfilment of the prediction which had been uttered through the Prophet Isaiah, when he declared, "He Himself took up our infirmities and carried away our diseases."<sup>3</sup>

18 And Jesus, seeing a crowd around Him, bade *His disciples* depart to the further side of *the Sea of Galilee*.

19 [Q] And one man, a divine, came up and said to Him, "Teacher, I will follow you wherever you go." 20 And Jesus says to him, "The foxes have earths and the wild-birds roosting-places; but the Son of man has nowhere to lay His head."

<sup>1</sup> Lev. 14. 1-32.

<sup>2</sup> Perhaps Ps. 111. 10, Sept. (= 112. 10, Heb.).

<sup>3</sup> Is. 53. 4; divergent from the Sept., nearer the Heb.



21 And a second man among His disciples said to Him, "Sir, permit me to go home first, *and stay there* until I bury my father." 22 But Jesus says to him, "Follow me, and let the *spiritually* Dead bury their own dead."

23 [Mk.] And when He had gone on board a fishing vessel, His disciples accompanied Him. 24 And on a sudden in the course of the voyage there occurred a violent storm, so that the vessel was smothered by the waves; but He Himself was sleeping. 25 So coming to Him, they woke Him, exclaiming, "Sir, save us, we are perishing." 26 And He says to them, "Why are you so timid, you mistrustful men?" Then He, rousing Himself, checked the winds and the sea, and there ensued a profound calm. 27 And the men were filled with wonder, saying, "What kind of Being is this man, seeing that both the winds and the sea submit to Him?"

28 And after He had come to the further side, into the country of the Gadarenes, there met Him two demon-ridden men, coming from the grave-yard, so very dangerous, that no one was strong enough to pass in safety along that road. 29 And on a sudden they screamed, exclaiming, "What concern have you with creatures like us, O Son of God? Have you come here, before the fitting time, to torture us?" 30 Now at some distance from them there was a drove of many pigs, feeding. 31 And the demons made repeated appeals to Him, pleading, "If you expel us, send us away into the drove of pigs." 32 So He said to them, "Go." And they, having left *the man*, passed into the pigs. And on a sudden, the whole drove rushed down the steep into the sea, and perished in the waters. 33 And the swineherds fled and, going off into the town, reported everything, including the incident of the demon-ridden men. 34 And presently the whole town went out to meet Jesus; and when they saw Him, they appealed to Him to betake Himself from their territory.

9 1 So having embarked in a vessel, He crossed, and came to His own town. 2 And to people's surprise, some persons proceeded to bring up to Him a paralytic, laid prostrate on a bed. And Jesus, seeing their faith, said to the paralytic, "Courage, my child; your sins are forgiven." 3 And thereupon some of the divines said to themselves, "This man utters blasphemy." 4 So Jesus, knowing their reflections, said, "Why do you entertain wicked reflections in your minds?" 5 For which is the easier, to say, 'Your sins are forgiven,' or to say, 'Raise yourself and walk?' 6 But to convince you that the Son of man has authority upon the earth to forgive sins"—He then says to the paralytic—"Raise yourself, take up your bed, and go to your home." 7 And the man, rousing himself, went away to his home. 8 And the crowds, seeing it, were filled with awe, and glorified God, Who had given such authority to men.

9 And Jesus, as He passed along from thence, saw a man, seated at the Customs-house, termed Matthew; and says to him, "Follow me." And he got up and followed Him. 10 Now it happened that, whilst Jesus, as a guest, had a seat at the table in his house, there presently came a number of Customs-house Officers and irreligious characters, and likewise seated themselves at the table with Jesus and His disciples. 11 And the Pharisees, seeing it, said to His disciples, "Why does your Teacher take a meal with the Customs-house Officers and irreligious characters?" 12 And He, hearing it, said, "It is not the strong who need a doctor, but those who are in bad health. 13 [M] Go and learn what is meant by this, 'It is mercy that I desire, not sacrifice.'" [Mk.] For I came to Call not righteous, but irreligious, characters."

14 Then there come up to Him the disciples of John, saying, "Why is it that, though we and the Pharisees keep fasts, your disciples neglect to keep fasts?" 15 And Jesus said to them, "Can the groomsmen mourn as long as the bridegroom is with them? But there will come days when the bridegroom has been taken away from them, and then they will keep a fast. 16 And no one puts a patch of an unshrunk strip of cloth on an old garment, for if he does, his filling, when it shrinks, tears away a piece from the garment, and a worse rent occurs. 17 And people do not put new wine into old leather-bottles: otherwise, when fermentation ensues, the leather-bottles burst, and the wine is spilled, and the leather-bottles are ruined. No; they put new wine into fresh leather-bottles, [M] and both are preserved."

18 [Mk.] And as He was talking to them, an Ecclesiastical Official coming up unexpectedly to Him, did Him reverence, saying, "My daughter has just now breathed her last; but come, place your hand upon her and she will live once more." 19 And Jesus, rousing Himself, followed him, He and His disciples. 20 And on a sudden a woman, who had been a sufferer from hæmorrhage for eleven years, came up behind, and touched the sacred tassel of His outer garment, 21 for she said to herself, "If I merely touch His outer garment, I shall get well." 22 But Jesus turned, and catching sight of her, said, "Courage, my daughter, your faith has made you well." [M] And the woman got well from that moment. 23 [Mk.] And when Jesus entered the Official's house, and saw the flute-players and the crowd making a noise, He said, 24 "Withdraw, for the little girl has not died but is asleep." And they derided Him. 25 But when the crowd had been turned out, He, having entered the room, took hold of her hand; and the little girl woke up. 26 [M] And the fame of Him spread into the whole of that land. 27 And as Jesus passed along from thence, there followed Him two blind men, who, raising a cry, exclaimed, "Have pity on

<sup>1</sup> Hos. 6. 6.; slightly divergent, close to the Heb.

us, O Son of David." 28 And when He entered the house *to which he was going*, the blind men came up to Him, and Jesus says to them, "Do you believe that I am able to do what you want?" They say to Him, "Yes, Sir." 29 Then He touched their eyes, saying, "The result for you shall be proportionate to your faith." 30 And their eyes regained the power of sight. And Jesus, speaking to them, said with insistence, "Take care that no one gets to know about it." 31 But they went out, and spread abroad His fame through the whole of that land.

32 And as He and those with Him were going out, there was brought to Him unexpectedly a dumb man who was demon-ridden. 33 And when the demon was expelled, the dumb man talked. And the crowds, in their surprise, said, "Nothing like this has ever appeared before within the bounds of Israel." 34 But the Pharisees said, "It is by the aid of the Ruler of the demons that He expels the demons."

35 And Jesus *once more* made a circuit of all the towns and the villages, teaching in their synagogues, and proclaiming the Good News about *God's* Dominion, and curing every kind of disease and every kind of malady.

36 [Mk.] And when He saw the crowds, He was moved with sympathy for them, because they were harassed and depressed, as though they were sheep that had no shepherd. 37 [Q] Then He says to His disciples, "Though the Harvest is plentiful, the labourers are few. 38 Entreat, therefore, the owner of the Harvest-field to send forth *more* labourers into His Harvest-field."

10 1 [Mk.] And having called to Him His Twelve disciples, He gave them authority over foul spirits, enabling them to expel them, and to cure every kind of disease and every kind of malady. 2 Now of the Twelve Apostles the names are these: Simon, termed Peter, first; and Andrew his brother, and James, the son of Zebedee, and John his brother, 3 Philip and Bartholomew, Thomas and Matthew ("the Customs-house Officer"), James, the son of Alphæus, and Thaddæus, 4 Simon the Cananæan ("Zealot"), and Judas, the man of Kerioth, he that actually delivered Him up to *His enemies*. 5 These, the Twelve, Jesus sent on a mission, after having given them this charge: [M] "Do not take a road leading to the heathen world, and do not enter a town of the Samaritans; 6 but instead, go after the lost Sheep of the household of Israel. 7 And as you go, deliver a proclamation in these words, 'The Dominion of the Heavens has drawn near.' 8 Cure infirm persons, raise to life dead persons, cleanse lepers, expel demons: you have received without payment *the power to do all this*; exercise that power without being paid. 9 [Mk.] Do not *by working cures* acquire money—gold or silver or copper—to put in your pockets. 10 Take no wallet for a journey, or two under-garments, or *spare* shoes, or a stick, [Q] for the labourer deserves his keep. 11 [Mk.]

And into whatever town or village you enter, enquire who in it is a worthy character, and there stay until you go forth. 12 [Q] And when you enter into the house, greet the inmates. 13 And if the house, with its inmates, be worthy, let your blessing descend upon it; but if it be unworthy, let your blessing return upon yourselves. 14 [Mk.] And should anyone have failed to welcome you, or have failed to listen to what you say, when you go forth outside that house or town, shake off the dust of your feet *as a protest*. 15 [Q] In truth I tell you, there will be a more endurable doom for the land of Sodom and Gomorrah in the Day of Judgment than for that town.

16 Yet listen. I—yes, I—am sending you off like sheep in the midst of wolves. [M] Therefore shew yourselves as keen-sighted as serpents, yet as guileless as doves. 17 [Mk.] But be on your guard against men; for they will deliver you over to ecclesiastical courts, and within their synagogues they will flog you; 18 and you will also be brought before Governors and Kings for loyalty to me, enabling testimony *about me* to reach them and the heathen. 19 But when they deliver you up *for trial*, do not be worried as to how *you are to speak* or what you are to say; for what you are to say will be given to you at the time. 20 For it is not you that speak, but the Spirit of your Father that speaks in you. 21 And a brother will deliver up a brother to death, and a father a child; and children will rise in revolt against parents and procure their death. 22 And you will be objects of hatred to all for loyalty to my Self-revelation, *when you endeavour to make it known*; but he that has held out to the end shall be saved. 23 [M] And when they persecute you in one town, fly to the next, for in truth I tell you, you will not have reached the last of the towns of Israel by the time that the Son of man comes. 24 [Q] A pupil is not superior to his teacher, nor a servant superior to his master. 25 It is sufficient for a pupil to be put on a level with his teacher, and a servant on a level with his master. [M] If people have called the householder Beelzebul, how much more readily will they call the members of his household the same! 26 Therefore do not fear them; *but speak boldly what I have told you*, [Q] for there is nothing veiled *now* that is not to be revealed *at last*, or secret *now* that is not to be known *at last*. 27 What I tell you in the dark you must speak in the light; and what you hear in a whisper, you must proclaim upon the housetops. 28 And do not fear those who kill the body but cannot kill the soul: instead, be afraid of Him Who can destroy both soul and body in Hell. 29 Are not two sparrows sold for threepence half-penny? Yet not one of them will fall to the ground without your Father's permission. 30 As for you, even the hairs of your head have all been counted. 31 Do not therefore be afraid: you, on your part, are of *\*much\** greater worth than sparrows. 32 Everyone, therefore, who shall acknowledge me in the presence of men I also will acknowledge

in the presence of my Father that is in the Heavens. 33 But whoso shall have disowned me in the presence of men, I also will disown him in the presence of my Father that is in the Heavens. 34 [Q] Do not think that I have come to bring peace upon the earth: 35 I have not come to bring peace but conflict. For I have come to set at strife a man with his father and a daughter with her mother, and a daughter-in-law with her mother-in-law; 36 [M] and a man's foes will be the members of his household. 37 [Q] He that holds father or mother dearer than me is not worthy of me; and he that holds son or daughter dearer than me is not worthy of me. 38 And he that does not take his cross and follow after me is not worthy of me. 39 [Mk.] He who has found his life will lose it; and he who has lost his life through devotion to me will find it. 40 [M] He who welcomes you welcomes me; and he who welcomes me welcomes Him that sent me on my mission. 41 He who welcomes a prophet on the ground that he is a prophet will receive a prophet's recompense, and he who welcomes a righteous man on the ground that he is a righteous man will receive a righteous man's recompense. 42 [Mk.] And whosoever gives to one of these lowly ones merely a cup of cold water on the ground that he is a disciple, in truth I tell you, will not fail to get his recompense."

**11** 1 [M] And it happened that, as soon as Jesus had finished giving directions to His Twelve disciples, He departed from thence in order to teach and deliver His proclamation in the *other* towns of the Galilæans.

2 [Q] Now John heard in his dungeon of the works of the Christ, and sending through his own disciples *an enquiry*, 3 said to Him, "Are you the Coming One, or are we to expect someone else?" 4 And in answer Jesus said to them, "Go and report to John the sounds and sights which you hear and see. 5 Blind men receive sight, and lame men walk; leprous men are cleansed, and deaf men hear; and dead men are raised to Life, and men in need have Good News imparted to them; 6 and happy is he whose faith is not shaken by anything about me *that conflicts with his expectations*." 7 And as these went on their way *back*, Jesus began to speak to the crowds about John: "Why did you go forth into the wilderness? Was it to view a reed-bed swayed by a breeze? 8 No? then why did you go forth? Was it to see a man clothed in silken attire? Why, the wearers of silken attire are in kings' palaces. 9 No? then why did you go forth? Was it a prophet *that you went* to see? Yes, I tell you, *you saw* one even more eminent than a prophet. 10 This is he about whom there is recorded the prediction,

'Lo, I—even I—despatch my Messenger in advance of Thee,  
Who will prepare Thy way in front of Thee.'

<sup>1</sup> *Mal.* 3. 1; slightly divergent.

11 In truth I tell you, there has not been forthcoming among the offspring of women a greater than John the Baptist; yet he that is of lowest rank in the Dominion of the Heavens is greater than he. 12 But from the days of John the Baptist up to the present, the Dominion of the Heavens is being forcefully entered, and forceful men seize upon it. 13 For all the Prophets and the Law delivered prophecies until the coming of John. 14 [M] And if you are willing to admit it, he, *in spite of his imprisonment*, is the Elijah who was to come. 15 Let him who has ears listen. 16 [Q] But to what shall I compare this generation? It is like young boys seated in the market-places, who, calling to their companions, 17 say

'We have played the flute for you, and you have not danced; We have chanted a dirge, and you have not wrung your hands.' 18 For John, coming on a mission, lived ascetically, and people say, 'He has a demon in him.' 19 The Son of man, coming on a mission, did not live ascetically, and people say, 'Look! A glutton and a toper, a friend of Customs-house Officers and irreligious characters!' Yet Wisdom is vindicated by her results." 20 [M] Then He began to upbraid the towns in which there had been wrought most of His acts of Power, because they had not repented. 21 [Q] "Woe awaits you, Chorazin, woe awaits you, Bethsaida, because, if the acts of Power which have been done in you had been done in Tyre and Sidon, they would long ago have repented with tokens of contrition. 22 Nevertheless, *even as it is*, I tell you that for Tyre and Sidon there will be a more endurable doom in the Day of Judgment than for you. 23 And you, Capernaum, is it as high as Heaven that you are to be exalted? As low as the Nether World you will be abased! [M] because if the acts of Power which have been done in you had been wrought in Sodom, it would have remained until to-day. 24 [Q] Nevertheless, *even as it is*, I tell you, there will be a more endurable doom for the land of Sodom in the Day of Judgment than for you."

25 On that occasion Jesus, *addressing God*, said, "I thankfully acknowledge Thy goodness, O Father, Lord of Heaven and Earth, because, though Thou hast hidden these truths from the wise and intellectual, yet Thou hast revealed them *through me* to the childlike. 26 Yea, Father, *I thank Thee* that it has been Thy good pleasure to do so. 27 *All that I have taught* has been delivered to me by my Father; and no one fully knows the true nature of the Son except the Father; and no one fully knows the true nature of the Father except the Son, and he to whom the Son wishes to reveal Him. 28 [M] Come unto me, all you who are *toiling under exacting ordinances*, and are burdened by *oppressive rules*, and it is I that will relieve you. 29 Take upon you my yoke, and learn from me, because I am meek and humble-minded, and you will find relief for your souls. 30 For the yoke of *ordinances* which I lay upon you is easy, and the burden of *rules* which I impose is light."

**12** <sup>1</sup> [Mk.] About that particular time Jesus was passing on the Sabbath day through the cornfields. And His disciples felt hungry, and began to pluck some ears and to eat them. <sup>2</sup> And the Pharisees, seeing it, said to Him, "Look, your disciples are doing what it is unlawful to do on a Sabbath!" <sup>3</sup> But He said to them, "Have you not read of that which David did when he felt hungry, and those who were with him?—how he entered into the House of God, and they ate the Loaves of Oblation *presented before God*—food which it was not lawful for him to eat, or for those with him, but for the priests alone?" <sup>5</sup> [M] Or have you not read in the Law that on the Sabbath day the priests in the Temple profane the Sabbath, and yet incur no guilt.<sup>2</sup> <sup>6</sup> But I tell you that here there is a need more urgent than the requirements of the Temple. <sup>7</sup> And if you had learnt what is meant by this Saying, 'It is mercy that I desire, and not sacrifice,'<sup>3</sup> you would not have condemned the innocent. <sup>8</sup> [Mk.] For over the Sabbath the Son of man has authority."

<sup>9</sup> And having withdrawn from thence, He went into their synagogue. <sup>10</sup> And before Him *was* a man who had a withered arm; and they put a question to Jesus: "Is it lawful," they said, "to cure *anyone* on the Sabbath day?" that they might bring a charge against Him. <sup>11</sup> And He said unto them, [M] "What man will there be amongst you, who has a single sheep, and who, if this should fall, on the Sabbath day, into a ditch, will not grasp it, and lift it out? <sup>12</sup> Of how much greater worth, then, is a man than a sheep? so that [Mk.] it is lawful to do good on the Sabbath day." <sup>13</sup> Then He says to the man, "Stretch out your arm"; and he stretched it out, and it was restored to soundness like the other. <sup>14</sup> And the Pharisees went out, and joined in counsel against Him, considering how to destroy Him.

<sup>15</sup> But Jesus, having come to know of it, retired from that place. And many followed Him, and He cured them all, <sup>16</sup> and cautioned them not to disclose Him, <sup>17</sup> [M] for the fulfilment of the prediction which was uttered through the Prophet Isaiah, when he declared:—

- <sup>18</sup> "Lo, my Servant, whom I have chosen,  
 My Beloved, with whom my soul is greatly pleased,  
 I will endue Him with my Spirit,  
 And He shall announce Judgment unto the heathen.  
<sup>19</sup> He will not dispute or shout;  
 And none will hear His voice in the city-squares.  
<sup>20</sup> A crushed reed He will not break off,  
 And a smouldering lamp-wick He will not extinguish,  
 Until He carries out Judgment to a successful end;

<sup>1</sup> See 1 Sam. 21. 1-6.<sup>2</sup> See Num. 28. 9, 10.<sup>3</sup> Hos. 6. 6.

21 And through His Self-revelation the heathen will cherish hope."<sup>1</sup>

22 [Q] Then people brought to Him a man who was demon-ridden, blind and dumb; and He cured him, so that the dumb man could talk and see. 23 And all the crowds were astonished, [M] and said, "Can it be that this man is the *expected* Son of David?" 24 The Pharisees, however, having heard of it, [Mk.] said, "This man expels the demons only by the aid of Beelzebul, Ruler of the demons." 25 But He, knowing their reflections, said to them, "Every realm, rent with inward discord, is reduced to desolation, and every town or house, rent with inward discord, will fail to last. 26 So if Satan expels Satan, he is rent with internal discord: how, then, will his realm last? 27 [Q] And if I, *as you represent*, expel the demons by the aid of Beelzebul, by whose aid do your pupils expel them? Therefore it is they who shall be judges of you *in this matter*. 28 But if it is by God's Spirit that I expel the demons, then the Dominion of God has overtaken you. 29 [Mk.] Or how can anyone enter into the house of a strong man and plunder his goods, unless he has first bound the strong man; then, but only then, will he despoil his house. 30 [Q] He that is not with me is against me; and he that does not gather with me scatters. 31 [Mk.] Therefore I tell you, every sin and blasphemy will be forgiven to men; but blasphemy against the Spirit will not be forgiven. 32 [Q] And whoso has uttered a speech against the Son of man will be forgiven, [Mk.] but whoso has spoken against the Holy Spirit will not be forgiven, [M] either in this Age or in the Age to come. 33 Either represent the tree as sound and its fruit as sound; or represent the tree as rotten and its fruit as rotten; for it is by the fruit that the quality of the tree is known. 34 O broods of vipers, how can you say anything that is good, when you yourselves are wicked? [Q] for what absorbs the thoughts the lips utter. 35 The good man, out of his store of good *thoughts*, brings forth things that are good, and the wicked man, out of his store of wicked *thoughts*, brings forth things that are wicked. 36 [M] And I tell you that of every idle word which men shall speak they must render account in the Day of Judgment; 37 for it is your utterances that will determine your acquittal or your condemnation."

38 [Mk.] Then some of the divines and Pharisees, addressing Him, said, "Teacher, we wish to see from you a Sign *in proof of your mission*." 39 And He, in answer, said to them, "A wicked and disloyal generation wants from me a Sign; but no Sign will be given to it [Q] except the Sign of the Prophet Jonah. 40 [M] For as Jonah was in the belly of the sea-monster three

<sup>1</sup> *Is.* 42. 1-4; widely divergent, and slightly abbreviated; nearer the Heb. except in the last clause, which approximates closely to the Sept.



days and three nights,<sup>1</sup> so the Son of man will be in the bosom of the earth three days and three nights. 41 [Q] The men of Nineveh will rise at the Judgment with this generation, and, *by contrast*, will ensure its condemnation; because they repented at the proclamation of Jonah;<sup>2</sup> and listen! more than *the warning of a Jonah is here*. 42 The queen of the South will be raised at the Judgment with this generation, and, *by contrast*, will ensure its condemnation; because she came from the ends of the earth to hear the wisdom of Solomon;<sup>3</sup> and listen! more than *the insight of a Solomon is here*. 43 Whenever a foul spirit has left a man, it passes through waterless, *unpopulated*, places, seeking repose from its wanderings, but obtaining none. 44 Then it says, 'I will turn back to my home, which I left.' And having gone there, it finds it vacant, and swept, and tidied. 45 Then it sets out and gets seven other spirits besides, to join it, each more wicked than itself; and they, entering, settle there, and the last state of that man becomes worse than the first. [M] So will it also be with this wicked generation."

46 [Mk.] Whilst He was still speaking to the crowds, His mother and His brothers were to be seen standing outside, wanting to speak with Him. 48 But He, in reply to the man who told Him, said, "Who is my mother and who are my brothers?" 49 And stretching out His arm towards His disciples, He said, "Look, here are my mother and my brothers! 50 For whosoever shall carry out the will of my Father that is in the Heavens, he is my brother, or sister or mother."

**13** 1 On that day Jesus, going out of the house, sat by the edge of the sea. 2 And there gathered round Him great crowds, so that He went on board a fishing-vessel, and sat in it, whilst all the crowd stood on the beach. 3 And He told them much *about His Message* by means of allegories. "There went forth," He said, "a sower to sow. 4 And as he sowed, some seeds fell on the edge of the path, and the birds, coming, ate them up. 5 And other seeds fell on rocky places, where they had not much soil, and they sprang up at once, because they had no depth of earth; 6 but after the sun had risen high, they were scorched; and because they had no root, they withered. 7 And other seeds fell upon thorn-bushes; and the thorns came up and choked them. 8 And other seeds fell upon the soil that was fertile; and yielded a crop, some part a hundred times, some part sixty times, some part thirty times, *the quantity sown*. 9 Let him who has ears listen." 10 And His disciples approached Him, and said to Him, "Why do you talk to them by means of allegories only?" 11 And He in reply said, "To you has been granted knowledge of the Secrets concerning the Dominion of the Heavens, but to them it has not been

<sup>1</sup> Jon. 1. 17.<sup>2</sup> Jon. 2. 5-9.<sup>3</sup> 1 Kg. 10. 1-13.

granted. 12 For to him who has will more be given, and given lavishly; but from him who lacks, even what he has will be taken away. 13 The reason why I talk to them by means of allegories and parables is this—that though they have sight, they do not see; and though they have hearing, they do not hear or understand. 14 [M] In their case is verified the prophecy of Isaiah, which declares,

'With the ear ye shall hear, yet by no means understand,  
And possessed of sight ye shall see, yet by no means perceive.  
15 For the mind of this People hath become dulled,  
And with their ears they have grown hard of hearing,  
And their eyes they have tightly closed;  
Lest some day they should perceive with their eyes,  
And hearken with their ears,  
And understand with their mind, and reform,  
And I should heal them.'

16 [Q] But happy are your eyes, because they *really* see, and your ears, because they *really* hear. 17 For in truth I tell you that many prophets and righteous men longed to witness the sights which you see, and did not witness them, and to hear the words which you hear, and did not hear them. 18 [Mk.] On your part, then, hear the explanation of the allegory of 'him who sowed.' 19 Whenever anyone hears the Message concerning the Dominion of God without understanding it, the Wicked One comes and snatches away what has been sown in his heart: this is he that was sown 'on the edge of the path.' 20 He that was sown 'upon the rocky places'—this is he that hears the Message and straightway receives it with joy; 21 nevertheless, he has not got it rooted in him, but his acceptance of it is temporary, and when affliction or persecution occurs on account of the Message, straightway his faith is shaken. 22 He that was sown 'in the thorn bushes'—this is he that hears the Message; and the anxiety of the present Age and the delusiveness of riches completely choke the Message, and it proves unfruitful. 23 But he who was sown 'upon the fertile soil'—this is he that hears the Message and understands it; who does bear a crop, and produces, here a hundred times, and there sixty times, and there thirty times, *the quantity sown*."

24 [M] And He set before them another allegory. "The Dominion of the Heavens," He said, "*in certain of its aspects* is comparable to the case of a man who sowed good seed in his field. 25 But whilst people slept, his enemy came and sowed in the middle of the wheat darnel besides, and departed. 26 And when the blade sprouted, and produced the promise of a crop, then the darnel, too, showed itself. 27 So the servants of the householder came up and said to him, 'Sir, was it not good seed that you sowed in your field? from what source has it got

darnel?' 28 And he said to them, 'This is the work of one that is an enemy.' His servants say to him, 'Do you wish us to go and collect the darnel?' 29 And he says, 'No, for fear lest, whilst you collect the darnel, you uproot the wheat at the same time with it. Let them both grow together until the harvest, and at the season of the harvest I will say to the reapers, 'Collect first the darnel, and bind it in bundles for burning, but gather the wheat into my barn.'"

31 [Mk.] And He set before them another parable, saying, "The Dominion of the Heavens, *in the contrast between its initial stages and its final development*, is like a grain of mustard, which a man took and sowed in his field; 32 which is the smallest of all seeds, but when it has grown up, is taller than any garden herb, and becomes a tree, so that the wild birds come and roost on its branches."

33 [Q] And He told them another parable: "The Dominion of the Heavens, *in its powerful but unseen influence*, is like a little yeast which a woman took and completely covered up *in dough made of a bushel of flour, to work*, until the whole batch fermented and rose." 34 [Mk.] All these truths Jesus told the crowds by means of allegories and parables; and without an allegory or parable He did not talk to them, 35 [M] for the fulfilment of the prediction which was uttered through the Prophet, when he declared

"I will begin a discourse with allegories;

I will utter truths kept hidden from the foundation of the world."<sup>1</sup>

36 Then leaving the crowds, He went into the house. And His disciples came up to Him, with the request, "Explain to us the allegory of the wild darnel." 37 And He, in answer, said, "He who sows the good seed represents the Son of man. 38 The field represents the world; and *what springs from the good seed* represents the subjects of the *Divine Dominion*; whilst the darnel represents those who are inspired by the Wicked One. 39 And the enemy who sowed the seed from which these spring represents the Devil; and the harvest represents the Consummation of the Present Age; and the reapers represent Angels. 40 Therefore, just as the darnel is collected, and burnt up in a fire, so will it be at the Consummation of the Present Age. 41 The Son of man will commission His angels, and they will collect out of His Dominion all who are lures to evil, and all who practise iniquity; 42 and they will fling them into the Fiery Furnace: there will be realised the weeping and the gnashing of teeth of which the Scriptures speak. 43 At that time the righteous will shine forth like the sun in the Dominion of their Father. Let him who has ears listen.

44 The Dominion of the Heavens *in its value* is like a treasure

<sup>1</sup> Ps. 77. 2, Sept. (=78 2, Heb.); divergent.

concealed in a field, which a man found, but concealed again; and in his joy goes off and sells all that he has and buys that field.

45 Again, *the sacrifice which is worth making* for the Dominion of the Heavens is like *the sacrifice made by* a jewel-merchant, who was looking for fine pearls. 46 Having found one very valuable pearl, he went off, and sold all that he had, and bought it.

47 Again, the Dominion of the Heavens, *in respect of those who hear of it*, is like a trawl-net which had been lowered into the sea, and enclosed fish of every kind. 48 When it was filled, the fishermen drew it up on to the beach; and sitting down, collected the fine fish in barrels, but the worthless they flung away. 49 So it will be at the Consummation of the Present Age. The angels will come forth, and separate the wicked from the midst of the righteous, 50 and will fling them into the Fiery Furnace; there will be realised the weeping and the gnashing of teeth *of which the Scriptures speak.*"<sup>1</sup>

51 "Have you understood all this?" *He asked.* They say to Him, "Yes." 52 So He said to them, "Therefore every divine who has been trained for the service of the Dominion of the Heavens is like a householder who, out of his store-chamber, brings forth supplies fresh as well as seasoned."

53 [*Mk.*] And when Jesus had finished these allegories and parables, it came about that He withdrew from thence. 54 And having gone to His native place, He taught the people in their synagogue, so that they were startled, and exclaimed, "Whence does this man get this wisdom and these acts of Power? 55 Is not He the son of the artisan *whom we know?* Is not His mother termed Mary, and are not His brothers James and Joseph and Simon and Jude? 56 And His sisters, are they not all close by us? Whence, then, does He get all these endowments of His?" 57 So they found in His humble circumstances an impediment to *belief in His mission.* And Jesus said to them, "A prophet does not lack honour except on his native soil and in his own house." 58 And He failed to do many acts of Power there on account of their want of faith.

**14** 1 On that occasion Prince Herod *Antipas* heard the rumour about Jesus; 2 and he said to his men-servants, "This man is John the Baptist: it is he who has been raised to life from the dead, and it is for this reason that the Powers of which we hear are active in Him." 3 For Herod, having seized John, had put him in chains and lodged him in prison, on account of Herodias, the wife of *Herod Philip*, his brother, 4 for John said to him, "It is not lawful for you to have her." 5 [*M*] Yet though Herod wished to kill him, he feared the mob, because

<sup>1</sup> See p. 341.

they held him to be a prophet. 6 [Mk.] But on the occurrence of Herod's birthday, the daughter of Herodias danced before the assembled company and delighted Herod; 7 and consequently he promised with an oath that he would give her whatever she requested. 8 So she, instructed by her mother, says, "Give me here, on a dish, the head of John the Baptist." 9 And the king, though he was distressed, yet on account of his repeated oaths, and of the guests who were seated with him at his table, bade it be given to her; 10 so he sent and beheaded John in the prison. 11 And his head was brought on a dish, and was given to the young girl, and she carried it to her mother. 12 And his disciples, coming to the scene of the execution, took away the corpse, and buried it, [M] and went and reported the occurrence to Jesus. 13 And Jesus, on hearing of John's death, retired in a fishing vessel from the place where He was to a lonely spot privately. The crowds, however, hearing of it, followed Him along the shore from the towns. 14 So He, on landing, saw an immense crowd, and He was moved with sympathy for them; and He cured their invalids. 15 And when it had grown late, His disciples came up to Him, saying, "The spot is a lonely one, and the meal-time hour has already passed: dismiss the crowds, that they may go away to the villages and buy for themselves food." 16 But Jesus said to them, "They have no need to go away: give them yourselves something to eat." 17 But they say to Him, "We have nothing here but five loaves and two dried fish." 18 And He said, "Bring them here to me." 19 And bidding the crowds be seated upon the turf, He took the five loaves and the two dried fish, and looking up to Heaven, He asked a Blessing; and breaking the loaves into portions, He gave these to the disciples, and the disciples to the crowds. 20 And all ate, and satisfied their hunger; and the disciples took up the surplus of the broken portions—twelve hand-baskets full. 21 And those that ate were about five thousand adult men, [M] besides women and children.

22 And He at once constrained the disciples to go on board the vessel and to precede Him to the further side, until He dismissed the crowds. 22 And after He had sent the crowds away, He climbed up the hill-side privately to pray. And when it had grown late, He was there alone. 24 Now the vessel was by this time distant many furlongs from the land, labouring in consequence of the rough waves, for the wind was a head-wind. 25 And in the fourth watch—the last three hours—of the night He came unto them, walking upon the sea. 26 And the disciples, catching sight of Him walking upon the sea, became unnerved, saying to each other, "It is an apparition!"; and in their fear they cried out. 27 But straightway He talked to them, saying, "Courage, it is I: do not be afraid." 28 [M] And Peter, in answer, said to Him, "Sir, if it is you, bid me come to you over the waters." 29 And He said, "Come." So Peter, lowering

himself from the vessel, walked over the waters, and went to Jesus. 30 But feeling the force of the wind, he grew afraid; and beginning to sink, he cried out, exclaiming, "Save me, Sir." 31 And Jesus at once, stretching out His arm, caught hold of him, and says to him, "O mistrustful man, why did you falter?" 32 [Mk.] And when they had climbed up into the vessel the wind lulled. 33 [M] And those in the vessel rendered worship to Him, saying, "Truly you are God's Son."

34 [Mk.] And having crossed over, they came to the shore at Gennesaret. 35 And the men of that place recognized Him, and despatched *persons* into the whole of that neighbourhood *with information about His return*; and they brought to Him all who were in bad health. 36 And they continually appealed to Him that they might be allowed merely to touch the sacred tassel of His garment; and all that touched Him recovered completely.

**15** 1 Then there come up to Jesus from Jerusalem Pharisees and divines, with the question, 2 "Why do your disciples violate the traditional rules of the Elders? for they omit to wash their hands whenever they take a meal." 3 And He, in answer, said to them, "Why do you, on your part, violate the commandment of God for the sake of your traditional rules? 4 For God said, 'Honour thy father and thy mother,'<sup>1</sup> and 'He who shews disregard for father or mother must be put to death.'<sup>2</sup> 5 But you, on the contrary, say, 'Whosoever tells his father or his mother, "Whatever help you may have counted on getting from me is a Gift *dedicated to God*,"' 6 he must not honour his father.' So you have invalidated the injunction of God for the sake of your traditional rules. 7 You hypocrites; aptly did Isaiah *in the name of God* prophesy about you, when he said,

8 'This People honoureth me with their lips,

But their heart is far from me;

9 Insincerely do they reverence me,

Teaching as *Divine* doctrines merely human commands.'<sup>3</sup>

10 And having called the crowd to Him, He said to them, "Listen and understand. 11 Not that which enters into the mouth defiles a man, but that which proceeds out of the mouth, this it is which defiles a man." 12 [M] Then His disciples, coming up, say to Him, "You know that the Pharisees, when they heard your declaration, found it an impediment to *belief in your mission*?" 13 But He in reply said, "Every plant that my Heavenly Father has not planted will be rooted up. 14 Let them be; they are blind guides; [Q] but if a blind man guides a blind man, both will fall into a ditch." 15 [Mk.] And Peter, addressing Him, said, "Explain to us the enigmatic Saying *which you have just uttered*." 16 And He said, "Are you, too,

<sup>1</sup> Ex. 20. 12.

27. 16, Heb.

gent.

<sup>2</sup> Ex. 21. 16, Sept. (= 21. 17, Heb.); cf. Dt.

<sup>3</sup> Is. 29. 13, compressed and slightly diver-

still so unintelligent? 17 Do you not comprehend that everything which passes into the mouth goes into the stomach and is evacuated into a drain? 18 But the things which proceed out of the mouth come forth out of the mind; and it is they which defile a man. 19 For out of the mind there come forth wicked thoughts, murders, adulteries, immoralities, thefts, false evidence, defamations. 20 These are the things which defile a man; [M] but to eat with unwashed hands does not defile a man."

21 [Mk.] And Jesus going forth from thence, retired into the districts of Tyre and Sidon. 22 And on a sudden a Canaanite woman, coming forth from those territories, raised a cry, saying, "Have pity on me, Sir, thou Son of David; my daughter is cruelly demon-ridden." 23 [M] But He returned to her no answer. And His disciples came up with a request to Him, saying, "Dismiss her, because she keeps crying out behind us." 24 And He, addressing her, said, "I was sent on a mission to none but to the lost Sheep of the household of Israel." 25 [Mk.] But she came and did Him reverence, saying, "Sir, help me." 26 But He, in answer, said, "It is not fair to take the children's bread and throw it to the little dogs." 27 But she said, "Certainly, Sir; yet the little dogs eat of the scraps that fall from the table of their owners." 28 Then Jesus, in reply, said to her, "O woman, great is your faith; the result shall be to you as you wish." And her daughter was healed from that moment.

29 And withdrawing from thence Jesus went along the Sea of Galilee; [M] and climbing the hillside, He sat down there. 30 And there came up to Him great crowds, having with them persons who were lame, maimed, blind, dumb, and many other sufferers besides; and they laid them down beside His feet, and He cured them; 31 [Mk.] so that the crowds were filled with wonder when they saw dumb persons speaking and lame persons walking, and blind persons seeing; and they glorified the God of Israel.

32 And Jesus, calling His disciples to Him, said, "I am moved with sympathy for the crowd, because it is now two days that they have continued with me, and have had nothing to eat; and I do not wish to dismiss them hungry, lest they should faint on the way." 33 And His disciples say to Him, "From what source can we get, in a desert, the many loaves necessary for satisfying the hunger of so vast a crowd?" 34 And Jesus says to them, "How many loaves have you got?" And they said, "Seven, and a few small *dried* fish." 35 And giving word to the crowd to seat themselves on the ground, 36 He received the seven loaves and the *dried* fish; and having said Grace, He broke them into portions and proceeded to give them to the disciples, and the disciples to the crowd. 37 So they all ate, and satisfied their hunger; and *the disciples* took up the surplus of the broken portions, seven large baskets full. 38 And those who ate were four thousand adult men, [M] besides women and

children. 39 [Mk.] And when He had dismissed the crowds, He embarked on the vessel and went to the territory of Magadan.

**16** 1 And the Pharisees and Sadducees came up, and, by way of putting Him to a test, asked Him to shew to them a Sign out of Heaven *as proof of His mission*. 2 [M] But He, in answer, said to them, "When it is late in the afternoon, you observe, 'Fine weather is on its way, for the sky is red.' 3 And early in the morning you observe, 'A storm is brewing to-day, for the sky is red and lurid.' Though you learn to read the weather-signs in the aspect of the sky, you are unable to read the presages of these critical times. 4 [Mk.] A wicked and disloyal generation eagerly wants to get from me a Sign; but no Sign shall be given to it [Q] except the Sign of Jonah." 5 [Mk.] And, leaving them behind, He departed. 6 And when His disciples had come to the further side of the Sea, they found that they had forgotten to bring any loaves. 7 And Jesus said to them, "Take care and be on your guard against the 'yeast' of the Pharisees and Sadducees." 8 So they argued amongst themselves, declaring, "*He must have said what He did because we have brought no loaves!*" 9 And Jesus, perceiving it, said, "Why do you argue amongst yourselves, O mistrustful men, that *I must have said what I did* because you have no loaves? 10 Do you not yet comprehend, or recall the five loaves for the five thousand, and how many hand-baskets full of remains you got? 11 Or the seven loaves for the four thousand, and how many large baskets full of remains you got? 12 How is it that you do not comprehend [M] that it was not about loaves that I spoke to you? No: be on your guard against the 'yeast' of the Pharisees and Sadducees." 13 Then they understood that He did not mean them to be on their guard against the yeast used in the making of loaves, but against the teaching of the Pharisees and Sadducees.

14 [Mk.] And Jesus, having come into the districts of Cæsarea Philippi, asked His disciples a question, saying, "Whom do men declare the Son of man to be?" 15 And they told Him, "Some, 'John the Baptist'; and others, 'Elijah'; [M] and some others, again, Jeremiah, [Mk.] or 'One of the Prophets,' *without naming which*." 16 He says to them, "But you—whom do you declare me to be?" 17 And Simon Peter, in reply, said, "You are the Christ, the Son of the Living God." 18 [M] And Jesus, addressing him, said, "Happy are you, son of Jonah; for it was not mortal man that revealed this to you, but my Father that is in the Heavens. 19 And I, on my part, tell you, you are Peter —'Rock-man'; and upon this Rock I will build my Church; and the gates of the Nether World, *into which all men descend*, will not be able to retain within them those who belong to my Church. 20 I will give to you the High Stewardship of the Dominion of the Heavens; and whatever you prohibit on the



earth shall be prohibited in the Heavens; and whatever you concede on the earth shall be conceded in the Heavens." 20 [Mk.] Then He cautioned the disciples to tell no one that He was the Christ.

21 Thenceforward Jesus Christ began to explain to His disciples that He must depart for Jerusalem, and there suffer many outrages at the hands of the Elders and Chief Priests and divines, and be killed, and, on the second day after, be raised to Life. 22 And Peter, taking Him aside, began to reprove Him *for this utterance* [M], saying, "God help you, Lord! This must not befall you." 23 [Mk.] But He, turning, said to Peter, "Get you behind me, Satan: you are a snare to me, because your way of thinking is not God's Way but men's." 24 Then Jesus said to His disciples, "If anyone wishes to come after me, he must renounce himself, and take up his cross, and follow me. 25 For whosoever wishes to preserve his life will lose it; and whosoever shall have lost his life from devotion to me will find it. 26 For what good will a man get, if he gains the whole world but forfeits his *true* Life? Or what shall a man give as an equivalent for his forfeited Life? 27 *What I have said will be verified hereafter.* For the Son of man is about to come in the Glory of His Father, with His Angels, [M] and then He will recompense each man according to his conduct. 28 [Mk.] In truth I tell you that there are some of those standing here who will not taste the bitterness of death until they have seen the Son of man coming in His Dominion."

**17** 1 And five days afterwards Jesus takes with Him Peter, James, and James's brother John, and carries them up a high hill privately. 2 And in their presence He was transfigured, and His face shone like the sun, and His garments became white as the light. 3 And on a sudden there appeared to them Moses and Elijah, conversing with Him. 4 And Peter, addressing Jesus, said, "Lord, it is a good thing that we are here, *to provide for your needs.* If you are willing, I will erect here three tents, for you one, and for Moses one, and for Elijah one." 5 And whilst he was still speaking, on a sudden a radiant Cloud, *the symbol of God's Presence*, enveloped them, and again, on a sudden, a Voice *was heard* out of the Cloud, saying, "This is my Son, the Beloved, with whom I am greatly pleased: give ear to Him." 6 [M] And when the disciples heard It, they prostrated themselves, and were exceedingly terrified. 7 But Jesus came up to them, and, touching them, said, "Get up, and do not be afraid." 8 [Mk.] And raising their eyes, they saw no one save Jesus Himself alone. 9 And as they descended out of *the seclusion* of the hill, Jesus gave them this command, "Tell no one the Vision until the Son of man shall have been raised to Life from among the dead." 10 And the disciples put a question to Him, saying, "*If the Son of man is to die, as you mean us to*

*understand*, why, then, do the divines say that, *before His Advent*, Elijah must come first, *to set right all things?*" 11 And He, answering, said, "'Elijah comes, it is true, and will set right all things' so the Scriptures declare." 12 Yet I tell you that Elijah came some while ago, and people failed to recognize him, and did in his case all that they pleased. 12 So, too, the Son of man is about to suffer at their hands." 13 [M] Then the disciples understood that He had spoken to them of John the Baptist.

14 [Mk.] And on their coming to the crowd, a man approached Him, and kneeling before Him, 15 said, "Sir, have pity upon my son, for he is an epileptic, and suffers terribly, for he frequently falls into the fire and frequently into the water; 16 and I brought him up to your disciples, but they were unable to cure him." 17 And Jesus, addressing them, said, "O unbelieving and perverse generation, how long am I to be with you? how long am I to put up with you, *before you understand the power that I have conferred upon you?* Bring him to me here." 18 And Jesus checked the demon, and it left him; and the boy was cured from that moment. 19 Then the disciples, coming up, said to Jesus privately, "Why were we unable to expel it?" 20 [M] And He says to them, "On account of your deficient faith; [Q] for in truth I tell you, if you should have faith no greater than a grain of mustard, you will say to this mountain, 'Remove from hence yonder,' and it will remove;<sup>1</sup> and nothing will be impossible for you."

22 [Mk.] And as they were drawing together in Galilee for the journey to Jerusalem, Jesus said to them, "The Son of man is about to be delivered up to the violence of men, 23 and they will kill Him; and on the second day after He will be raised to Life." And they were exceedingly distressed. 24 [M] And when they had gone into Capernaum, there came up to Peter those who receive the half-sovereigns for the service of the Sanctuary,<sup>2</sup> and said, "Does not your Teacher pay the half-sovereigns for the service of the Sanctuary?" He says, "Yes." And when he entered the house, Jesus anticipated him by saying, "What is your opinion, Simon? From whom do the kings of the earth receive customs or poll-tax? from their own countrymen or from foreigners?" 26 And when he said, "From foreigners," Jesus said to him, "Then their own countrymen are exempt. 27 But that we may place no impediment in the way of their believing in my mission, go and cast a hook into the sea, and draw out the first fish that rises and is caught; and when you have opened its mouth, you will find a sovereign. Take it, and give it to them for yourself and for me."

18 1 [Mk.] Just about that moment the disciples approached Jesus, with the enquiry, "Who, pray, is greatest in the

<sup>1</sup> Cf. Zech. 4. 7.

<sup>2</sup> See Ex. 30. 13-15.

Dominion of the Heavens?" 2 And He, having called to Him a young child, set him in the middle of them, 3 and said, [M] "In truth I tell you, unless you reform, and become as young children, you will not enter into the Dominion of the Heavens at all. 4 Whosoever, therefore, shall think as humbly of himself as this young child, he is the greatest in the Dominion of the Heavens; 5 [Mk.] and whosoever welcomes one such young child on the strength of my Self-Revelation welcomes me. 6 And whosoever he be that shall occasion the downfall of a single one of these lowly characters who believe on me, it would be expedient for him that a millstone, heavier than a man can turn, should be hung about his neck, and he should be sunk in the open sea. 7 [Q] Woe awaits the world because of the lures *that entice to sin*; for though it is inevitable that lures should be encountered, nevertheless woe awaits him who is responsible for the lure.

8 [Mk.] If your hand or your foot occasions your downfall, cut it off and fling it from you: it is better for you to enter into the true Life maimed or lame, than keeping two hands or two feet to be flung into the Eternal Fire. 9 And if your eye occasions your downfall, gouge it out and fling it from you; it is better for you to enter into the true Life with only one eye than keeping two eyes to be flung into the fiery Hell.

10 [M] Take care that you do not despise one of these lowly characters. For I tell you that their guardian angels in the Heavens are continually in the Presence of my Father that is in the Heavens. 12 [Q] What is your opinion? If some man should become owner of a hundred sheep, and one of them should go astray, will not he leave alone the ninety-nine upon the hills, and setting out, seek the one that is straying? 13 And if it happen that he finds it, in truth I tell you that he rejoices more over it than over the ninety-nine that have not strayed. 14 [M] Thus there is no wish on the part of my Father that is in the Heavens that one of these lowly ones should perish.

15 If your Brother shall sin against you, go, try, between you and him alone, to convince him of his wrong-doing; if he will listen to you, you have gained your Brother. 16 But if he refuses to listen, take with you one or two besides, that on the evidence of two or three witnesses every word may be put beyond dispute.<sup>1</sup> 17 And if he shall turn a deaf ear to them, tell the facts to the Church, and if he shall turn a deaf ear to the Church also, regard him in the same light as you would a heathen and a Customs-house Officer.

18 In truth I tell you, everything that you prohibit on earth shall be prohibited in Heaven, and everything that you concede on earth will be conceded in Heaven. 19 Again, I tell you that, if two of you upon earth shall agree about anything which they

<sup>1</sup> Dt. 19. 15; slightly divergent.

may request, they shall obtain it from My Father that is in the Heavens. 20 For where two or three are gathered together as followers of mine, there I am in the midst of them."

21 [Q] Then Peter came up and said to Him, "Lord, how many times, if my brother shall *repeatedly* sin against me, am I to forgive him? As many as seven times?" 22 Jesus says to him, "I do not say to you, as many as seven times, but as many as seventy-seven times. 23 [M] This is why *the condition of entrance into the Dominion of the Heavens* is comparable to the action of a man of royal station who wished to settle accounts with his servants. 24 And when he had begun to settle with them, there was conducted to him one who was a debtor to the extent of fifteen million pounds. 25 And since he was unable to repay *the sum*, his employer bade him be sold, and his wife and his children, and all that he had, and repayment to be made. 26 Therefore the servant prostrated himself and did him reverence, pleading, 'Only give me time, and I will repay you all.' 27 And that servant's employer was moved with sympathy for him, and he let him go, and remitted to him the debt. 28 But that servant went out and found one of his fellow-servants who owed him twenty-five pounds; and he seized him, and tried to throttle him, exclaiming, 'Repay me whatever you owe.' 29 So the fellow-servant prostrated himself, and appealed to him with the plea, 'Only give me time, and I will repay you.' 30 But he refused; and going away, he had him flung into prison until he should repay what was owed. 31 Therefore his fellow-servants, seeing what had occurred, were exceedingly distressed, and went and explained to their employer all that had happened. 32 Then his employer, having summoned him, says to him, 'You unprincipled servant, I remitted to you all that debt since you appealed to me; 33 ought not you also to have had pity on your fellow-servant as I, on my part, had pity on you?' 34 And his employer delivered him over to the torturers, until he should repay all that was owed. 35 So, too, my Heavenly Father will do to you, unless each of you forgives his Brother from your heart."

19 1 [Mk.] And it happened that when Jesus had finished these discourses, He withdrew from Galilee and went into the territory of Judæa, along the further side of the Jordan. 2 And there followed Him large crowds, and He cured them of *their illnesses* there. 3 Now some Pharisees came up to Him, to put Him to a test *to see if His teaching conflicted with the Law of Moses*, and said, "Is it lawful for a man to repudiate his wife for any and every cause?" 4 And He, in reply, said, "Have you not read that the Creator from the Beginning 'made them a male and a female,' 5 and declared, 'For the sake

<sup>1</sup> Gen. 1. 27<sup>b</sup>.

of this union a man shall leave his father and his mother behind, and shall cleave to his wife, and the pair shall become one in respect of physical relationships?"<sup>1</sup> 6 So that in respect of physical relationships they are no longer two but one. What, therefore, God has closely united man must not sunder." 7 They say to Him, "Why, then, did Moses command that a man, wishing to repudiate his wife, must give her a written notification of divorce and then repudiate her?"<sup>2</sup> 8 He says to them, "Moses, in view of your moral insensibility, permitted you to repudiate your wives, but it was not so from the Beginning. 9 And I tell you that whosoever repudiates his wife [M] except for unchastity, [Mk.] and marries another woman commits adultery." 10 [M] His disciples say to Him, "If such is the position of a man in regard to his wife, it is inexpedient to marry!" 11 But He said to them, "It is not everyone who can accept this conclusion, but only those who have been enabled by God to do so. 12 For whilst there are those who, as regards marriage, are physically impotent from birth, and there are those who have been rendered physically impotent by their fellow-men, there are also those who voluntarily remain celibate for the sake of the Dominion of the Heavens. Let him who can accept your conclusion do so."

13 [Mk.] Then there were brought to Him young children that He might place His hands on them and pray *over them*; and His disciples checked them. 14 But Jesus said, "Allow the young children, and do not forbid them, to come unto me; for the Dominion of the Heavens belongs to such characters as theirs." 15 And only after He had placed His hands on them did He go on His way from thence.

16 And on a sudden a man came up to Him, and said, "Teacher, what good deed am I to do, in order to obtain Eternal Life?" 17 And He said to him, [M] "Why do you ask me about what is good? *goodness is not a deed to be done, but a character to imitate*: [Mk.] only One is ideally good. But if you wish to enter into the Life of which you speak, keep in mind the commandments." 18 He says to Him, "What commandments?" And Jesus said, "'Thou must not murder,' 'Thou must not become guilty of adultery,' 'Thou must not steal,' 'Thou must not give false evidence,' 19 'Honour thy father and thy mother,' [M] and 'Thou must love thy neighbour as much as thyself.'" 20 [Mk.] The young man says to Him, "All these I have kept scrupulously: what duty have I still left undone?" 21 Jesus said to him, "If you wish to be perfect and *deserving of Eternal Life*, go, sell your possessions and give the proceeds to needy persons, and you will have treasure in Heaven, and come, follow me." 22 But the young man, on hearing this speech, departed distressed, for he had much pro-

<sup>1</sup> Gen. 2. 24; cf. 29. 14.

<sup>2</sup> Dt. 24. 1.

<sup>3</sup> Ex. 20. 13-16, 12.

<sup>4</sup> Lev. 19. 18<sup>b</sup>.

perty. 23 And Jesus said to His disciples, “In truth I tell you, that it is with difficulty that a rich man will enter into the Dominion of the Heavens. 24 And again I tell you, It is easier for a camel to enter through the eye of a sewing-needle than for a rich man to enter into the Dominion of God.” 25 And the disciples, hearing this, were exceedingly startled, saying, “Who, then, can be saved?” 26 But Jesus, looking upon them, said to them, “With men this is impossible, but with God all things are possible.” 27 Then Peter, addressing Him, said, “We, at any rate, you see, have abandoned all and followed you; what, then, shall we ourselves get?” 28 And Jesus said to them, “In truth I tell you, you who have followed me, shall, at the Birth of the New Age, when the Son of man takes His seat on His glorious throne—you, I say, shall also be seated upon twelve thrones governing the Twelve Tribes of Israel. 29 And everyone who has abandoned brothers or sisters, or father, or mother, or children, or farms, or houses, from loyalty to my Self-revelation, will receive manifold as much, and will inherit Eternal Life. 30 But many now first will be last, and last first.

**20** 1 [M] For the principles governing participation in the Dominion of the Heavens are like those observed by a man in the position of a householder, who went out early to hire labourers for his vineyard. 2 And having agreed with the labourers for five shillings a day, he sent them off into his vineyard. 3 And going out in the middle of the morning, he saw others standing in the market-place unemployed. 4 To them also he said, ‘Go into the vineyard, like the rest; and whatever is fair I will give you.’ 5 And they went off thither. And he, going out again at midday, and also in the middle of the afternoon, did the same thing. 6 And going out yet again into the market-place an hour before sunset, he saw others standing there, and he says to them, ‘Why are you standing here all the day doing nothing?’ 7 They say to him, ‘Because no one has hired us.’ He says to them, ‘Go, like the rest, into the vineyard.’ 8 And when it had grown late, the owner of the vineyard says to his bailiff, ‘Call the labourers, and pay them their wage, beginning with the last-comers and going on to the first.’ 9 And when those came who had been hired about an hour before sunset, they got five shillings each. 10 But when those came who had been hired first, they thought that they would get more; but they, too, got five shillings each. 11 And when they received only that sum, they grumbled at the householder. ‘These last,’ they said, ‘have worked merely a single hour, yet you have put them on the same footing as ourselves, who have borne the strain of the day’s work and the scorching heat.’ 13 But he, in answer, said to one of them, ‘My good fellow, I am not wronging you. Did you not agree with me for five shillings? 14 Take what is due to you, and be off: I wish

to give to this last-comer as much as to you. 15 Have I not a right to do as I please with what is mine? Are you ill-natured because I am kindly? So the last shall be first and the first last."

17 [Mk.] And Jesus, as He was going up to Jerusalem, took with Him the Twelve privately, and on the road He said to them, 18 "We are going up, as you see, to Jerusalem, and the Son of man will be delivered up to the Chief Priests and divines; and they will condemn Him to death. 19 And they will deliver Him over to the Gentiles for them to mock, and to flog, and to crucify; and on the second day after, He will be raised to Life again."

20 It was then that the mother of Zebedee's sons came up to Him, accompanied by her sons; and doing Him reverence, asked a favour from Him. 21 And He said to her, "What is it that you wish?" She says to Him, "Give orders that these my two sons are to sit, one on the right side of you and one on the other side, in your Dominion." 22 But Jesus, addressing them, said, "You do not know what you are requesting. Can you endure to drink the cup of *woe* which I am about to drink?" They say to Him, "We can." 23 He says to them, "My cup of *woe*, indeed, you shall drink, but a seat on the right side of me and on the other side it is not my prerogative to grant, but they will be given to those for whom they are intended by my Father." 24 And the Ten, when they heard of the request, were indignant with the two brothers. 25 But Jesus, having called them to Him, said, "You know that the rulers of the Gentiles exercise paramount lordship over them, and the great personages exert paramount authority over them. 26 Not so is it to be among you, but whosoever wishes amongst you to become great must wait upon the rest of you, 27 and whosoever amongst you wishes to be first must be servant of the rest of you, 28 just as the Son of man has come, not to be waited on, but to wait on *others*, and to give His life as a ransom for the lives of many."

29 And as they were leaving Jericho, a large crowd followed Him. 30 And on a sudden two blind men, seated on the roadside, hearing that it was Jesus Who was passing, raised a cry, exclaiming, "O Sir, have pity upon us, thou Son of David." 31 And the crowd tried to check them, telling them to be silent; but they cried out the louder, saying, "O Sir, have pity upon us, thou Son of David." 32 And Jesus, halting, summoned them, and said, "What do you wish me to do for you?" 23 They say to Him, "Sir, to enable our eyes to see once more." 34 And Jesus, moved with sympathy, touched their eyes, and at once they recovered their sight, and they followed Him.

**21** <sup>1</sup> And when they drew near to Jerusalem and came to Bethphage, to the mount of Olives, then Jesus sent two disciples on an errand, <sup>2</sup> saying to them, "Set off to the village which is facing you, and you will straightway find a she-ass tethered, and a colt with her: untie them and lead them *here* for me. <sup>3</sup> And if anyone says anything to you, you must say, 'The Master has need of them'; and straightway he will send them." <sup>4</sup> [M] This happened for the fulfilment of the prediction which was uttered through the Prophet, when he declared,

<sup>5</sup> "Tell ye the daughter of Zion,  
Lo, thy King cometh to thee,  
Meek, and riding upon an ass,

And a colt, the foal of a beast of burden."<sup>1</sup>

<sup>6</sup> [Mk.] And the disciples set off, and having done just as Jesus arranged for them to do, <sup>7</sup> they led to Him the she-ass and the colt; and laid upon them their outer garments *as a saddle*, and He seated Himself upon them. <sup>8</sup> And the vast crowd spread their outer garments on the road *as a carpet*; and others at intervals cut down sprays from the trees and strewed them on the road. <sup>9</sup> And the crowds that went in front of Him and that followed raised a continuous cry, in honour of the Son of David, saying:—

"Give Israel victory, O God!"

Blessed is He that cometh as Representative of the LORD;

Give Israel victory, *Thou that dwellest* in the highest Height."

<sup>10</sup> And when He had entered into Jerusalem, [M] all the city was in a commotion, people asking, "Who is this?" <sup>11</sup> And the crowds responded again and again, "This is the Prophet Jesus, He Who is of Nazareth in Galilee."

<sup>12</sup> [Mk.] And Jesus entered into the Temple Courts and expelled all who were selling and buying *cattle* in the Temple Courts, and overturned the desks of the exchangers of coins and the seats of the pigeon-sellers; <sup>13</sup> And He says to them, "It is written in the Scriptures, 'My House shall be called a house of prayer';<sup>2</sup> but you are turning it into a brigands' cave."<sup>3</sup> <sup>14</sup> [M] And blind and lame persons in the Temple Courts came up to Him; and He cured them. <sup>15</sup> But the Chief Priests and the divines, seeing the wonderful things which He did, and the young boys who were uttering cries in the Temple Courts, and saying, in honour of the Son of David, "Give Israel victory," were indignant; <sup>16</sup> and said to Him, "Do you hear what these young boys are saying?" And Jesus says to them, "Yes: have you never read, 'Out of the lips of infants and sucklings Thou hast evoked praise in perfection'?"<sup>4</sup> <sup>17</sup> [Mk.] And leaving them behind, He retired outside the city to Bethany, and there

<sup>1</sup> A combination of *Is.* 62. 11 and *Zech.* 9. 9; divergent, agreeing partly with the Sept. and partly with the Heb. <sup>2</sup> *Ps.* 118. 25, Heb. <sup>3</sup> *Is.* 56. 7<sup>b</sup>. <sup>4</sup> *Cf. Jer.* 7. 11. <sup>5</sup> *Ps.* 8. 3, Sept. (=8. 2, Heb.); the Heb. differs.



spent the night under the open sky. 18 And early in the morning, as He was going back to the city, He felt hungry. 19 And seeing a solitary fig tree upon the road side, He went to it, and found on it nothing but leaves—*leaves* only. And He says to it, "No fruit shall be gathered from you any more for ever." And the fig tree withered immediately. 20 And the disciples, when they saw it, asked in surprise, "How came it that the fig tree withered immediately?" 21 But Jesus, addressing them, said, "In truth I tell you, if you have faith, and do not doubt, you will not only do what has been done in the case of the fig tree, but even if you say to this hill, 'Take yourself away and fling yourself into the sea,' it will happen. 22 And all things for which you shall ask in prayer, if you believe *that you will get them*, you will receive."

23 And after He had entered into the Temple Courts, the Chief Priests and the Elders of the People, as He was teaching, came up to Him, saying, "With what right are you acting thus? or, *if you are the delegate of another*, who gave you this right?" 24 And Jesus, in reply, said to them, "I, too, will ask you but a single question, and if you tell me *the answer to it*, I also, on my part, will then tell you by what right I am acting thus. 25 The baptism administered by John—what was its origin? Was it of Divine origin or merely human?" And they argued among themselves thus, "If we say, Divine, He will say to us, 'Why, then, did you not believe him?' 26 But if we say, 'Merely human'—we are afraid of the crowd, for all hold John to have been a prophet." 27 So in answer to Jesus they said, "We do not know." He, on his part, also said to them, "Neither do I tell you by what right I am acting thus. 28 [M] Now what is your opinion? A man had two children. Coming up to the first, he said, 'My child, go and work to-day in the vineyard.' 29 And he, in answer, said, 'I will, Sir,' but did not go. 30 And coming up to the second, he spoke in similar terms. And he, in answer, said, 'I do not want to go'; but afterwards, feeling sorry, he went. 31 Which of the two carried out his father's wish?" They say, "He that went afterwards." Jesus says to them, "In truth I tell you, that the Customs-house Officers and the harlots are going into the Dominion of God before you. 32 For John came to you, instructing you in the way of right living, and you refused to believe him, whereas the Customs-house Officers and the harlots believed him; and you, though you saw what they did, did not even later regret your refusal, and believe him."

33 [Mk.] Listen to another allegory *about the Dominion of God*. There was a man, a householder, who planted a vineyard, and put a fence around it, and dug within it a pit for a wine-press, and built a tower *for a watchman*, and let it to tenants and went abroad. 34 And when the fruit season drew near, he sent off his servants to the tenants to receive a *pro-*

*portion* of its products. 35 The tenants, however, taking his servants, beat one and killed another and stoned another. 36 Again he sent off other servants, more numerous than the first; and the tenants treated them similarly. 37 But later he sent off to them his son, saying to himself, 'They will show respect for my son.' 38 But the tenants, on seeing the son, said among themselves, "This is the heir: come, let us kill him, and *in the event of his father dying*, let us get his property.' 39 So they took him and flung him outside the vineyard, and killed him. 40 As soon, then, as the owner of the vineyard comes, what will he do to those tenants?" 41 They say to Him, "Miserable wretches they are, and by a miserable death will he destroy them; and will let out the vineyard to other tenants—men who will duly render to him *his proportion* of the products in their seasons." 42 Jesus says to them, "Have you never read in the Scriptures,

'The Stone which the house-builders rejected—

It was this that became the keystone at the angle:

It was from the LORD that this result ensued;

And it is wonderful in our eyes?'

43 [M] Therefore I tell you that God's Dominion will be taken away from you and will be given to a nation that produces the results expected from that Dominion. 44 [Q] And he who falls upon this Stone will be shattered to pieces; but him upon whom It falls It will reduce to powder." 45 [Mk.] And the Chief Priests and the Pharisees, when they heard the allegories *and parables*, recognized that it was about themselves that He was speaking; 46 but though they endeavoured to seize Him, they feared the crowds, and *this rendered them cautious*, since people took Him for a prophet.

**22** [Q] And Jesus, addressing them again, spoke to them *about His Message* with the aid of further allegories. "*The principle*," He said, "*conditioning entrance into the Dominion of the Heavens resembles that followed by a man of royal rank who gave a wedding feast in honour of his son.* 3 So he sent off his servants to call those who had been invited to the wedding-feast; but they declined to come. 4 He sent off again other servants, with the direction, 'Tell those who were invited, "See, I have got my Breakfast ready: my oxen and my fattened cattle are slaughtered, and everything is ready—come to the wedding-feast."' 5 But they, paying no regard, went off, one to his farm and one to his business; 6 [M] whilst the rest, seizing his servants, insulted and killed them. 7 And the king became enraged; and sending his forces, destroyed those murderers and set fire to their town. 8 [Q] Then he says to his servants, 'Though the wedding-feast is ready, those who have been in-

<sup>1</sup> Ps. 117. 22, 23, Sept. (=118. 22, 23, Heb.).

vited did not deserve to partake of it. 9 Go, therefore, to the partings of the roads, and invite to the wedding-feast as many as you find.' 10 And those servants, going out into the roads, gathered together all whom they found, bad and good characters alike; and the banqueting-hall, where the wedding-feast was laid, was filled with guests seated at the table. . . . " 11 [M] *And Jesus told them another allegory to illustrate a further principle conditioning inclusion in the Dominion of the Heavens.* " *A king, who had invited many guests to a wedding-feast, came in to see those who were seated at his table, and noticed there a man who was not wearing wedding-clothes.* 12 And he says to him, 'My good friend, how did you presume to enter here without having wedding-clothes?' And he had not a word to say. 13 Then the king said to the waiters, 'Bind him hand and foot and fling him out into the darkness outside: there will be realised there the weeping and the gnashing of teeth, of which the Scriptures speak.' 14 For though many guests are invited, few are worth having."

15 [Mk.] Then the Pharisees went and took counsel, how to entrap Him in talk. 16 So they send off to Him their disciples, in company with the partisans of Herod, to say, "Teacher, we know that you are straightforward, and that you teach with straightforwardness the Way of Life approved by God, and are indifferent to what anyone thinks, for you shew no regard to men's external circumstances. 17 Tell us, therefore, what your opinion is: Is it religiously lawful to pay a poll-tax to the Emperor or not?" 18 But Jesus, recognizing their malignity, said, "Why are you putting me to a test, you hypocrites? 19 Point out to me the coinage in which the poll-tax is paid." So they fetched for Him a crown-piece. 20 And He says to them, "Whose likeness and inscription are these?" 21 They say, "The Emperor's." Then He says to them, "Render, therefore, what is the Emperor's to the Emperor, and what is God's to God." 22 And when they heard this, they were astonished, and leaving Him, departed.

23 On that same day there came up to Him Sadducees, asserting that there is no Resurrection; and they put a question to Him, 24 in these words: "Teacher, Moses said, 'If anyone dies without children, his brother must marry his sister-in-law, and must raise offspring for his dead brother.' " 25 Now there were amongst us seven brothers; and the first, having married, deceased; and having no offspring, he left his wife to his brother. 26 The second, too, did likewise; and the third, up to the seven. 27 Later than all, the woman died. 28 In the Resurrection, then, of which of the seven will she be the wife, for all had her?" 29 And Jesus, in answer, said to them, "You are led into error through your ignorance of the Scriptures and of the Power of

<sup>1</sup> Dt. 25. 5, 6, summarized.

God. 30 For in the Resurrection neither do the men marry, nor are the women given in marriage (*marriage is not needed*), but like angels in Heaven are they. 31 But as regards the Resurrection of the dead, have you not read what was spoken to you by God 32 in these terms, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob.' He is not a God of dead persons, but of Living." 33 [M] And the crowds, when they heard Him, were startled at His teaching.

34 And the Pharisees, when they learnt that He had reduced the Sadducees to silence, gathered in a group; 35 [Mk.] and one from among them, a theologian, by way of testing Him, put a question to Him. 36 "Teacher, which commandment in the Law is the most important?" 37 And He said to him, "'Thou must love the LORD thy God with thy whole heart, and with thy whole soul, and with thy whole mind.'" 38 [M] This is the most important and foremost commandment. 39 [Mk.] And a second like it is this: 'Thou must love thy neighbour as much as thyself.' 40 [M] On these two commandments the whole Law and the Prophets depend." 41 And as the Pharisees were gathered together [Mk.], Jesus put a question to them 42 in these words, "What is your opinion about the Christ? Whose descendant is He?" They say to Him, "David's, *and so successor to his earthly throne*." He says to them, "In what sense then, does David, under the influence of Divine inspiration, call Him 'Lord,' saying,

44 'The LORD said to my Lord, Sit at my right hand,  
Until I place thy enemies underneath thy feet.'

45 If, then, David calls Him Lord, how can He be his descendant *merely in the sense of successor to his earthly throne*?" 46 [M] And none was able to return to Him any answer, [Mk.] nor did any one from that day forward venture to put a question to him any more.

**23** 1 [M] Then Jesus talked to the crowds and to His disciples, 2 saying, "The divines and the Pharisees have sat down in Moses' Seat of Authority. 3 Therefore keep in mind and carry out all that they tell you; but do not follow their practice; for what they say they fail to do. 4 [Q] They tie up heavy burdens of *ceremonial rules*, and lay them on men's shoulders; but they themselves refuse to shift them with their finger to *ease them*. 5 [M] And in all that they do they aim at being noticed by men; for they make conspicuously wide their *rolls of Scripture texts carried as amulets*, and they make exceptionally large the sacred tassels *which they wear as reminders of the Law*; 6 [Mk.] and they are fond of the place of honour at banquets and the front seats in the Synagogue; 7 and respect-

<sup>1</sup> Ex. 3. 6; modified.

<sup>2</sup> Dt. 6. 5.

<sup>3</sup> Lev. 19. 18.

<sup>4</sup> Ps.

109. 1, Sept. (= 110. 1, Heb.), slightly divergent.

ful greetings in the market-places, [M] and of being called by men 'Rabbi' ('Honoured Teacher'). 8 But as for you, you must not be called 'Rabbi,' for One is your Teacher, and all of you are Brothers. 9 And call no one upon the earth your 'Father,' for One alone is your Father, the Heavenly Father. 10 And do not be styled 'Spiritual Instructor,' for One is your Spiritual Instructor—the Christ; 11 and the greatest of you must wait on the rest of you. 12 [Q] And whosoever shall exalt himself will be humbled, whilst whosoever shall humble himself will be exalted.

13 Woe awaits you, divines and Pharisees, hypocrites that you are, because you close the Dominion of the Heavens in men's faces, for you do not enter yourselves, and you do not let those enter who are trying to enter. 15 [M] Woe awaits you, divines and Pharisees, hypocrites that you are, because you scour sea and land to get a single convert; and when he becomes such, you render him doubly more deserving of Hell than yourselves. 16 Woe awaits you, blind guides that you are, who say, 'If any swear by the Sanctuary, it does not count as an oath, but whosoever swears by the gold of the Sanctuary is bound by the oath.' 17 Blind fools that you are: which is the more sacred, the gold, or the Sanctuary that has hallowed the gold? 18 And, 'If any swear by the Altar, it does not count as an oath; but whosoever swears by the gift which is upon the Altar is bound by the oath?' 19 Blind fools that you are; for which is the more sacred, the gift, or the Altar that hallows the gift? 20 He therefore that swears by the Altar swears by it and by everything that is upon it. 21 And he that swears by the Sanctuary swears by it and by Him Who dwells in it; 22 and he that swears by Heaven swears by the Throne of God, and by Him Who is seated above it. 23 [Q] Woe awaits you, divines and Pharisees, hypocrites that you are, because, though you pay tithes on trifles like mint and dill and fennel, yet you have left alone the weightier duties enjoined by the Law—justice and mercy and good faith: these latter you ought to have practised without omitting the former. 24 [M] You blind guides, who filter out a gnat, but swallow down a camel. 25 [Q] Woe awaits you, divines and Pharisees, hypocrites that you are, because you cleanse the outside of the cup and the plate; but within they are filled with the *proceeds* of rapacity and unlimited greed. 26 You blind Pharisee, cleanse first the interior of the cup and the plate, that its exterior may become clean also. 27 Woe awaits you, divines and Pharisees, hypocrites that you are, because you resemble white-washed graves, which, though on the outside they appear fair to the eye, yet within are filled with dead men's bones and every kind of foulness. 28 [M] Thus you, too, outwardly appear to the eyes of men to be upright characters, but inwardly you are full of hypocrisy and iniquity. 29 [Q] Woe awaits you, divines and Pharisees, hypocrites that you are, because you build the

graves of the prophets and deck the tombs of the righteous, 30 [M] and say, 'If we had been in the days of our ancestors, we should not have been accomplices with them in shedding the blood of the prophets.' 31 [Q] So you bear witness against yourselves that you are the descendants, *and inherit the nature*, of those who murdered the prophets. 32 [M] So, for your part, heap to the brim the measure of wickedness which your ancestors filled. 33 You serpents, you broods of vipers, how are you to escape from being sentenced to Hell? 34 [Q] Therefore listen! I, on my part, send on a mission unto you prophets and wise men and divines. Some of them you will kill and *even* crucify, and some of them you will flog in your synagogues, and will persecute from town to town, 35 that there may come upon you *vengeance* for all the innocent blood shed upon the earth, from the blood of innocent Abel<sup>1</sup> to the blood of Zechariah, son of Barachiah,<sup>2</sup> whom you murdered between the Sanctuary and the Altar of *Burnt Offering*. 36 Verily I tell you, *vengeance* for all these crimes will come upon this generation. 37 O Jerusalem, Jerusalem—she that kills the prophets and stones those that have been sent on a mission to her—how often have I wished to gather your children to me as devotedly as a hen gathers her chickens under her wings, and you, *her children*, refused to come! 38 Mark what I say: your home, to your undoing, is to be left to itself, *forsaken by its Divine Protector*.<sup>3</sup> 39 For I tell you, you will not henceforward see me until you say, 'Blessed is He that cometh as Representative of the LORD.'"<sup>4</sup>

**24** 1 [Mk.] Now Jesus, having withdrawn from the Temple Courts, was going on His way, when His disciples came up to point out to Him the Temple structures. 2 But He, addressing them, said, "You are looking at all these *buildings*, are you not? In truth I tell you, there will in no case be left here one stone upon another which will not be demolished." 3 And when He was seated on the Mount of Olives, His disciples approached Him privately, saying, "Tell us when such events will occur, and what is the Sign [M] of your Coming and of the Consummation of the *present* Age." 4 [Mk.] And Jesus, in answer, said to them, "Beware lest any delude you. 5 For many will come impersonating me, and asserting 'I am the Christ,' and will delude many. 6 And you are going to hear of wars and rumours of wars: take care, be not dismayed, for they are bound to come, but the end does not follow yet. 7 For nation will be roused against nation and realm against realm; and there will be famines and earthquakes in various places: 8 but all these are only the first Birth-pangs *ushering in a New Age*. 9 At that time people will consign you to misery, and will

<sup>1</sup> Gen. 4. 4-8.  
7; 22. 5.

<sup>2</sup> Contrast 2 Ch. 24. 20, 21.

<sup>3</sup> Cf. Jer. 12.

<sup>4</sup> Ps. 117. 26, Sept. (= 118. 26, Heb.).

kill you; and you will be objects of hatred to all nations for your loyalty to my Self-revelation, *when you endeavour to make it known*. 10 [M] At that time the faith of many will be shaken; [Mk.] and they will deliver up one another, and will hate one another. 11 [M] And there will appear on the scene many false prophets, and will delude many; 12 and on account of the spread of iniquity most men's love *for me* will grow cold. 13 [Mk.] But he that has held out to the end will be saved. 14 And this Good News of God's Dominion is to be proclaimed throughout the whole world to enable testimony about it to reach all the heathen; [M] and then will come the End. 15 [Mk.] When, therefore, you see the Desolating Horror [M] described by the Prophet Daniel<sup>1</sup> [Mk.] standing in the Holy Place (let the Reader comprehend what is meant by these words), 16 then those who are in Judæa should fly to the hills; 17 and he who is upon the house-top should not descend to fetch what is in his house; 18 and he who is on his farm, *stripped for work*, should not turn back to fetch his outer garment. 19 And woe awaits the women who are expecting to have a child, and those who are nursing infants in those days. 20 And pray that it may not be winter or a Sabbath when your flight takes place. 21 For there shall then be *a time of great misery*, the like of which has not been experienced since the beginning of the world until now, and will never recur. 22 And unless those days had *in God's Purpose* been curtailed, no human being would survive; but for the sake of His Chosen, those days will be curtailed. 23 Then, if anyone says to you, 'Look, here is the Christ,' or 'Here He is,' do not credit it. 24 For false Christs and false prophets will come on the scene, and will display great Signs and Wonders, so that, if possible, even God's Chosen may be deluded.

25 Note, I have told it you beforehand. 26 [M] If, therefore, people say to you, 'Look, He is in the desert,' do not go forth; 'Look, He is behind closed doors,' do not credit it. 27 [Q] For as the lightning darts forth from the east and is visible as far as the west, so the Coming of the Son of man will be equally unmistakable. 28 Wheresoever a carcase is lying, there will flock the vultures. 29 [Mk.] And at once, after the misery of those days, the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the Astral Powers of the skies will be in commotion. 30 And then, *but not till then*, [M] will be visible the expected Sign—the Appearance of the Son of man in Heaven; and then all the tribes of the earth will wring their hands, [Mk.] and they will see the Son of man coming upon the clouds of the sky with Power and great Glory. 31 And He will send out His angels [M] with a loud trumpet-blast, [Mk.] and they will gather together to Him His Chosen from the four quarters of the globe, from the verge

<sup>1</sup> Dan. 11. 31.

of the skies *in one direction* to their verge *in the other*. 32 From the fig tree learn the illustration which it affords. When at last its branch has become full of sap, and has produced its leaves, you recognize that summer is near. 33 So you, too, when you see all these events, should recognize that *the end of the present Age* is near, at your doors. 34 In truth I tell you, this generation will in no case pass away until all these events which I have predicted have happened. 35 Though earth and sky will pass away, my predictions will in no case pass away *without being fulfilled*. 36 But about that day and moment none has knowledge (not even the angels in the Heavens, or even the Son) except the Father alone. 37 [Q] For as were the days of Noah, so will the Coming of the Son of man be *in respect of men's unreadiness for the Hour of Reckoning*. 38 For as in the days before the Flood, they were feasting and drinking; men were marrying, and giving women in marriage, up to the day when Noah entered into the Ark, 39 and they did not know *what was impending* till the Flood came and took them all away: [M] so will the Coming of the Son of man be. 40 Then there will be two men on the farm, one is taken *into safety* and one is left *to his fate*; 41 [Q] two women grinding at the handmill, one is taken *into safety*, and one is left *to her fate*. 42 [Mk.] Watch, therefore, because you do not know on what day your Master is coming. 43 [Q] But of this other fact be sure—that if the householder had known in what watch of the night the thief was coming, he would have been on the alert, and would not have allowed his house to be broken into. 44 Therefore you, too, must shew yourselves ready, because the Son of man is coming at an hour when you are not thinking of it. 45 Who, then, is the trustworthy and sensible servant whom his master has set over his household staff, to give to the members of it their supplies at the proper time? 46 Happy is that servant, whom his master, when he comes, will find thus employed. 47 In truth I tell you that he will appoint him *manager* over all his possessions. 48 But if *the other*, that bad servant, should say to himself, 'My master is taking his time,' 49 and should begin to belabour his fellow-servants, and to eat and drink with the drunken, 50 the master of that servant will come on a day that he does not expect, and at a moment of which he is not aware, 51 and will cut him adrift, assigning him his lot with the hypocrites; [M] there will be realised 'the weeping and the gnashing of teeth' *of which the Scriptures speak*.

**25** 1 Then *will the conditions of entry into the Dominion of the Heavens be comparable to the experience of ten maidens, who took their lanterns and went out to meet the Bridegroom.* 2 Five of them were foolish and five were sensible. 3 For the foolish, when they took their lanterns, did not take with them any oil for them; whereas the sensible took oil in their



cans with their lanterns. 5 And as the bridegroom delayed, they all dozed and fell asleep. 6 But at midnight there rose a shout, 'Here is the Bridegroom! come out to meet him.' 7 Then all those maidens awoke, and trimmed their lanterns. 8 And the foolish said to the sensible, 'Give us some of your oil, for our lanterns are going out.' But the sensible said in reply, 'Perhaps there will not be enough for both you and us. You had better go to the oil-merchants and buy some oil for yourselves.' 10 And whilst they went away to buy, the Bridegroom came; and those who were ready went in with him to the wedding-feast, and the door was shut. 11 Later, the rest of the maidens come also, pleading, 'Sir, Sir, open the door for us.' 12 But he, in answer, said, 'In truth I tell you, I am not acquainted with you.' 13 Be alert, therefore, for you are not aware of the day or the moment *when the Son of man comes.*

14 [Q] *For the principle conditioning participation in the Dominion of the Heavens is like that observed by a man, who, when going abroad, called his servants, and committed to their charge his possessions.* 15 To one he gave seven thousand pounds, to one three thousand pounds, and to one fifteen hundred pounds, to each man in proportion to his special ability; and went abroad. 16 He who had received the seven thousand pounds at once went and traded with them, and gained another seven thousand. 17 Similarly, he who had received the three thousand gained another three thousand. 18 But he who had received the fifteen hundred went away and dug a hole in the ground, and hid his employer's money. 19 After a long interval the employer of those servants comes and settles accounts with them. 20 And he who had received the seven thousand pounds, presenting himself, brought to him another seven thousand, with the words, 'Sir, it was seven thousand pounds that you committed to me; see, I have gained another seven thousand.' 21 His employer said to him, 'Well done, good and trustworthy servant; you have been trustworthy in charge of a small amount of capital; I will appoint you manager of a large amount; come in and share your employer's satisfaction.' 22 And he also who had received the three thousand, presenting himself, said, 'Sir, it was three thousand pounds that you committed to me; see, I have gained another three thousand.' 23 His employer said to him, 'Well done, good and trustworthy servant; you have been trustworthy in charge of a small amount of capital; I will appoint you manager of a large amount: come in and share your employer's satisfaction.' 24 And he also who had received the fifteen hundred pounds, presenting himself, said, 'Sir, I knew that you are a hard man, reaping where you had not sown and gathering where you had not winnowed. 25 So in fear *lest I should lose, and not gain, by trading,* I went away and hid in the ground your fifteen hundred pounds; see, here you have what is yours.' 26 But his employer, in answer, said to him,

'You rascally servant, you shirker. You knew (did you?) that I reap where I have not sown, and gather where I have not winnowed. 27 It was your duty, therefore, to deposit my moneys with the bankers; and *then*, on coming home, I, on my part, should have got back my capital, together with the interest. 28 Therefore take from him the fifteen hundred pounds and give it to him who has the seven thousand.' 29 For to everyone who has, will more be given, and given lavishly; but from him who lacks, even what he has will be taken away. 30 [M] And fling the useless servant into the darkness outside; there will be realized the weeping and the gnashing of teeth *of which the Scriptures speak.*

31 And when the Son of man comes in His glory and all the angels with Him, then He will take His seat on His glorious throne, 32 and there will be gathered in front of Him all the nations, and He will separate one from another the individuals constituting them, as a shepherd separates the sheep from the goats; 33 and He will set the sheep on His right hand and the goats on the left. 34 Then the King will say to those on His right hand, 'Come, you who are my Father's Blessed Ones; inherit the Dominion made ready for you from the foundation of the world. 35 For when I was hungry, you gave me something to eat; when I was thirsty, you gave me drink; when I was a stranger, you gave me hospitality; 36 when I was ill clad, you supplied me with clothes; when I was infirm, you visited me; when I was in prison, you came to me.' 37 Then the righteous in reply will say, 'Lord, when did we see you hungry, and provided you with food; or thirsty, and gave you drink?' 38 And when did we see you a stranger, and gave you hospitality; or ill-clad, and supplied you with clothes? 38 And when did we see you infirm, or in prison, and came to you?' 40 And the King in answer will say to them, 'In truth I tell you, so far as you rendered such services to one of these my Brothers who are lowliest, you did them to me.' 41 Then He will say also to those on the left, 'Go from me, you accursed, into the Eternal Fire, which has been made ready for the Devil and his angels; 42 for I was hungry, and you did not give me anything to eat; I was thirsty, and you did not give me drink; 43 I was a stranger, and you did not give me hospitality; ill-clad, and you did not supply me with clothes; infirm and in prison, and you did not visit me.' 44 Then they, too, in reply will say, 'Lord, when did we see you hungry, or thirsty, or a stranger, or ill-clad, or infirm, or in prison, and did not minister to you?' 45 Then He will answer them in these words: 'In truth I tell you, so far as you failed to render such services to one of these lowliest, you failed to render them to me either.' 46 And these last will go away into Eternal punishment, but the righteous into Eternal Life."

**26** <sup>1</sup> Now it was after Jesus had finished all these discourses that it happened that He said to His disciples, <sup>2</sup> [Mk.] "You know that in two days' time the Passover takes place, [M] when the Son of man is to be delivered up to be crucified." <sup>3</sup> [Mk.] Then the Chief Priests and the Elders of the People [M] gathered in the court-yard of the High Priest, who was termed Caiaphas;<sup>1</sup> <sup>4</sup> [Mk.] and they consulted together, in order that they might seize Jesus by craft and kill Him. <sup>5</sup> But they said, "Let us not do it on the Festival, to avoid the occurrence of a tumult among the People."

<sup>6</sup> And when Jesus chanced to be at Bethany, in Simon "the Leper's" house, <sup>7</sup> a woman, having with her a flask of fragrant unguent, extremely expensive, came up and emptied the contents upon His head, as He was seated at the table. <sup>8</sup> But His disciples, when they saw it, expressed indignation, saying, "What purpose has this waste served?" <sup>9</sup> For this fragrant unguent could have been sold for a large sum, and *the proceeds* given to needy persons." <sup>10</sup> But Jesus, being aware of it, said to them, "Why do you vex the woman? For it is a fine act that she has done to me. <sup>11</sup> For the needy you have with you at all times, but me you cannot have at all times. <sup>12</sup> For she, in pouring this fragrant unguent upon my body, has *unknowingly* done it *to anoint me with perfume* for the burying. <sup>13</sup> In truth I tell you, wherever this Good News is proclaimed in the whole world, what this woman has done will also be told to preserve the memory of her." <sup>14</sup> Then one of the Twelve, he who was termed Judas, the man of Kerioth, took his way to the Chief Priests, <sup>15</sup> and said, "What are you willing to give me *for promoting your designs against Jesus?* and *if it is enough*, I—yes, I—will deliver Him up to you?" And they paid him down [M] thirty pounds: <sup>16</sup> [Mk.] and thenceforward he was continually seeking a good opportunity for delivering Him up to them.

<sup>17</sup> And on the first day of the Festival of "Cakes made without Yeast" His disciples came up to Jesus, saying, "Where do you wish us to get ready, to enable you to eat the Passover?" <sup>18</sup> And He said, "Go off into the city to So and So, and tell him, 'The Teacher says, "The decisive moment of my life is near: it is at your house that I am to celebrate the Passover with my disciples."'" <sup>19</sup> And the disciples did as Jesus had arranged for them *to do*, and they got ready the Passover. <sup>20</sup> And when it had grown late, He was in His seat at the table with the Twelve. <sup>21</sup> And as they were partaking of the meal, He said, "In truth I tell you, one from among you will deliver me up *to my enemies*." <sup>22</sup> And they, exceedingly distressed, began each one to say to Him, "Surely it is not I, Lord?" <sup>23</sup> And He, in reply, said, "He who with his hand has helped himself from

the same dish as I is the one who will deliver me up to my enemies.<sup>1</sup> 24 The Son of man goes to His end, as it is predicted in the Scriptures concerning Him; yet woe awaits that man by whom the Son of man is delivered up; it would have been a good thing for that man, if he had never been born." 25 [M] And Judas, who was about to deliver Him up, addressing Him, said, "Surely it is not I, Rabbi?" He says to him, "It is you who say it." 26 [Mk.] And in the course of the meal Jesus, having taken a loaf and having asked a Blessing, broke it into portions, and giving these to the disciples, said, "Take, eat it: this *broken bread* is my Body." 27 And having taken a cup and having said Grace, He gave it to them, saying, "Drink some of it, all of you: 28 for this is my Blood (making binding the 'Covenant' *predicted by Jeremiah*<sup>2</sup>) which is to be shed for many, to procure the forgiveness of sins. 29 And I tell you, I shall not drink henceforward of this product of the vine until that Day when I drink it with you in a new and spiritual sense in the Dominion of my Father." 30 And after they had chanted a psalm, they went forth to the mount of Olives.

31 Then Jesus says to them, "The loyalty of all of you will be shaken this night by what is to befall me, for a prediction is recorded, 'I will smite the Shepherd, and the Sheep of the flock will be scattered in all directions.'" 32 Yet after I have been raised to Life, I will precede you into Galilee." 33 But Peter, addressing Him, said, "If the loyalty of all *others* should be shaken by what is to befall you, my loyalty will never be shaken." 34 Jesus said to him, "In truth I tell you, that this very night, before a cock crows, you will thrice disown me." 35 Peter says to Him, "Even if I should have to die together with you, I will not disown you." All the other disciples, too, said the same.

36 Then Jesus comes with them to a plot of ground termed Gethsemane, and says to the disciples, "Sit down there, whilst I go away, and pray yonder." 37 And having taken with Him Peter and the two sons of Zebedee, He began to be distressed and distraught at the fate before Him. 38 Then He says to them, "My soul is in deep distress, to the verge of death: stay here and watch with me." 39 And having gone forward a little way, He prostrated Himself in prayer, saying, "My Father, if it is possible, let this cup of woe pass away from me: nevertheless it shall be not as I will, but as Thou wilt." 40 And He comes to the disciples and finds them asleep; and He says to Peter, "Were you all so incapable of watching with me a single hour? 41 Watch and pray continuously, that you may not incur temptation. Though a man's spirit is eager, his physical nature is feeble." 42 He went away again a second time, and prayed,

<sup>1</sup> Cf. Ps. 40. 10, Sept. (=41. 10, Heb.). <sup>2</sup> Jer. 31. 33, 34.

<sup>3</sup> Zech. 13. 7; widely divergent, nearer the Heb.

saying, "O my Father, if it is impossible for this *cup of woe* to pass from me without my drinking it, let Thy Will be done." 43 And coming again He found them asleep, for their eyes had grown heavy. 44 And leaving them, He again departed, and prayed a third time, uttering again the same supplication as before. 45 Then He comes to the disciples and says to them, "Still sleeping, still resting! The destined moment, as you see, has drawn near, and the Son of man is delivered over to the violence of sinful men. 46 Rouse yourselves, let us go to *meet those who are approaching*: as you see, he who delivers me up to my enemies is close at hand." 47 And whilst He was still talking, on a sudden Judas, one of the Twelve, came, and, accompanying him, a great crowd, with swords and cudgels, *despatched* by the Chief Priests and Elders of the People. 48 And he who was delivering Him up to *His enemies* gave them a token, explaining, "Whomsoever I kiss is the man: seize Him." 49 So he at once went up to Jesus and said, "All good wishes to you, Rabbi!"; and kissed Him effusively. 50 [M] But Jesus said to him, "My good fellow, *is this* what you are here for?" [Mk.] Then *the rest*, coming up, laid violent hands upon Jesus, and seized Him. 51 And on a sudden, one of those with Jesus, stretching out his arm, drew his sword, and striking the High Priest's servant, cut off his ear. 52 [M] Then Jesus says to him, "Return your sword to its place, for all who resort to violence will perish by violence. 53 Or do you suppose that I cannot appeal to my Father, and He will place at my service now more than twelve regiments of angels? 54 *But if I do so*, how, then, are the Scriptures to be fulfilled, *which predict* that this must happen?" 55 [Mk.] It was at that moment that Jesus said to the crowds, "Was it as against a brigand that you sallied out with swords and cudgels to apprehend me? Daily I used to sit down in the Temple Courts, teaching, and you did not seize me. 56 But the whole of this has happened that the predictions in the writings of the Prophets may be fulfilled." Then all the disciples, abandoning Him, took to flight.

57 And they who had seized Jesus led Him away to *the residence* of Caiaphas, the High Priest, where the divines and the Elders had gathered. 58 And Peter, *who had recovered from his panic*, followed Him at a distance, as far as the High Priest's court-yard; and entering within it, he sat with the constables to see the end. 59 Now the Chief Priests and the whole Council endeavoured to get what pretended to be evidence against Jesus in order to procure His death; 60 but they failed to find any *that sufficed*, though many false witnesses came forward. Later, however, two presented themselves, 61 and alleged, "This fellow said, 'I am able to demolish the Sanctuary of God and, after two days' interval, to build it.'" 62 And the High Priest, getting up, said to Him, "Have you no answer to give? What is the meaning of the allegations which these men make against

you?" 63 But Jesus kept silence. And the High Priest said to Him, "I adjure you by the Living God to tell us whether you—you!—are the Christ, the Son of God?" 64 Jesus says to him, "It is you who have said it. Nevertheless I tell you, hereafter you all will see the Son of man seated at the right hand of the Divine Power, and coming upon the clouds of the sky." 65 Then the High Priest, *to mark his horror*, tore his garments, exclaiming, "He has uttered blasphemy: why have we any longer need of witnesses? See, you have now heard the blasphemy: 66 what is your judgment?" And they, in answer, said, "He is liable to the penalty of death." 67 Then they spat in His face and belaboured Him with their fists; and others dealt Him blows with their open hands, 68 saying, "Shew yourself a prophet, O Christ, *and tell us who it is that struck you.*"

69 And Peter, *as has been said*, was seated outside in the courtyard; and one maidservant came up to him, saying, "You also, *as well as those who escaped*, were with Jesus the Galilæan." 70 But he disowned Him in front of them all, saying, "I do not know what you mean." 71 And after he had gone out into the gateway, another maidservant saw him, and says to those who were there, "This fellow was with Jesus the Nazoræan." 72 And again he disowned Him with an oath, "I do not know the man." 73 A little while afterwards those standing by came up and said to Peter, "Certainly you also are one of their number, for actually your accent gives you away." 74 Then he began to call down curses upon himself *if it were so*, and to swear "I do not know the man." And straightway a cock crew. 75 And Peter remembered the expression used by Jesus when He said, "Before a cock crows, you will thrice disown me." And going outside, he wept bitterly.

**27** 1 Now when it was early morning, all the Chief Priests and the Elders of the People took counsel against Jesus to procure His death. 2 And having bound Him, they led Him away and delivered Him over to Pilate, the Roman Governor. 3 [M] It was then that Judas (he who delivered Him up to them), seeing that He was condemned, was overcome with remorse, and brought back to the Chief Priests and Elders the thirty pounds, 4 exclaiming, "I have sinned in having delivered up to death an innocent life." But they said, "What has that to do with us? The responsibility is yours, *not ours.*" 5 So he, after flinging the money down in the Temple, withdrew from it, and went away and strangled himself. 6 And the Chief Priests, taking the money, said, "It is not permissible to put it into the Free-Will Offerings, since it is the price of a man's life-blood." 7 They, therefore, after taking counsel, bought out of it the Potter's Field for the burial of *Jews who were strangers in the capital*. 8 Consequently that field has been called "The

Blood Field" to the present day. 9 Then was fulfilled what was predicted through the Prophet Jeremiah, when he declared, "And I took the thirty pounds, the price of Him Who was priced, Whom some of the children of Israel priced; 10 and gave the sum for the Potter's Field, as the LORD arranged for me to do."<sup>1</sup>

11 [Mk.] Now Jesus was made to stand in front of the Governor; and the Governor put to Him this question, "Are you—you!—the King of the Jews?" And Jesus said to him, "It is you who say so." 12 But whilst He was being accused by the Chief Priests and Elders, He returned no answer. 13 Then Pilate says to Him, "Do you not hear what numerous allegations they make against you?" 14 Yet He gave him no reply—not even to a single word of *such allegations*, so that the Governor was greatly surprised. 15 Now at each Festival the Governor was accustomed to discharge, to gratify the crowd, a single prisoner, whom they wanted. 16 And *the Roman authorities* had at that time in custody a noteworthy prisoner termed <Jesus> Barabbas ("Son of Abba"). 17 Therefore when the crowd had gathered together, Pilate said to them, "Whom do you wish me to discharge for your gratification—<Jesus> the Barabbas, or Jesus the so-termed Christ?" 18 for he knew that it was from jealousy that they had delivered Him over to him. (19 [M] And whilst he was seated on the Bench, his wife sent this message to him: "Have nothing to do with that righteous Man *who is accused before you*, for I have suffered keenly to-day in a dream on His account.") 20 [Mk.] But the Chief Priests and the Elders induced the crowds to make request for the Barabbas, and to destroy Jesus. 21 So the Governor, addressing them, says, [M] "Which of the two do you wish me to discharge to gratify you?" And they said, "The Barabbas." 22 [Mk.] Pilate says to them, "What, then, am I to do with Jesus, the so-termed Christ?" They all say, "Have Him crucified." 23 He said, "Why, what wrong has He done?" But they cried out furiously, exclaiming, "Have Him crucified." 24 [M] And Pilate, seeing that he did no good by his *remonstrances*, but that, on the contrary, a tumult was arising, took water and washed his hands in face of the crowd, at the same time saying, "I am innocent of this man's blood: it is you who must be answerable for it." 25 And all the People, in reply, said, "The responsibility for His blood be on us and on our children!" 26 [Mk.] Then he discharged, to please them, the Barabbas; whilst Jesus, after he had scourged Him, he delivered up to be crucified.

27 Then the soldiers of the Governor, taking Jesus with them into the Government House, mustered about Him the whole battalion. 28 And stripping Him, they put around Him a scarlet

<sup>1</sup> Quoted, not from *Jeremiah* (as stated), but from *Zech.* 11 13; widely divergent from both the Sept. and the Heb.

cloak; 29 and they twined a circlet out of thorns, and placed it upon His head, [M] and a cane, *as a Sceptre*, in His right hand; [Mk.] and kneeling in front of Him, *as though doing homage to Him*, they made sport of Him, shouting, "Long live the King of the Jews!" 30 And after spitting upon Him, they took the cane, and *with it* repeatedly hit Him upon His head. 31 And when they had had their sport with Him, they stripped Him of the cloak, dressed Him in His own garments, and led Him away for crucifixion. 32 And as they were leaving, they found a man, a Cyrenæan Jew, Simon by name; and him they impressed into their service, to take up, *and carry* His Cross. 33 And when they came to a place termed Golgotha (that is, Skull-Place, as it is termed), 34 they gave Him wine mixed, *and made bitter*, with gall, to drink; but having tasted it, He refused to drink it. 35 And after they had crucified Him, they divided between them His garments, casting lots *for them*. 36 And seated there, they kept watch over Him. 37 And they put above His head the charge against Him in writing, "This is Jesus, the King of the Jews." 38 Then there are crucified together with Him two brigands, one on the right side and one on the other side. 39 And those who passed by from time to time railed at Him, shaking their heads mockingly, 40 and saying, "You who are to demolish the Sanctuary, and in two days are to build it, save yourself; if you are the Son of God, come down from the cross." 41 Likewise the Chief Priests, deriding Him, in company with the divines and Elders, said again and again, 42 "Others He saved; Himself He cannot save. He is King of Israel! Let Him come down now from the cross, and we will believe on Him. 43 [M] He has reposed trust on God; let Him rescue Him now, if He wishes for Him; for He said, 'I am the Son of God.'" 44 [Mk.] In the same way the brigands also, who had been crucified together with Him, repeatedly taunted Him.

45 Now from midday onwards, darkness spread over all the land until the middle of the afternoon. 46 And about the middle of the afternoon, Jesus, uttering a loud call, said, "Eloi, Eloi, lama sabachthani?" (this means "O my God, O my God, why hast Thou forsaken me?")<sup>1</sup> 47 But some of those who were standing there, hearing the words, said, "This man summons Elijah!" 48 And one of them ran at once, and taking a sponge, filled it with sour wine, *the liquor of the soldiers*, and fastening it round a cane, tried to give Him drink. 49 The rest, however, said to him, "Let Him be. Let us see whether Elijah really comes to save Him." [M] But another, taking a lance, pierced His side; and there came forth water and blood. 50 [Mk.] And Jesus, having again raised a loud cry, yielded up His Spirit. 51 And on a sudden the *inner* Curtain of the Sanctuary<sup>2</sup>

<sup>1</sup> Aramaic. Ps. 21. 2, Sept. (=22. 2, Heb.); slightly divergent.

<sup>2</sup> See Ex. 26. 31-33.



was rent from top to bottom into two parts; [M] and the earth quaked, and the rocks were cleft, 52 and the tombs opened, and many bodies of God's Hallowed People who were at rest *in their graves* were raised to life; 53 and coming forth out of the tombs, after His Rising to Life, they went into the Holy City, and made their presence evident to many persons. 54 [Mk.] And the Captain and those who, with him, were keeping watch over Jesus, seeing the earthquake and what occurred, were exceedingly alarmed, exclaiming, "Certainly this man was of Divine descent." 55 And there were there, looking on from a distance, a number of women who had followed Jesus from Galilee, ministering to Him; 56 amongst whom were Mary the Magdalene, and Mary the mother of James and of Joseph, and the mother of Zebedee's sons.

57 Now it had grown late; so there came a rich man of Ramathaim, his name being Joseph, who himself had also become a disciple of Jesus. 58 This man, approaching Pilate, requested the Body of Jesus. Then Pilate bade it be duly given to him. 59 So Joseph, taking the Body, shrouded It in a clean linen wrap, 6 and laid It in his own recently-made tomb, which he had hewn in the rock; and after having rolled a great boulder to the entrance of the tomb, departed. 61 And Mary the Magdalene was there, and the other Mary, seated facing the grave.

62 [M] On the morrow, which was the day following Pass-over Friday, the Chief Priests and the Pharisees came in a body to Pilate with the request, "Sir, we remember that that impostor said before His death, 'I am to be raised to life two days afterwards'; 64 give orders, therefore, that the grave be made secure until the second day from now, lest His disciples should come and steal His Body, and then say to the People, 'He has been raised to life from the dead'; and so the last stage of the imposture will be worse than the first." 65 Pilate said to them, "Take a guard; go, make it as secure as you know how." 66 And they went, and made the grave secure, having put a seal on the boulder and posting the guard.

**28** 1 [Mk.] Now after the Sabbath, as it was drawing on to the first day of the week, there came Mary the Magdalene and the other Mary to view the grave. 2 [M] And they found to their astonishment that there had occurred a great earthquake, for an Angel of the LORD had descended from Heaven, and coming *to the grave*, had rolled away the boulder, and was seated upon it. 3 His aspect was like lightning, and his clothing was white as snow. 4 And the sentries, who were keeping watch over the grave, had quaked for fear, and had become as dead men. 5 [Mk.] But the Angel, addressing the women, said to them, "As for you, do not be afraid; for I know that it is Jesus, the Crucified, for Whom you are looking. 6 He is not here, for He has been raised to Life, just as He said *He would*

*be*; come, see the place where He lay. 7 And set out quickly, and say to His disciples, 'He has been raised to Life from the dead; and (listen to this) He precedes you into Galilee: there you will see Him. Remember! I have told you.'" 8 And they, leaving the tomb quickly with awe and great joy, ran to report to His disciples *what had occurred*. 9 [M] And to their surprise, Jesus met them, and cried, "Joy be yours!" And they came up and clasped His feet, and rendered worship to Him. 10 Then Jesus says to them, "Do not be afraid; go, and carry word to my Brothers that they are to depart into Galilee, and there they will see me."

11 And whilst they went to do this, some of the guard came into the city and reported to the Chief Priests all that had happened. 12 And after the latter, with the Elders, had gathered together, and taken counsel, they gave a considerable sum of money to the soldiers, 13 with these directions: "Say, 'His disciples came by night and stole Him away, while we were asleep.'" 14 And if mention of this should reach the ears of the Governor, we will pacify him, and relieve you from anxiety." 15 So they took the money, and did as they were instructed. And this story has been current in Jewish circles to the present day.

16 And the Eleven disciples went into Galilee to the hill where Jesus had appointed for them *a meeting with Himself*; 17 and when they saw Him, they rendered worship to Him, though others hesitated. 18 And Jesus, coming up to them, talked to them, declaring, "There has been given to me all authority in Heaven and on earth: 19 set out, therefore, and make disciples of all nations, baptizing them, and thereby pledging them to allegiance to the Father and to the Son and to the Holy Spirit; 20 and teach them to keep in mind all that I have commanded you. And remember! it is I who am with you continually, until the Consummation of the Present Age."

# SUMMARY OF PASSAGES IN THE GOSPEL ACCORDING TO ST. MATTHEW

DERIVED FROM THE GOSPEL OF ST. MARK AND THE HYPOTHETICAL  
DOCUMENT Q

Mt.	Mk. or Q.	Mt.	Mk. or Q.
3. 1 <sup>a</sup>	Mk. 1. 4	7. 7-11	Q (Lk. 11. 9-13)
3 <sup>b</sup> .6	1. 3, 6, 5	12 <sup>a</sup>	(Lk. 6. 31)
7 <sup>b</sup> .10	Q (Lk. 3. 7 <sup>b</sup> -9)	13 <sup>a</sup>	(Lk. 13. 24 <sup>a</sup> )
11	Mk. 1. 7, 8	16 <sup>b</sup> .18	(Lk. 6. 44, 43)
12	Q (Lk. 3. 17)	20, 21	(Lk. 6. 46)
13	Mk. 1. 9	24-27	(Lk. 6. 47, 48 <sup>a</sup> , 49)
16, 17	1. 10, 11	28, 29	Mk. 1. 22
4. 1, 2 <sup>a</sup>	1. 12, 13 <sup>a</sup>	2-4	1. 40-44
2 <sup>b</sup> .4 <sup>a</sup>	Q (Lk. 4. 2 <sup>b</sup> -4)	5-10	Q (Lk. 7. 2-9)
5-11 <sup>a</sup>	Q (Lk. 4. 9-12, 5-8)	11, 12	(Lk. 13. 29, 28)
11 <sup>b</sup> .12	Mk. 1. 13 <sup>b</sup> , 14 <sup>a</sup> , 21 <sup>a</sup>	13	(Lk. 7. 10)
17-22	1. 14 <sup>b</sup> -20	14-16	Mk. 1. 29-32, 34 <sup>a</sup>
23	1. 39	18	4. 35
25	3. 7, 8 <sup>a</sup>	19-22	Q (Lk. 9. 57-60)
5. 2	Q (Lk. 6. 29 <sup>a</sup> )	23-27	Mk. 4. 36-41
3, 4, 6	(Lk. 6. 20 <sup>b</sup> , 21 <sup>b</sup> , <sup>a</sup> )	28-34	5. 1-3, 6, 7, 11-14, 16, 17
10-12	(Lk. 6. 22, 23)	9. 1	5. 21 <sup>a</sup>
13 <sup>b</sup>	(Lk. 14. 34, 35 <sup>a</sup> )	2-8	2. 3, 5-12
15	Mk. 4. 21	9-12, 13 <sup>b</sup>	2. 14-17
18	Q (Lk. 16, 17)	14-17 <sup>a</sup>	2. 18-22
25, 26	(Lk. 12. 58, 59)	18-22 <sup>a</sup>	5. 22-25, 27, 28, 32, 34
29, 30	?Mk. 9. 47, 43	23-25	5. 38-40 <sup>a</sup> , 41, 42
32 <sup>a</sup> , <sup>c</sup>	10. 11	36	6. 34
39 <sup>b</sup> , 40, 42 <sup>a</sup>	Q (Lk. 6. 29, 30 <sup>a</sup> )	37, 38	Q (Lk. 10. 2)
44 <sup>a</sup> , 45, 46	(Lk. 6. 27, 35 <sup>a</sup> , <sup>c</sup> , 32)	10. 1-4	Mk. 3. 14-19
6. 9, 10 <sup>a</sup> , 11-13 <sup>a</sup>	(Lk. 11. 2, 3, 4)	1, 5 <sup>a</sup>	6. 7
14, 15	Mk. 11. 25	7, 8 <sup>a</sup>	Q (Lk. 9. 2)
20, 21	Q (Lk. 12. 33 <sup>b</sup> , 34)	9, 10 <sup>a</sup>	Mk. 6. 8, 9
22, 23	(Lk. 11. 34, 35)	10 <sup>b</sup>	Q (Lk. 10. 7 <sup>b</sup> )
24	(Lk. 16. 13)	11	Mk. 6. 10
25-33	(Lk. 12. 22-31)	12, 13	Q (Lk. 10. 5, 6)
7. 1	(Lk. 6. 37)	14	Mk. 6. 11
2 <sup>b</sup>	Mk. 4. 24 <sup>b</sup>	15	Q (Lk. 10. 12)
3-5	Q (Lk. 6. 41, 42)	16 <sup>a</sup>	(Lk. 10. 3)
		17-22	?Mk. 13. 9-13
		24, 25 <sup>a</sup>	Q (Lk. 6. 40)

MT.	Mk. or Q.	MT.	Mk. or Q.
10. 26 <sup>b</sup> -33	Q (Lk. 12. 2-9)	14. 22-27	Mk. 6. 45-50
34, 35	(Lk. 12. 51-53)	32, 34-36	6. 51, 53-56
37, 38	(Lk. 14. 26, 27)	15. 1-9	7. 1, 5, 8-13, 6, 7
39	? Mk. 8. 35	10, 11	7. 14, 15
42	9. 41	14 <sup>b</sup>	Q (Lk. 6. 39)
11. 2-11	Q (Lk. 7. 18-20, 22-28)	15-20 <sup>a</sup>	Mk. 7. 17-23
12-13	(Lk. 16, 16 <sup>b</sup> , <sup>a</sup> )	21, 22	7. 24 <sup>a</sup> , 25, 26
16-19	(Lk. 7. 31-35)	25-28	7. 27-30
21-23 <sup>a</sup> , 24	(Lk. 10. 13-15, 12)	29	7. 31
25-27	(Lk. 10. 21, 22)	32-38 <sup>a</sup> , 39	8. 1-10
12 1-4, 8	Mk. 2 23-26, 28	16 1, 4 <sup>a</sup>	8. 11, 12
9-11 <sup>a</sup> , 12 <sup>b</sup> -14	3. 1, 2, 4, 5 <sup>b</sup> , 6	4	Q (Lk. 11. 29)
15, 16	3. 10, 12	5-11 <sup>a</sup>	Mk. 8. 14-17 <sup>a</sup> , 18 <sup>b</sup> -21
22, 23 <sup>a</sup>	Q (Lk. 11. 14)	13, 14 <sup>a</sup> , <sup>c</sup> , 15, 16	8. 27-29
24 <sup>b</sup> -26	Mk. 3 22 <sup>b</sup> -26	20-22 <sup>a</sup> , 23-27 <sup>a</sup>	8. 30-38
27-28	Q (Lk. 11. 19, 20)	28	9. 1
29	Mk. 3 27	17. 1-5	9. 2-7
30	Q (Lk. 11. 23)	8-12	9. 8, 9, 11-13 <sup>a</sup>
31, 32 <sup>b</sup>	Mk. 3. 28, 29	14-19	9. 14, 17, 22, 18 <sup>b</sup>
32	Q (Lk. 12. 10)	20 <sup>b</sup>	19, 25-28
34 <sup>b</sup> , 35	(Lk. 6. 45 <sup>b</sup> , <sup>a</sup> )	22, 23	? Q (Lk. 17. 6)
38, 39 <sup>a</sup>	? Mk. 8. 11, 12	18. 1, 2, 5	Mk. 9. 30 <sup>a</sup> , 31
39 <sup>b</sup>	Q (Lk. 11. 29 <sup>a</sup> )	6	9. 33-37
41-45 <sup>a</sup>	(Lk. 11. 32, 31, 24-26)	7	9. 42
46-50	Mk. 3 31-35	8, 9	Q (Lk. 17. 1)
13. 1-13	4 1-11, 25, 12	12-14	Mk. 9. 43, 47
16-17	Q (Lk. 10. 23, 24)	21, 22	Q (Lk. 15. 4, 5, 7)
18-23	Mk. 4. 13-20	19. 1-8, 9 <sup>a</sup> , <sup>c</sup>	Q (Lk. 17. 3-4)
31, 32	4. 30-32	13, 14, 15	Mk. 10. 1, 2, 6-9, 3-5, 10, 11
33	Q (Lk. 13, 20, 21)	16-19 <sup>a</sup> , 20-26	10. 13, 14, 16 <sup>b</sup>
34	Mk. 4. 33, 34 <sup>a</sup>	27, 29, 30	10. 17-23, 25-27
53-58	6. 1-6 <sup>a</sup>	20 17-28	10. 28-31
14. 1-4	6 14, 16-18	29-34	10. 32 <sup>a</sup> , <sup>c</sup> , 38 <sup>a</sup> , 39 <sup>a</sup> , 40-45
6-12 <sup>a</sup>	6. 21-29	21 1-3	10. 46 <sup>a</sup> , <sup>c</sup> , 47-49 <sup>a</sup> , 51-52
13-21 <sup>a</sup>	6. 31, 32, 34-37 <sup>a</sup> , 38-44	6-9, 10 <sup>a</sup> , 12, 13	11. 1-3
			11. 4-10 <sup>b</sup> , 11 <sup>a</sup> , 15, 17

MT.	Mk. or Q.	MT.	Mk. or Q.
21. 17-22	Mk. 11. 11 <sup>b</sup> -14 20-24	24. 29, 30 <sup>b</sup> , 31 <sup>a</sup> , c, 36	Mk. 13, 24-32
23-27	11. 27-33	37-39 <sup>a</sup> , 41	Q (Lk. 17. 26, 27, 35)
33-42	12. 1-11	42	Mk. 13. 35 <sup>a</sup>
44	Q (Lk. 20. 18)	43-51 <sup>a</sup>	Q (Lk. 12. 39, 40, 42- 46)
45, 46	Mk. 12. 12		
22. 1-10	Q (Lk. 14. 15- 24)	25. 14-29	?Q (Lk. 19. 12- 26)
15-32	Mk. 12, 13-27		
35-37, 39	12. 28, 30, 31 <sup>a</sup>	26. 2 <sup>a</sup> , 3 <sup>a</sup> , 4-13 14-16	Mk. 14. 1-9 Mk. 14. 10, 11
41 <sup>b</sup> -45, 46 <sup>b</sup>	12. 35-37 <sup>a</sup> , 34 <sup>b</sup>	17-24, 26-46	14. 12-14, 16-42
23. 4	Q (Lk. 11. 46)	47-49, 50 <sup>b</sup> , 51	14. 43-47
6, 7 <sup>a</sup>	Mk. 12. 38 <sup>a</sup> , 39 <sup>a</sup> , 38 <sup>b</sup>	55-75	14. 48-50, 53-58, 60-72
12	Q (Lk. 14. 11)		
13	(Lk. 11. 52)	27. 1, 2 11-18	15. 1 15. 2-7 <sup>a</sup> , 9, 10
23, 25-27	(Lk. 11. 42, 39-41, 44)	20, 21 <sup>a</sup> , 22, 23, 26	15. 11-15
29, 31, 34-36	(Lk. 11, 47, 48 <sup>b</sup> , 49- 51)	27-29 <sup>a</sup> , c, 30- 32	15. 16-21
37-39	(Lk. 13. 34, 35)	33-42, 44	15. 22-32
24. 1-3 <sup>a</sup> , 4-9, 10 <sup>b</sup> , 13, 14 <sup>a</sup>	Mk. 13. 1-9 <sup>a</sup> , 12 <sup>a</sup> , 13, 10	45-49 <sup>a</sup> , 50, 51 <sup>a</sup> , 54-61	15. 33-43, 45-47
15 <sup>a</sup> , c-25	13. 14-23	28. 1, 5-8	16. 1, 2, 4- 8
27, 28	Q (Lk. 17. 24, 37 <sup>b</sup> )		

## THE ACTS

### OF THE APOSTLES

The Book of *Acts* is a continuation of the History contained in the Gospels, its purpose being to narrate the expansion of the Apostolic Church, and to follow its progressive extension from Jerusalem, through Samaria, Syria, Galatia, Macedonia, Greece, to Italy and Rome. In carrying out this purpose the author, in the latter part of his work, was inevitably led to trace, in particular, the evangelistic efforts of St. Paul, who was principally, as he himself declared, the Apostle to the Gentiles. The fact that the author, who leaves himself unnamed, was probably during a large proportion of St. Paul's journeys, his companion makes it possible to draw a plausible conclusion concerning his identity; and the inference deducible from the internal evidence of the book is not without external corroboration.

The use of *Acts* as Scripture is found in the writings of Irenæus, Clement of Alexandria, and Tertullian; and in the Muratorian Catalogue its authorship, like that of the Third Gospel, is attributed to St. Luke. The ascription of the two works to a single writer finds support in various common features, such as the dedication of both to the same Roman Official, and in a likeness of diction between them ("so strong that it is generally admitted to establish the fact that the two books come from one author or editor"). Who this was, however, has been much disputed. The most significant fact throwing light upon the question is the circumstance that there are embodied in *Acts* certain narrative passages (16. 9-18; 20. 5-16; 21. 1-18, and 27. 1-28. 16), in which the First Person plural is used, this implying that the writer of these sections, at the time when they were penned, was with St. Paul. In the Bezan MS. the First Person plural occurs still earlier in the book—in 11. 28. These sections look like extracts taken from a diary or journal. Only parts of the diary have been used, for 20. 5 has no connection with 16. 18, and 27. 1 has none with 21. 18; and since the last of the sections shows that the diarist accompanied the Apostle to Rome (28. 14), and since St. Luke is mentioned by St. Paul as being with him at Rome (*Col.* 4. 14; *Phm.* 24), it is a probable conclusion that the diarist was the person whom the Muratorian Catalogue represents as responsible for the book in which extracts from the diary appear.

Nevertheless, it is possible that, though St. Luke may have drawn up the diary whilst travelling with St. Paul, it was used by someone else in the compilation of the work in which parts of it are embodied; and by several scholars it has been held that *Acts*, when compared with the evidence afforded by the Pauline Epistles, exhibits too many serious omissions and discrepancies for it to be the composition of one who, like St. Luke, had such opportunities of obtaining full information about St. Paul's career. Among the omissions are the Apostle's retirement to Arabia (*Gal.* 1. 17) and the

second visit to Corinth implied by the allusion to a third in the *II Cor.* 12. 14 (cf. *Acts* 20. 2); whilst formidable discrepancies emerge when the records furnished of his visits to Jerusalem (*Acts* 9. 26-29; 11. 30; 15. 1-35) are placed by the side of *Gal.* 1. 18, 19; 2. 1-10. But in drawing from these defects and disagreements an inference adverse to St. Luke's authorship, insufficient account is taken of various circumstances, such as the limitation imposed by space (for *Acts* is not meant to be a biography of a single Apostle but a history of the spread of Christianity from Palestine to Rome), and by the date (seemingly many years after St. Paul's death) when the book was written. And though St. Luke had an exceptional capacity for describing accurately the officials with whom he and St. Paul came in contact during their journeys, as shewn by historical and archaeological evidence (18. 12; 19. 38 (literally, *pro-consul*), 17. 6 (lit. *politarchs*); 28. 7 (lit., *the First Official*)), this is not incompatible with an indifference to the real value of historical materials in comparison with their interest. Whoever the writer was, he seems to have made no use of St. Paul's Epistles; and he does not mention that the Apostle ever wrote a single Letter to any of the Christian Churches which he had established. But though this is not what might have been expected of a companion of St. Paul, it is not more incredible in the case of one who shared the Apostle's journeys than in the case of a later compiler (to whom many of the Epistles would probably be more accessible than to St. Luke). And that the author of the diary was really the author of the rest of the book is rendered likely by the fact that both the diary and the work in which extracts from the diary have been inserted are marked by similar phraseology, and have in common a considerable number of words and phrases, many of them not occurring elsewhere in the N.T. Examples are *extraordinary* (19. 11; 28. 2), *the following day or night* (7. 26; 16. 11; 20. 15, 21. 18; 23. 11), *upstairs room* (1. 13; 9. 37, 39; 20. 8), *to suspect* (13. 25; 25. 18; 27. 27), the preposition *unto* after verbs of speaking (instead of the dative case) and the preposition *together* (or *along*) *with*. And it is very significant that the use of the two prepositions here mentioned is a conspicuous feature of the Third Gospel with which the name of Luke is connected by the Muratorian Catalogue (p. 257).

Some scholars, however, who are not convinced by the arguments in favour of St. Luke, have suggested Titus as the author. Titus was a constant companion of St. Paul (see *Gal.* 2. 1, 3; *II Cor.* 2. 13; 7. 6, 13, 14; 8. 6, 16, 23; 12. 18; *II Tim.* 4. 10); and, like St. Luke, he is never mentioned in *Acts*. It is, however, against this identification that Titus, unlike St. Luke, is not connected with the work in any Patristic writing. Another conjecture is that Timothy was the author; but his name occurs in the book, and in 20. 4, 5 the diarist includes him in a group of persons that did not comprise himself.

The date of *Acts* is uncertain. It is obviously later in origin than the Third Gospel, to which it is a sequel, forming the second

volume of a single work; though how long the interval between them really was can only be conjectured. If the Third Gospel was subsequent to the Fall of Jerusalem (21. 20) and was completed between 70 and 80, probably *Acts* was compiled several years after the last-mentioned date. Since in 5. 36, 37 St. Luke represents Gamaliel as referring to a certain agitator, Theudas, who was followed by another named Judas, whereas the true chronological succession of the two was the reverse (for Judas rebelled in 6-8 A.D. and Theudas in, or after, 44 (the disturbance caused by Theudas being actually later than the occasion when Gamaliel spoke), it is possible that he may have been led into the mistake by the order in which the two names are mentioned by Josephus in his *Jewish Antiquities*. If so, then *Acts* must have been produced later than 93 or 94, the date when the *Antiquities* was written. On the other hand, there are scholars who reject the idea that St. Luke had carelessly read Josephus, and hold that he composed *Acts* about 61 at Rome (during St. Paul's imprisonment there), or a year or two later, contending that this date explains best why the book concludes when it does. If this is so, the Third Gospel must have been written many years before the Fall of Jerusalem, which appears improbable. On the whole, some year round about 80 is the most likely date for the origin of *Lk.* (see p. 260); and its sequel *Acts* may be conjecturally assigned to the decade 85-95. To account for the errors in connection with Theudas it has been suggested that St. Luke may have heard Josephus lecture at Rome, and relied upon his memory (not too trustworthy) of what had been stated by the Jewish historian.

The writer of *Acts*, for his account of some thirty years in the history of the primitive Church, must have been indebted to numerous oral communications received from several persons with whom he came in contact on different occasions, such as St. Mark (who could convey to him many of St. Peter's reminiscences), Mnason, an early disciple (*Acts* 21. 16), and Philip, one of the "Seven" (*Acts* 6. 5), the last of whom he met at Cæsarea (*Acts* 21. 8) and who would be able to furnish accounts of incidents in which he had taken part (see *Acts* 8. 4 foll.). St. Luke would also have at his disposal various reports current among the Christian communities generally. Such reports, however, could scarcely fail to be fragmentary and not very exact; so that it is impossible to place as much confidence in the first half of *Acts* as in the second, where there are recounted the activities of St. Paul, who in his travels was often attended by St. Luke, and who must have been an invaluable informant about numerous occurrences at which St. Luke was not present in person. The author of *Acts*, for part of his narratives, drew (as has been said) upon a diary kept by himself, which, when he came to put his materials into shape, was bound to prove of the highest worth as a contemporary record of many matters. For some considerations affecting the historical value of parts of his narrative see p. 12.

In the Translation certain interesting readings of the Bezan MS. have been introduced (within pointed brackets) where their insertion



has been possible without much disturbance of the Text adopted. Accidental displacements of a few passages have been suspected; and where the suspicion seems well grounded, the necessary transpositions have been made.

**1** <sup>1</sup> The former account which I compiled for your benefit, dear Theophilus, comprised everything which Jesus did and taught from the outset of His ministry, <sup>2</sup> up to the day on which He, after having given commands, through Holy Spirit, to the Apostles whom He had chosen, <and ordered them to proclaim the Good News>, was taken up *into Heaven*. <sup>3</sup> To them He, after His Sufferings, had also at intervals, in the course of several weeks, shown Himself by many proofs to be alive, appearing to them, and speaking on the subject of the Dominion of God. <sup>4</sup> And on one occasion when He joined a gathering of them, He charged them not to withdraw from Jerusalem, but to await the fulfilment of the Father's Promise, "of which," He said, "you have heard me speak; <sup>5</sup> because, whereas John baptized with water, you shall be baptized, within a short while, in Holy Spirit." <sup>6</sup> So they, having come together, asked Him a question: "Lord," they said, "is this the period within which you are going to restore to Israel its Dominion?" <sup>7</sup> He said unto them, "It is not your privilege to be made acquainted with periods or occasions which the Father has retained within His own control; <sup>8</sup> yet you will receive Power when the Holy Spirit has come upon you; and you shall be my witnesses alike in Jerusalem, and in all Judæa, and Samaria, and to the end of the earth." <sup>9</sup> As soon as He had said this, whilst they were still looking at Him, He was caught up, and a Cloud took Him away from their sight. <sup>10</sup> And as their gaze was fixed upon Heaven whilst He went away, on a sudden there stood beside them two men clothed in white raiment, <sup>11</sup> who also said to them, "Why, O men of Galilee, do you stand gazing at the Heaven? This same Jesus, Who has been taken up from you into Heaven, will come again in the same manner as you have beheld Him depart thither." <sup>12</sup> Then they returned to Jerusalem from the hill called the Olive Yard, which is near Jerusalem, about three quarters of a mile away. <sup>13</sup> And after they had gone indoors, they mounted to the room upstairs where they used to stay—namely Peter and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James, son of Alphæus, and Simon "The Zealot," and Judas, son of James. <sup>14</sup> All these were assiduous in the practice of united prayer, together with some women (including Mary, the mother of Jesus) and His brethren.

<sup>15</sup> Now *one day* about that time Peter stood up in the middle of the assembled Brothers (there was a crowd of persons collected, about one hundred and twenty in all) and said, <sup>16</sup> "Brothers, the passage of Scripture, which the Holy Spirit

uttered beforehand, through the lips of David, was bound to be fulfilled in regard to Judas, who served as guide to those who apprehended Jesus, 17 because he had been included in our number, and had had a share in this ministry of ours allotted to him. 18 Now this man had acquired by means of the price which he got for his wickedness a plot of ground; but *through disease* he became so swollen that his body burst open and all his entrails protruded. 19 The occurrence became known to all the residents in Jerusalem, so that the plot of ground acquired by him came to be known in their language by the name of 'Akeldama,' that is, 'The Bloody Plot'. 20 For it is written in the Book of Psalms,

'Let his homestead be desolate,  
And let there be no one dwelling in it,'<sup>1</sup>

and

'His overseership let some one else take up.'<sup>2</sup>

21 Therefore of the men who accompanied us every time that the Lord Jesus moved to and fro among us, 22 beginning from the Baptism administered by John until the day when Jesus was taken up from us *into Heaven*—of these men, I say, one must be associated with ourselves as a witness to His Resurrection." 23 And they proposed two, Joseph, called Barsabbas (who bore the surname of Justus) and Matthias. 24 Then offering prayer, they said, "O Lord, Who readest the hearts of all, of these two here do Thou indicate the one whom Thou hast chosen, 25 that he may take the vacant position in this Apostolic ministry which Judas deserted to go to the place appropriate for him." 26 And they cast lots for them, and the lot fell on Matthias; and he was included in the number of the Apostles with the other eleven.

**2** 1 Now as the day of Pentecost was drawing to its close, they were altogether at the same spot, 2 when suddenly there came from Heaven a sound as of a violent blast sweeping along, and it filled the whole house where they were seated; 3 and there appeared to them what looked like a number of fiery tongues distributing themselves, and one came to rest on each of them; 4 and they were all inspired with Holy Spirit, and began to speak rapturously in languages other than their own, according as the Spirit prompted them to give utterance to their emotions. 5 Now there were residing in Jerusalem at the time a number of Jews, conscientious men, from every nation throughout the world; 6 and when this sound occurred, the populace came together and were bewildered, because each individual heard them talking in his own language; 7 and they were lost in astonishment, exclaiming, "Why! are not all these who are

<sup>1</sup> Ps. 68. 26, Sept. (=69. 26, Heb.); modified.  
Sept. (=109. 8, Heb.); slightly divergent.

<sup>2</sup> Ps. 108. 8,

talking Galilæans? 8 Then how comes it that we each hear them in our own native language? 9 whether we are Parthians, or Medes, or Elamites, or residents in Mesopotamia, in \*Idumæa,\* or Cappadocia, or Pontus, or the Province of Asia, 10 in Phrygia or Pamphylia, in Egypt, or the districts of Libya in the vicinity of Cyrene, or visitors from Rome (both Jews and converts from heathenism). 11 Cretans or Arabs—we nevertheless hear these men telling us in our own several languages the impressive acts of God?" 12 And they were all amazed and bewildered, asking one another, "What is the meaning of this?" 13 But other people persisted in jeering, and saying, "They have filled themselves with unseasoned and heady wine." 14 But Peter, standing up, together with the Eleven, raised his voice and spoke out to them: "Men of Judæa, and all of you who are resident in Jerusalem, we want you to understand what has occurred; so lend ear to my words. 15 These men are not drunk, as you suppose, for it is still early in the morning. 16 What you witness is the event which is foretold through the Prophet Joel:—

- 17 'And it shall come about in the last days,' saith God,  
'That I will shed abroad my Spirit over you all,  
And your sons and your daughters shall deliver Inspired  
utterances,

And your young men shall see visions,  
And your older men shall dream dreams;

- 18 Yea, even over my bondmen and over my bondmaids

In those days I will shed abroad my Spirit,  
And they shall deliver Inspired utterances;

- 19 And I will display Wonders in the sky above,  
And Signs upon the earth below,  
Blood and fire and clouds of smoke.

- 20 The sun shall be turned into darkness,  
And the moon shall become blood-red,  
Before there cometh the great and impressive Day of the  
LORD;

- 21 And it shall ensue that everyone that invoceth the Name  
of the LORD will be saved."

22 Men of Israel, listen to these statements of mine. Jesus the Nazoræan, a Man indicated to you by God as *His Messenger* by exceptional acts of Power and by Wonders and by Signs, which God wrought through Him in the midst of you, just as you yourselves know— 23 Him, I say, surrendered to *His enemies* by God's definite resolve and with His foreknowledge of *what would happen*, you executed, nailing Him to a Cross through the instrumentality of men ignorant of God's Law; 24 but God caused Him to rise again, having eased Death's Birth-pangs, and *enabled it to give Him back to Life*, because it was not possible for Him to be retained by Death. 25 For David

<sup>1</sup> Joel 2. 28-32, Sept. (=3. 1-4, Heb.); divergent.

declares with reference to Him,

'I was wont to see the LORD before me continually,  
Because He is ever on my right hand, to save me from overthrow.

26 Therefore my heart rejoiced and my tongue uttered its delight,

And moreover my body, too, shall rest awhile in hope;

27 Because Thou wilt not abandon my soul to the Nether world,  
Or allow me, Thy Saintly one, to undergo decay.

28 Thou hast made known to me Ways of *renewed Life*;  
Thou wilt fill me with joy by admitting me to Thy presence.<sup>1</sup>

29 Brothers, it is possible for me to speak confidently to you about the patriarch David, because his life came to an end, and he was buried; and his sepulchre is amongst us to this day. 30 Now, being from the outset a prophet, and knowing that God had sworn to him with an oath that He would seat upon his throne one of his lineal descendants,<sup>2</sup> 31 he, foreseeing the future, spoke of the Resurrection of the Christ, when he declared that 'He was not abandoned to the Nether world, and His body did not undergo decay.' 32 It was this Jesus Whom God caused to rise again to Life; and to this fact all we are witnesses. 33 Therefore, He, having been by God's right arm exalted on high, and having received from the Father the promised Holy Spirit, has shed abroad what you both see and hear. 34 For it was not David who ascended into the Heavens, but he himself declares:—

'The LORD said to my Lord, "Sit on my right hand,

35 Until I place thy foes as a footstool for thy feet."<sup>3</sup>

36 Therefore let the whole House of Israel understand for certain that God has constituted Him both Lord and Christ—even this Jesus, Whom you crucified." 37 And when they heard this, they were conscience-stricken, and said unto Peter and the rest of the Apostles, "What are we to do, Brethren?" 38 And Peter said unto them, "You must repent and each of you must be baptized in the name of Jesus Christ, in the hope of having your sins remitted; and you will then receive the gift of the Holy Spirit. 39 For it is for you that the promise is meant, and for your children, and for all of *our race* who are dispersed afar, as many as the LORD our God shall call to Himself."<sup>4</sup> 40 And in different terms and at greater length he gave them assurances of this, and kept appealing to them in these words, "Save yourselves from this perverse generation." 41 They, then, who welcomed his Message, were baptized; and there were added to the Church on that one day about three thousand persons. 42

<sup>1</sup> Ps. 15. 8-11, Sept. (=16. 8-11, Heb.); in many places divergent.

<sup>2</sup> Ps. 131. 11, Sept. (=132. 11, Heb.). <sup>3</sup> Ps. 109. 1, Sept.

(=110. 1, Heb.). <sup>4</sup> Cf. Joel 2. 32 (=3. 5, Heb.).

And they were constant in their attendance upon the Apostles' teaching, and in their adherence to the Fellowship subsisting between them, strengthened, as this was, by the Breaking of the Loaf and the united Prayers. 43 And awe fell upon every individual, and many Wonders and Signs took place through the agency of the Apostles. 44 And all who had become Believers, keeping together, had everything in common; 45 and they used to sell their property and their possessions, and to distribute the proceeds<day by day>to all, in proportion to individual needs; 46 and attending every day unitedly and regularly in the Temple Courts, and Breaking Bread at their homes in turn, they used, with simple-hearted joyousness, to take their shares of the food provided, 47 praising God and enjoying favour with the whole of the People. And the Lord was constantly adding daily to the total<in the Church>those who were being saved.

**3** 1 Now<in the course of that period>Peter and John were on one occasion going up to the Temple Courts for the Afternoon hour of Prayer, 2 just when there was being carried thither a man lame from birth, who used to be laid down every day by the Temple Entry which was termed the Beautiful Entry, to enable him to ask alms of those who were going into the Temple Courts. 3 He, catching sight of Peter and John, as they were about to enter the Temple Courts, begged for alms. 4 Peter, together with John, fixing his eyes upon him, said, "Look at us." 5 So he gave attention to them, expecting to receive something from them; 6 but Peter said, "I do not possess either silver or gold, but what I have I give you. Through the power of the Name of Jesus Christ, the Nazoræan, walk"; 7 and seizing him by his right hand, he raised him. Immediately his feet and ancles became strong, 8 and he, jumping up, stood erect, and began to walk; and he entered into the Temple Courts together with them, walking and jumping and praising God. 9 All the People saw him walking about and praising God; 10 and as soon as they recognized him to be the man who used to sit at the Beautiful Gate of the Temple to receive alms, they were filled with wonder and amazement at what had happened to him. 11 And as he kept hold of Peter and John, all the People ran together towards them under the Colonnade called Solomon's Colonnade, overcome with amazement. 12 And Peter, seeing them, addressed the People in these words: "Men of Israel, why are you surprised at this man, or why do you stare at us, as though by any power or piety of our own we had enabled him to walk? 13 The God of Abraham and Isaac and Jacob, the God of our ancestors, has in this way glorified His Servant Jesus, Whom you, on your part, delivered over to the Roman Governor, and repudiated in the presence of Pilate, though he had decided to discharge Him from custody— 14 you, I say, repudiated the Holy and Righteous One, and requested the release of a mur-

derer to be granted as a favour to you. 15 And the Leader Who guides us to the True Life you killed; but God raised Him from among the dead, and of His resurrection we are witnesses. 16 And through the faith which we repose in His Self-Revelation, our use of His Name has made strong this man whom you behold and know; and the faith which He has created in the man has given to him this perfect soundness of limb in the presence of you all. 17 And, now, Brethren, I am aware that it was through ignorance that you acted so, as your Officials did, too, 18 though what God had announced in advance through the lips of all His Prophets, namely, the sufferings of His Christ, He has fulfilled in this way. 19 So repent and reform in the hope of having the record of your sins cancelled, in order that a time of Spiritual Revival may come to you from the LORD, 20 and He may send Him Who was fore-appointed for you as the Christ, even Jesus, 21 Whom Heaven must receive until the period of the Reconstitution of the Universe, of which God spoke of old through the lips of His holy Prophets. 22 Moses declared <unto our ancestors>, 'A Prophet from among your brethren will the LORD God bring upon the scene to aid you, as He did me; to Him you must listen in regard to everything that He shall tell you. 23 And it will come about that every person who fails to listen to that Prophet will be exterminated from among the People.' 24 And besides Moses all the Prophets, too, from Samuel and his successors, as many as spoke by *Divine inspiration*, likewise announced the the coming of this Time. 25 You are the disciples of the prophets, and heirs of the 'covenant' to which God committed Himself in dealing with your ancestors, when He said unto Abraham, 'And in thy posterity shall all the families of the earth be blessed.' 26 It was for your sakes in the first place that God brought upon the scene His Servant, and sent Him on a mission to bless you, through each of you turning from his wickednesses."

4 1 But as they were talking unto the People, there came upon them the Chief Priests and the Commander of the Temple Guards, and the Sadducees, 2 who were seriously troubled on account of their teaching the People, and informing them that the Resurrection from among the dead had been realized in the instance of Jesus; 3 and they laid hands upon them, and placed them in custody until the morrow (for it was already evening). 4 But many of those who had heard the Message became Believers, the number of the adult men alone amounting to about five thousand.

5 And on the morrow there was held a meeting of their Officials and the Elders and the divines in Jerusalem (6 and Annas, the High Priest, and Caiaphas and John and Alexander,

<sup>1</sup> *Dt.* 18. 15, 19; divergent.

<sup>2</sup> *Gen.* 12. 3; 22. 18.

and all who were members of the High Priest's lineage, were with them); 7 and they, having set the Apostles in the middle of their circle, enquired, "What is the Power and what is the Name, by the aid of which men like you have done this?" 8 Then Peter, being inspired by Holy Spirit, said unto them: "Officials of the People and Elders, 9 if to-day we are being examined on account of a benefit conferred on an infirm man, and questioned about the means whereby he has been restored to health, 10 we wish you and all the People of Israel to understand that it is through the Name of Jesus Christ the Nazoræan, Whom you, on your part, crucified, but Whom God raised to Life from among the dead—through that Name, I say, this man stands before you perfectly sound. 11 This Jesus is the Stone which was treated with contempt by you, the House-builders, but which has become the key-stone at the angle.<sup>1</sup> 12 And by no other means can the Salvation which you expect be secured; for no Name anywhere in all the world, except this Name, has been appointed among us men, whereby we are to be saved." 13 And when they observed the outspokenness of Peter and John, and realized that they were men without learning or special training, they were astonished, and began to recognize that they had been associated with Jesus; 14 and seeing the man who had been cured standing together with them, they had no rejoinder to make. 15 So bidding them withdraw from the Council chamber, they conferred with one another; 16 asking, "What are we to do to these men? for it is clear to all the residents in Jerusalem that what is admitted to be a Sign of supernatural Power has been wrought through them; and we cannot deny it. 17 But that information about the occurrence may not spread further among the People, let us prohibit them under threat of punishment from talking to anyone about this Name." 18 So, *when they had come to this decision*, they called them in, and forbade them to speak, or to teach, at all, about the Name of Jesus. 19 But Peter and John, in answer, said unto them, "Whether it is right in God's eyes for us to listen to you rather than to God, you must judge: 20 as for ourselves, we cannot refrain from telling others what we have seen and heard." 21 So *the Officials*, after they had threatened them further, discharged them, since they could not see their way to punish them, for fear of the People, because all glorified God for what had taken place; 22 since the man upon whom this Sign of Healing had been wrought was more than forty years old. 23 And *the two Apostles*, after being discharged, went to their own associates, and reported everything that the Chief Priests and the Elders had said to them. 24 And the others, after hearing them <and recognizing *in what had happened* God's activity>, raised in concert their voices to God and said, "O Sovereign Master,

<sup>1</sup> Ps. 117. 11, Sept. (= 118. 22, Heb.).

Thou Who hast made the sky and the earth and the sea and everything in them, 25 Who through Holy Spirit speaking \*through\* the lips of our ancestor David, Thy servant, saidst,

‘ Why have the nations raged insolently,  
And peoples occupied themselves with vain devices?

26 The Kings of the earth stood in array,  
And its rulers assembled together,

Against the LORD and against His Anointed.’<sup>1</sup>

27 For of a truth in this city against Thy Holy Servant Jesus, Whom Thou didst consecrate as Messiah, there assembled Herod and Pontius Pilate, together with the Gentile ‘ Nations ’ and the ‘ Peoples ’ of Israel, 28 but only, as *the event shewed*, to carry out everything which Thy Purpose, controlling Thy Active Power, had pre-determined should take place. 29 And now, LORD, pay heed to their threats, and enable Thy servants to tell with all boldness Thy Message, 30 by exerting Thy Active Power to bring about Healing and *attesting* Signs and Wonders through the Name of Thy Holy Servant Jesus.” 31 And as soon as they had concluded their supplications, the place where they were assembled rocked, and all were inspired by the Holy Spirit, and continued to speak with boldness the Message of God.<sup>2</sup> 33 And the Apostles of the Lord Jesus duly gave with great effect their testimony to His Resurrection; and great Favour from God rested upon all of them.

32 And among the concourse of those who had become Believers there prevailed unanimity of thought and feeling <and no distinction of *station or fortune* was recognized among them>; and not even a single one of them claimed as his own anything belonging to him; but said that everything which they had was the common property of all. 34 And there was not one necessitous person among them, for all who owned plots of land, or houses, used to sell them, and bring the price received for what was sold, 35 and place it at the Apostles’ disposal; and distribution was made to everyone, according to his needs. 36 Thus Joseph, who was surnamed by the Apostles Barnabas (which, translated, means “ Encourager ”), a Priest’s Assistant, a Cypriot by birth, 37 since he possessed a farm, sold it and brought the money, and placed it at the Apostles’ disposal.

**5** 1 But a certain man, Ananias by name, together with Sapphira his wife, sold a piece of property 2 and kept back for his own use some of the price *without stating the fact*, his wife also conniving at his action. He brought only a part of the full price, and placed it at the disposal of the Apostles. 3 And Peter said, “ Ananias, why did Satan prompt you to try to deceive the Holy Spirit by keeping back some of the price received for the plot of ground? 4 As long as it continued unsold,

<sup>1</sup> Ps. 2. 1, 2.

<sup>2</sup> For *ver.* 32 see below.



did it not remain your own? and after it had been sold, was not the money under your own control? Why was it that you determined upon this action? You have lied not only to men but also to God." 5 And Ananias, on hearing these words, dropped down and expired. And great awe fell upon all who heard about it. 6 And the younger men rose, wrapped him *in a winding sheet*, and carrying him out, buried him.

7 And after an interval of about two hours, his wife, without knowing what had happened, came in. 8 And Peter addressed her, saying, "Tell me, did you and your husband sell the plot of ground for no more than such and such a sum?" And she said, "Yes, for no more than such and such a sum." 9 And Peter said unto her, "Why was it that it was agreed between you to test the omniscience of the LORD's Spirit? Listen! those who buried your husband are approaching, and are at the door; and will carry you also out for burial." 10 And she dropped down immediately at his feet and expired. And the young men, coming in, found her a corpse; so they <wrapping her *in a winding sheet* and> carrying her out, buried her by her husband. 11 And great awe fell upon the whole Church and upon all that heard about these occurrences.

12<sup>b</sup> And all with one consent used to meet <within the Temple Courts> in Solomon's Colonnade, 13 and though no members of the official ranks dared to adhere to them, yet the People at large made much of them, 14 and great numbers of both men and women, believing the Lord, were constantly joining them in an increasing degree. 12<sup>a</sup> And through the instrumentality of the Apostles many Signs and Wonders continued to be wrought among the People; 15 so that persons used to carry into the squares the infirm, and laid them on couches and pallets, in order that, as Peter came by, *even if they could not touch him*, at least his shadow might fall upon some of them, <for through him they used to be freed from every infirmity which they severally had.> 16 And even the populace from the towns around Jerusalem used to flock together, bringing with them infirm persons, and those who were troubled by foul spirits; and all of them were cured.

17 But Annas the High Priest and all who were associated with him, constituting the Sect of the Sadducees, were filled with jealousy; 18 and laying violent hands upon the Apostles, consigned them for custody to the public *prison*. 19 But an angel of the LORD during the night opened the doors of the prison, and having brought them out, said, 20 "Go, take your stand in the Temple Courts, and tell the People all the facts concerning this —*the True—Life*." 21 On hearing this direction, they entered the Temple Courts about daybreak and proceeded to teach. And when the High Priest, and those who were associated with him, arrived *at the Official Meeting-place*, they convened the Council and the whole Senate of the Children of Israel, and sent to the

gaol to have the Apostles brought before them. 22 But the constables, when they arrived there <and opened the prison>, did not find them in it; so they returned and made their report, 23 stating, "We found the gaol securely closed, and the sentries posted at the doors; but when we opened *the doors*, we found no one within." 24 When the Commander of the Temple Guards and the Chief Priests heard their report, they were bewildered at it, wondering what would come of this occurrence. 25 But some one arrived and carried word to them, "Why! the men whom you consigned to the prison are in the Temple Courts, standing there and teaching the People." 26 Then the Commander of the Temple Guards, together with the constables, went off and fetched them, though without using violence (for they were afraid of being pelted with stones by the People); 27 and having brought them, they set them before the Council. And the High Priest questioned them 28 in these terms: "Did we not strictly charge you not to teach about this Name? yet we find that you have filled Jerusalem with your teaching! and you wish to make us responsible for this man's violent death." 29 But Peter and the rest of the Apostles said in reply, "We must obey God rather than men. 30 The God of our ancestors raised up to Life Jesus, Whom you, on your part, had executed by hanging Him upon a gibbet. 31 Him God with His right hand has exalted to be a Leader and a Saviour, for the purpose of granting to Israel repentance and remission of sins; 32 and to these facts we can bear witness, and the Holy Spirit, too, which God has given to those who obey Him." 33 And they, when they heard him, were infuriated, and were inclined to make away with them. 34 But a certain member of the Council, a Pharisee, Gamaliel by name, a doctor of divinity, held in respect by all the People, rose, and directed that the men should withdraw for a short while, 35 and then said <to the Officials and Councillors>, "Men of Israel, take care what you are about to do in the case of these men. 36 For some time ago there appeared on the scene Theudas, claiming to be someone of consequence; and a number of men, about four hundred, attached themselves to him; but he was put to death, and all who were disposed to obey him were dispersed and dwindled away. 37 After him there appeared on the scene Judas of Galilee, at the time of the Registration, and drew people after him to join in a revolt; yet he, too, perished, and all who accepted his authority were scattered in every direction. 38 So on the present occasion my advice is, refrain from interference with these men and let them be, <without staining your hands with their blood>; for if this design, or this undertaking of theirs, be of merely human origin, it will collapse; 39 whereas, if it is of Divine origin, you will not be able to suppress them, <neither you nor kings nor despots; refrain therefore, I say, from interference with these men>, lest haply you should find yourselves to be actually fight-

ing against God.” 40 So they followed his advice; and having summoned the Apostles, they had them beaten, and charged them not to speak any more about the Name of Jesus, and then released them. 41 So the Apostles left the presence of the Council, rejoicing that they were counted worthy to suffer indignity for the sake of the Name. 42 And not for a single day did they cease to teach both in the Temple Courts and from house to house, and to impart the Good News that the expected Christ was Jesus.

**6** 1 During this period, when the disciples were multiplying in numbers, there occurred among the Greek-speaking Jews muttered complaints against the Aramaic-speaking Jews, it being reported that the needs of the widows among the former were being overlooked in the daily administration of relief. 2 So the Twelve, having summoned the general body of the disciples, said, “It is not satisfactory that we should have to abandon the delivery of God’s Message in order to attend to the provision of relief for the necessitous. 3 Look around, then, Brothers, for seven men from among you, well-recommended and endued with spirituality and sagacity, whom we can appoint over this duty, 4 whilst we will devote ourselves unremittingly to prayer and the diffusion of our Message.” 5 And the proposal met with the approval of the whole body <of the disciples>, and they chose Stephen, a man gifted with faith and Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaos, a former convert to Judaism hailing from Antioch; 6 and these they presented to the Apostles; and after the latter had prayed, they laid their hands upon them.

7 And God’s Message continued to extend, and the number of the disciples in Jerusalem greatly increased; and a large body of the ordinary priests became submissive to the Faith.

8 Now Stephen, being endowed with Divine Favour and with Power, kept performing great Wonders and Signs among the People. 9 But there came on the scene some members of the synagogue termed the synagogue of the \*Libyans\* and Cyrenæans and Alexandrians, and some of the immigrants from Cilicia and the Province of Asia; and these entered into controversy with Stephen. 10 They were not capable, however, of opposing successfully the wisdom and spiritual fervour with which he spoke <because they were confuted by him with all boldness. 11 Being, therefore, unable to face the Truth>, they then suborned some men who alleged, “We have heard him using blasphemous words against Moses and God.” 12 And these men stirred up the populace and the Elders and the divines; and coming upon him, they seized him and led him before the Council, 13 and produced before it some false witnesses who alleged, “This fellow never ceases to utter disparaging words against this Holy Place and the Law; 14 for we have heard him

say that this Jesus, the Nazoræan, will demolish this Place and will change the customs which Moses transmitted to us." 15 And all who were seated at the Council, fastening their eyes upon him, saw that his face looked like an angel's <as he stood in the middle of them>.

7 1 And the High Priest said to him "Is this true?" 2 And he said, "Brethren and Fathers, listen. The God *Whose Presence is betokened by the Cloud of Glory*, appeared to our ancestor Abraham, when he was still in Mesopotamia, before he settled in Harran,<sup>1</sup> 3 and said unto him, 'Depart out of your own land and from among your kindred, and go into the land, whatever it be, that I shall indicate to you.' 4 Thereupon he left the land of the Chaldæans, and settled in Harran. And from thence God caused him to remove, after his father's death, to this land in which you now dwell<sup>2</sup> <as your ancestors dwelt who preceded you>; 5 but He did not actually give him any inheritance in it, not even ground enough for his foot to tread on,<sup>3</sup> though He promised to give it as a possession to him and to his posterity after him, at a time when he had no child. 6 And the purport of what God told him was that his posterity were to settle temporarily in a foreign land, and that the people of that land would enslave them and maltreat them during four hundred years; 7 'but that nation (God said) to whom they will be in servitude I, on my part, will bring to judgment; and afterwards they shall come forth and shall render Divine worship to me in this place.'<sup>4</sup> 8 And He gave to him a covenant,<sup>5</sup> of which circumcision was the condition; and it was in these circumstances that Abraham became the father of Isaac, and circumcised him on the seventh day *after birth*; and Isaac became the father of Jacob, and Jacob of the Twelve Patriarchs. 9 And the Patriarchs, through jealousy of Joseph, sold him as a slave into Egypt;<sup>6</sup> but God was with him, 10 and delivered him from all his calamities, and bestowed upon him favour, and the wisdom meriting it, at the court of Pharaoh, king of Egypt; and Pharaoh constituted him governor over Egypt as well as over all his own household. 11 Now there occurred a famine throughout the whole of Egypt and of Canaan, and great misery; and our ancestors could not obtain sustenance to satisfy their needs. 12 So Jacob, hearing that there were corn-supplies in Egypt, sent thither our ancestors, *who on the first occasion did not recognize Joseph*; 13 but on the second occasion Joseph disclosed himself to his brethren; and Joseph's lineage was brought to the knowledge of Pharaoh. 14 And Joseph sent and fetched Jacob his father, and all his kindred, amounting to seventy-five persons;<sup>7</sup> 15 so Jacob went down into Egypt. But though he died

<sup>1</sup> Contrast *Gen.* 11. 27—12. 3.

<sup>2</sup> *Gen.* 12. 4, 5.

<sup>3</sup> *Dt.* 2. 5.

<sup>4</sup> *Gen.* 15. 13, 14.

<sup>5</sup> *Gen.* 17. 9-14.

<sup>6</sup> For *vv.* 9-16 see

*Gen.* 37, 39-50.

<sup>7</sup> *Gen.* 46. 27; the Heb. has *seventy*.

there, and our ancestors also, 16 yet *their bodies* were removed to Shechem, and were laid in the sepulchre which Abraham had bought for its value in silver from the sons of Hamor in Shechem. 17 And just as the time drew near for the fulfilment of the promise which God had given to Abraham, the People became increasingly numerous in Egypt,<sup>1</sup> 18 until there appeared on the scene a different king, as ruler over Egypt, who was unacquainted with the services of Joseph. 19 He, pursuing a crafty policy towards our race, ill-treated our ancestors, forcing them to expose their infants, with the aim of preventing their survival. 20 At this crisis Moses was born, and was a beautiful child, judged even by a Divine standard; and he was nurtured for two months in his father's household; 21 and when he was exposed <by the river side>, the daughter of Pharaoh had him picked up, and reared him as her own son. 22 So Moses was educated in all the wisdom of the Egyptians; and he showed capacity alike in speech and action. 23 And when he was completing his fortieth year, it occurred to his mind to visit his Brethren, the Children of Israel. 24 And seeing one <of his own race> being wronged by an Egyptian, he defended him, and avenged the ill-used man by striking down the Egyptian, <and laid his body in the sand>. 25 He thought that his Brethren understood that God, through his agency, was going to give them deliverance; but they failed to do so. 26 And on the following day he came in sight of two of them as they were fighting one another, and tried to reconcile them, saying, 'My friends, you are brethren; why are you injuring one another?' 27 But he who was doing injury to his neighbour pushed him off, asking, 'Who constituted you a ruler and a judge over us?' 28 Do you intend to make away with me in the manner in which you made away with the Egyptian yesterday?' 29 And Moses at this speech took to flight, and made a temporary home in the land of Midian, where he became the father of two sons. 30 And after the lapse of very many years there appeared to him in the desert of Mount Sinai an Angel in the flame of a burning briar-bush. 31 And Moses was astonished when he saw the sight; and when he drew near to observe it more closely, there came a Voice from the LORD, 32 'I am the God of your ancestors, the God of Abraham and Isaac and Jacob.' Then Moses, seized with trembling, did not dare to observe the bush further. 33 And the LORD said to him, 'Untie the shoes from your feet, for the place upon which you stand is hallowed ground. 34 I have, indeed, seen the maltreatment of my People who are in Egypt, and I have heard their groaning; and I have descended *from Heaven* in order to deliver them; so now come, I will send you on a mission into Egypt.' 35 This Moses, whom *his countrymen* repudiated, saying to him, 'Who constituted you a ruler or a judge?—it was this

<sup>1</sup> For *vv.* 18-41 see *Ex.* 1. 8—32. 6.

man, I say, that God sent on a mission to be a ruler and a deliverer, with the aid of the Angel who had appeared to him in the briar-bush. 36 It was this man who led them out, performing Wonders and Signs in Egypt, and at the Red Sea, and in the Wilderness over a long period of years. 37 This is the Moses who said to the Children of Israel, 'A Prophet from among your brethren will God bring on the scene to aid you, as He brought me; <give ear to Him>'. 38 This is the man who, in the Church in the Wilderness, acted as intermediary between the Angel who talked to him in Mount Sinai and our ancestors, and who received Life-sustaining oracles to give you. 39 But to him your ancestors refused to submit, and repelled him, and longed to return to Egypt, 40 saying to Aaron, "Make us gods who will proceed in front of us; for as for this Moses, who led us out of the land of Egypt, we do not know what has happened to him." 41 And they made the image of a young bull in those days, and offered a sacrifice to the idol, and held festivity in honour of what was a production of their own hands. 42 So God turned away from them and surrendered them to the worship of the Army of the Sky—the Stars—just as it is written in the Book of the *Twelve* Prophets,

'Did you offer to me victims and sacrifices

During that long period in the Wilderness, O House of Israel?

43 Nay, you actually took up the Tent of Moloch,

And the star of the god Rephan,

The images which you made, to worship them;

So I will deport you beyond Babylon."

44 Our ancestors had in the Wilderness the Tent of the Testimony constructed just as arranged by Him Who directed Moses to make it according to the pattern which he had seen. 45 This our more recent ancestors under Joshua in turn brought in hither at the acquisition of the land of the heathen nations whom God drove out from before them; and it lasted until the days of David.

46 David found favour with God, and requested leave to devise a Tabernacle for the God of Jacob. 47 But it was Solomon, who really built for Him a House. 48 Yet the Most High does not dwell in abodes made by human hands; just as the Prophet says,

49 'Heaven is my Throne,

And the earth is a footstool for my feet :

What kind of House will ye build for me, saith the LORD,

Or what is a fitting place for my repose?

50 Was it not my hand that made this Universe?"<sup>2</sup>

51 O stiff-necked people, impervious in heart and ears to every appeal, you—you, I say—are always resisting the Holy Spirit : as your ancestors did, so do you. 52 Which of the prophets did not your ancestors persecute? And they killed those who made pre-

<sup>1</sup> *Am.* 5. 25-27; divergent

<sup>2</sup> *Is.* 66. 1, 2; slightly divergent

announcements about the Coming of the Righteous One, of Whom you, on your part, became the betrayers and murderers— 53 you, I say, who received the Law as a code of ordinances communicated through angels, but who failed to keep it faithfully.” 54 When they heard this, they became exasperated; and they ground their teeth at him. 55 But he, being from the first inspired with Holy Spirit, fixed his gaze on Heaven, and saw God’s Glory, and Jesus standing on the right hand of God; 56 and said, “Listen! I see the Heavens laid open, and the Son of man standing at the right hand of God.” 57 They, however, with loud cries, turned deaf ears to what he said, and made a combined rush towards him, 58 and flinging him outside the city, stoned him. And the witnesses, throwing off their outer garments, laid them beside the feet of a young man called Saul. 59 So they continued to stone Stephen whilst he all the time invoked the Lord with these words, “Lord Jesus, receive my Spirit.” 60 And kneeling on his knees, he cried aloud, “Lord, do not fasten this sin upon them”; and having said this, he passed to his rest.

**8** 1 And Saul joined in approval of his being done to death. And there started on that day a violent persecution of the Church which was in Jerusalem; and all the members of it were dispersed throughout the country districts of Judæa and Samaria, with the exception of the Apostles <who stayed in Jerusalem>. 2 Some conscientious men joined in carrying Stephen to burial, and mourned deeply over him. 3 But Saul proceeded to commit outrages upon the Church, entering house after house; and dragging off men and women, he consigned them one after another to prison.

4 So those who were dispersed went in all directions, imparting the Good News of God’s Message. 5 Thus Philip, *one of the Seven*, having gone down to the *chief* town of the province of Samaria, proclaimed the Christ to its people. 6 The crowds *that gathered* gave undivided attention to what was said by Philip, when they heard him and saw the Signs which he was performing *in confirmation of the Message*; 7 for many of those who had in them foul spirits (which came forth with loud outcries), and many who were paralyzed or lame, were cured. 8 So there prevailed much rejoicing in that town.

9 Now a certain man, Simon by name, had been previously in the town, practising magic, and thereby had astonished the Samaritan nation. He represented that he was some great Personality; 10 and to him all classes, from the lowest to the highest, paid attention, declaring about him, “This man must be the Power, emanating from God, which is known as the Great Power.” 11 They paid attention to him, because he had for a considerable period astounded them by his magical arts. 12 But when they believed Philip, as he imparted the Good News about

the Dominion of God, and the Self-revelation of Jesus Christ, they proceeded to receive Baptism, both men and women. 13 Even Simon, too, became a Believer: and having been baptized, remained in close attendance upon Philip; and noticing Signs and great acts of Power being wrought by him, he, like the rest, was amazed. 14 Now when the Apostles in Jerusalem heard that the province of Samaria had welcomed the Message of God, they sent to its people Peter and John, 15 who went down thither and prayed for them, that they might receive Holy Spirit; 16 for It had not yet descended upon any of them (they had been from the outset only baptized, thereby pledging themselves to be followers of the Lord Jesus). 17 Then Peter and John laid their hands upon them, and they received Holy Spirit. 18 So Simon, seeing that it was through the imposition of the Apostles' hands that the Spirit was bestowed, offered them money, 19 with the request, "Give to me also this power, in order that anyone upon whom I lay my hands may receive Holy Spirit." 20 But Peter said unto him, "Perdition take your silver, together with yourself, for thinking to obtain the gift of God by means of money! 21 You have neither part nor lot in this our Message, for your motives are not honest in the sight of God. 22 Repent, therefore, of this wickedness of yours, and entreat the LORD, in the hope that possibly the intention of your heart may be forgiven you; 23 for I see that your character is steeped in noxious poison, and that you are tied to wickedness as by a bond." 24 Simon, in answer, said, "Entreat the LORD for me yourselves, that nothing of what you have said may befall me." <And he did not cease to weep bitterly>. 25 They, then, having imparted the Message of the Lord, with their own solemn assurances of its truth, returned to Jerusalem; and on their way they communicated the Good News to numerous Samaritan villages likewise.

26 But an angel of the LORD spoke to Philip, and said, "Rise and take a journey towards the South along the road that descends from Jerusalem to Gaza" (the Gaza meant is deserted). 27 So he rose and started on the journey, and before long he fell in with an Æthiopian, a eunuch, an influential minister of Candace, queen of the Æthiopians, who was her minister of finance; he had been to Jerusalem to worship, 28 and was now returning home, seated in his carriage; and was reading aloud the Prophet Isaiah. 29 And the Spirit said to Philip, "Go forward, and keep close to yonder carriage." 30 So Philip ran up, and hearing him reading aloud the Prophet Isaiah, said, "Do you understand what you are reading?" 31 And he said, "Why, how can I, unless someone guides me to its meaning?" And he invited Philip to get up into the carriage and sit beside him. 32 Now the section of Scripture which he was engaged in reading was this:—



"Like a sheep he was led to slaughter;  
And like a lamb mute before its shearer,  
He refrains from opening his lips.

33 In his humiliation a *fair* trial was denied him;  
His contemporaries who shall describe?

Because his life is taken away from the earth."

34 And the Eunuch, addressing Philip, said, "Pray tell me : about whom is the prophet saying this? About himself or about someone else?" 35 And Philip began to discourse, and starting from the same passage of Scripture, imparted to him the Good News of Jesus. 36 And as they proceeded along the road, they came to a stream of water. And the Eunuch says, "Look, here is water; what is there to prevent me from being baptized?" 38 So he ordered the carriage to stop; and they both stepped into the water, both Philip and the Eunuch; and Philip baptized him. 39 But as soon as they came up out of the water, the Spirit of the Lord rapt Philip away, and the Eunuch saw no more of him, for he continued on his journey full of joy. 40 But Philip found himself at Azotus; and as he passed in succession through all the towns, he imparted to them, one after another, the Good News until he came to Cæsarea.

9 1 Now Saul, still breathing out murderous threats against the disciples of the Lord, went to the High Priest, 2 and requested from him written instructions to the synagogues at Damascus to enable him, in case he found any followers of the *Way leading to true Life*, whether men or women, to bring them in chains to Jerusalem. 3 But he happened in the course of his journey to be nearing Damascus when a Light from Heaven suddenly flashed around him; 4 and he, falling to the ground, heard a Voice saying to him, "Saul, Saul, why are you persecuting me?" 5 He replied, "Who are you, Lord?" And He who addressed him said, "I am Jesus, Whom you are persecuting : 6 rise, and enter the city, and you shall be told what you are to do." 7 His companions on the journey stood mute with amazement, hearing, indeed, the Voice, yet observing no one. 8 Saul raised himself from the ground; but though his eyes were open, he could not see. So his companions, guiding him by the hand, brought him to Damascus. 9 And for three days he was sightless, and touched neither food nor drink.

10 Now in Damascus there was a certain disciple, Ananias by name; and unto him the Lord said in a vision, "Ananias"; and he replied, "Here I am, Lord." 11 And the Lord said unto him, "Rise, go to the street called 'Straight Street,' and enquire at the house of Judas for one, Saul by name, a Tarsian. For listen! He is now engaged in prayer, 12 and has seen in a vision a man, Ananias by name, enter and lay his hands upon

him, in order that he may recover his sight." 13 But Ananias answered, "Lord, I have heard from many persons about this man—how much harm he has done to Thy Hallowed People in Jerusalem; 14 and here, too, he has authority from the Chief Priests to put in chains all who invoke Thy Name." 15 And the Lord said unto him, "Go *and do my bidding*, because this man is a chosen instrument of mine for bringing my Self-revelation before heathen nations and kings, as well as the Children of Israel: 16 *he will not injure you*, for I will intimate to him how much he himself must suffer in making known my Self-revelation." 17 So Ananias set off, and entered the house described to him, and laying his hands upon Saul, said, Brother Saul, the Lord, even Jesus, Who appeared to you on the road by which you were coming, has sent me here in order that you may recover your sight, and be inspired with Holy Spirit." 18 And at once the film-like dimness that obscured his eyes disappeared from them, and he recovered his sight; and getting up, he was baptized; 19 and then, having taken food, he regained his strength.

And he stayed with the disciples in Damascus for some days, 20 and in the synagogues he at once proceeded to proclaim Jesus, declaring Him to be the Son of God. 21 And all who heard him were amazed, and said, "Is not this the man who in Jerusalem wrought havoc among those who invoke this Name; and, with this object in view, had come hither for the purpose of taking such persons in chains to the Chief Priests?" 22 But Saul became increasingly endued with spiritual power, and continued to confute the arguments of the Jews who resided in Damascus by his proofs that Jesus was the Christ. 23 And as his stay extended to considerable length, the Jews formed a conspiracy to make away with him; 24 but their plot was disclosed to Saul. With the same design of putting an end to him they also watched the city gates day and night; 25 but his disciples took him and let him down by night, through an opening in the wall, lowering him to the ground in a large basket.

26 And when he arrived at Jerusalem he attempted to join the disciples; but all were afraid of him, since they did not believe that he was really a fellow disciple. 27 Barnabas, however, getting hold of him, led him to the Apostles and explained to them how, whilst on the road, he had seen the Lord, and had talked with Him, and how at Damascus he shewed himself an outspoken adherent of Jesus. 28 And he was with them at Jerusalem, moving to and fro among them. 29 And being outspoken *there also* as an adherent of the Lord, he used to have talks and debates with the Greek-speaking Jews. But the latter tried to make away with him; 30 so the Brothers, on ascertaining this, took him down to Cæsarea and sent him off *by sea* to Tarsus.

31 So the Church throughout the whole of Judæa and Galilee and Samaria enjoyed tranquillity. It became fortified in char-

acter, and proceeding on its course in the fear of the LORD, and with the encouragement of the Holy Spirit, it continued to increase in numbers. 32 Now it chanced that Peter, as he traversed the country among them all, came down to those also of God's Hallowed People who resided at Lydda. 33 And there he found a certain man Æneas by name, who was paralyzed, and for seven years had lain helpless upon a pallet. 34 And Peter said to him, "Æneas, Jesus Christ heals you; get up and henceforward arrange your pallet for yourself"; and he got up at once. 35 And all the residents at Lydda and in the plain of Sharon saw him, *after his recovery*; and in consequence turned to the Lord.

36 And in Joppa there was a certain woman disciple, Tabitha by name (which, translated *into Greek*, means Dorcas, "*Gazelle*"), who was absorbed in the good works and charities, in which she used to be engaged. 37 It was during this time, as it happened, that she fell ill and died, and *her friends*, after washing the body, laid it out in an upstairs room. 38 Now as Lydda is near Joppa, the disciples, hearing that Peter was at the former town, sent off two men to him with the appeal, "Lose no time in coming on to us." 39 So Peter rose and went with them; and when he arrived *at the house*, they took him to the room upstairs. There all the widows stood beside him, weeping, and showing to him the numerous under- and outer-garments which Dorcas had been in the habit of making, as long as she was with them. 40 But Peter, having put them all out of the room, knelt on his knees and prayed, and then turning to the body, said, "Tabitha, get up." And she opened her eyes, and seeing Peter, sat up. 41 And he, giving her his hand, raised her to her feet; and summoning those of God's Hallowed People and the widows *who were in the house*, presented her alive before them. 42 And this incident became known through the whole of Joppa, and many came to believe in the Lord. 43 In consequence, he stayed a considerable while in Joppa, at the house of a certain Simon, a tanner.

**10** 1 Now there was a man at Cæsarea, Cornelius by name, a Captain in the battalion known as the Italian, 2 who, together with all the members of his household, was pious and God-fearing; and whose charities to the *Jewish* People were numerous, and whose supplications to God were unremitting. 3 One day, about the middle of the afternoon, he clearly saw in a vision an angel of God enter his house and heard him say to him, "Cornelius." 4 And Cornelius, gazing at him, and becoming awe-stricken, said, "What do you want, Sir?" And the angel said to him, "Your prayers and your charities have ascended on high as a continual reminder of you before God." 5 So now send men to Joppa and fetch a certain Simon, whose surname is Peter: 6 he lodges with a man also called Simon, who is a tanner, and whose house is by the sea." 7 And when

the angel who talked with him had vanished, he summoned two of his household servants, and a pious soldier, one of his orderlies; 8 and having explained to them all that had occurred, he sent them off to Joppa.

9 Next day, whilst these were still on the road, but drawing near the town, Peter, about noon, went up on to the *flat* roof of his house to pray. 10 And he became very hungry and wished for a meal; and whilst one was being prepared for him, he fell into a trance; 11 and he beholds Heaven wide open, and an object, like a great sheet, being lowered to the earth by its four corners; 12 and on it were all varieties of the quadrupeds and reptiles of the earth and of the birds of the air. 13 And there came a Voice to him, "Rise, Peter, slaughter some animal, and procure a meal." 14 But Peter said, "On no account, O Lord, bid me do such a thing, for I have never eaten anything defiled or unclean." 15 And a Voice came again a second time unto him, "What God has pronounced clean, you must not call defiled." 16 And this happened three times, and then the object was straightway taken up to Heaven. 17 And whilst Peter was inwardly at a loss to understand what could be the import of the vision which he had seen, at that moment the men who had been sent by Cornelius, after enquiring for the house of Simon, came up to the gateway, 18 and having summoned a servant, asked whether Simon, whose surname was Peter, was lodging there. 19 And as Peter was still pondering over the vision, the Spirit said to him, "There are two men looking for you; 20 so rise and go down to them, and set off along with them without misgivings, because it is I who have sent them to you." 21 So Peter went down and said to the men, "I am the man for whom you are looking; what is the reason of your coming here?" 22 And they said, "Cornelius, a Captain in the army, an upright and God-fearing man, held in high estimation by the whole nation of the Jews, has been divinely directed by a holy angel to send for you to his house, and to hear what you have to tell him." 23 So having invited them indoors, he entertained them. And on the morrow he rose and went along with them, some of the Brothers from Joppa accompanying him. 24 And on the day following he entered Cæsarea; and there Cornelius was expecting them, having previously called together his relations and intimate friends. <And whilst Peter was drawing near to Cæsarea, one of his servants ran on in front and informed Cornelius that he had arrived.> 25 So Cornelius met Peter as he chanced to be entering the town; and, throwing himself at his feet, worshipped him. 26 But Peter raised him, saying in protest, "Get up: I, too, *like yourself*, am simply a man." 27 And conversing with him, he went into the house, and finds a number of people assembled; 28 and he said unto them, "You yourselves are aware that a Jew is forbidden by his religion to associate with, or even approach, one of an alien race; but to

me God has pointed out that I must not call any man defiled or unclean. 29 Accordingly, on being sent for, I came without demur. I want to know, then, on what ground you sent for me." 30 And Cornelius said, "Three days ago at this very hour I was <fasting and> engaged, during the middle of the afternoon, in prayer at my home, when, on a sudden, a Man stood before me in lustrous raiment, 31 and says, 'Cornelius, your prayer has been heard and your charities are remembered before God. 32 Send, therefore, to Joppa and invite Simon, whose surname is Peter, to come to you; he lodges in the house of *another* Simon, a tanner, by the sea; <and he, when he arrives, will talk to you,> 33 Therefore at that very moment I sent men to you, <inviting you to come to us>, and I thank you for having come. Now, therefore, we are all here, in the presence of God, to hear everything that the Lord has enjoined you to tell us." 34 And Peter, beginning to discourse, said, "Of a truth I realize clearly that God shews no partiality towards any, 35 but that he who fears Him and acts uprightly, whatever his race, is acceptable to Him. 36 The Message which He sent to the Children of Israel, imparting Good News of *spiritual* Peace through Jesus Christ (it is He Who is Lord of all men) 37 you yourselves know—I mean, the history which was enacted throughout the whole Jewish country, beginning from Galilee, after the Baptism which John proclaimed, 38 how that God anointed with Holy Spirit and Power Jesus of Nazareth; how He traversed the country, doing works of beneficence, and healing all who were under the mastery of the Devil, because God was with Him (39 and we are witnesses of all that He did both in the country of the Jews at large, and in Jerusalem in particular); and how the Jews actually executed Him, hanging Him upon a gibbet. 40 But Him God raised to Life on the second day after, and enabled Him to manifest Himself, 41 not, indeed, to all the People but to witnesses appointed beforehand by God, namely, to us, who partook of meals with Him <and consorted with Him> after His rising to Life from among the dead, <during several weeks>; 42 and He charged us to proclaim to the People, and to give them solemn assurances, that it is He Who has been designated by God to be Judge of living and dead. 43 All the Prophets bear witness to this truth, that everyone, *Jew and Gentile alike*, who believes in Him receives through His Self-revelation, remission of sins."

44 Peter had not finished saying these words before the Holy Spirit fell upon all who were listening to the Message. 45 And all the Believers, drawn from the circumcised Jews, who had accompanied Peter thither, were amazed at the fact that upon the Gentiles also the gift of the Spirit had been shed abroad; 46 for they heard them speaking rapturously in strange languages, and extolling the greatness of God. Then Peter addressed them thus: 47 "Can anyone possibly refuse the necessary water, and

so prevent these men from being baptized, seeing that they have received the Holy Spirit, as we also have done?" 48 So he directed that they should be baptized in the Name of Jesus Christ. Then they asked him to stay with them some days.

**11** 1 The rest of the Apostles and the Brothers throughout Judæa heard that the Gentiles also, like themselves, had welcomed God's Message. 2 <Now Peter had wished for a long time to proceed to Jerusalem; so after having summoned the Brothers at *Cæsarea*, and strengthened them in the Faith by delivering to them a discourse of some length, he traversed the intervening districts, teaching the people who dwelt there; and *finally* he reached those who were at Jerusalem, and reported to them the Favour which had been manifested by God to the Gentiles>. After Peter had come up to Jerusalem, <the Brothers *there*> who were drawn from the circumcised Jews began a dispute with him, 3 complaining that he had gone *into a house* to visit men who were uncircumcised; and had partaken of meals with them. 4 Peter, however, explained to them in order from the beginning what had occurred, and said, 5 "I was in the town of Joppa at prayer when, in a trance, I saw a vision—an object, like a great sheet, being lowered by its four corners from Heaven; and it came as far as the place where I was; 6 and staring at it, I was studying it closely when I saw on it various quadrupeds of the earth, and wild beasts, and reptiles, and birds of the air; 7 and I heard, too, a Voice, saying to me, 'Rise, Peter, slaughter some animal and procure a meal!' 8 But I said, 'On no account, O LORD, bid me do such a thing, because never has anything defiled or unclean passed my lips!' 9 And a Voice out of Heaven addressed me a second time, 'What God has pronounced clean, you must not call defiled!' 10 This happened three times, and then all was drawn up again into Heaven. 11 And strangely, that very moment there came up to the house where I then was three men, who had been sent from *Cæsarea* to me. 12 And the Spirit told me to accompany them without drawing any distinction of race. And there went along with me these six Brothers also; and we entered the home of the man *who had sent the messengers*. 13 And he related to us, how whilst at home he had seen an angel, who, standing there, said, 'Send off to Joppa, and fetch Simon, whose surname is Peter; 14 he will communicate to you facts enabling you and all your household to be saved.' 15 And I had only begun to talk to them, when the Holy Spirit fell upon them as it fell on us also at the beginning. 16 And I remembered the Lord's expression, how He said, 'John baptized with water only, but you shall be baptized in Holy Spirit.' 17 If, then, God has given the same gift to them as He did to us also, when we came to believe on the Lord Jesus Christ, who was I—how was I able—to thwart God

<and prevent Him from giving Holy Spirit to those who have believed on Him?"> 18 And when they heard this, they ceased protesting, and they glorified God, exclaiming, "To the Gentiles, also, it seems, God has granted the repentance needful for the attainment of true Life."

19 Now those who had been dispersed abroad in consequence of the calamity that had occurred in connection with Stephen went through the country as far as Phœnicia, Cyprus, and Antioch, communicating the Message to none but Jews. 20 But there were some of them, Cypriots and Cyrenæans, who, when they came to Antioch, spoke to the \*Greeks\* also, imparting the Good News about the Lord Jesus; 21 and the Power of the Lord was with them; and the number of those that believed and turned to the Lord was large. 22 An account of the proceedings came to the ears of the Church in Jerusalem; and they sent Barnabas as far as Antioch; 23 and he, when he arrived and saw the Favour bestowed by God, rejoiced; and proceeded to encourage all to remain steadfast to their hearts' resolve in union with the Lord, 24 because he was a good man, endued with Holy Spirit and faith. And a considerable body became adherents of the Lord. 25 <And Barnabas, having heard that Saul was at Tarsus>, went forth thither to look for him; 26 and when he found him, he brought him to Antioch. And, as it happened, they were hospitably entertained in the Church for a whole year; and taught a considerable body of people; and it was at Antioch that the disciples for the first time received the name of Christians.

27 And in the course of that period there came down to Antioch from Jerusalem certain prophets; <and much delight prevailed in consequence. 28 [*Extract from Diary*] "And when we were gathered together"> one of them, Agabus by name, under the influence of the Spirit, intimated that a severe famine would extend over the whole civilized world; and this took place in the reign of Claudius. 29 So the disciples determined to send contributions, each in proportion to his resources, for the relief of the Brothers resident in Jerusalem; 30 and this they did, despatching such relief to the Presbyters through the agency of Barnabas and Saul.

**12** 1 About that critical time Herod Agrippa I laid hands upon some members of the Church <in Judæa>, in order to maltreat them. 2 He executed James, the brother of John, by beheading him. 3 And seeing that *his persecution of the Believers* gratified the Jews, he further apprehended Peter also (the occasion was the Festival of Cakes made without Yeast). 4 When he had actually arrested him, he put him in prison, delivering him over for safe custody to a guard of four squads, each consisting of four soldiers, intending, as soon as the Festival of the Passover was concluded, to bring him up before the People.

5 So Peter was kept in custody in the prison, whilst earnest prayer was offered to God by the Church for him. 6 But just when Herod was intending to bring him forward for trial, Peter on the preceding night was sleeping between two soldiers, fettered to them by two chains, whilst sentinels before the door were guarding the prison, 7 when on a sudden an Angel of the LORD stood over him, whilst Light flashed in the cell; and the Angel, awaking Peter with a touch on the side, said, "Get up quickly"; and his chains fell from his wrists 8 And the angel said to him, "Fasten your girdle about you and tie on your sandals"; and he did so. And the Angel says unto him, "Put on your outer garment and follow me." 9 So he followed him out, not recognizing that the Angel's proceedings were real, but supposing that he only saw a vision. 10 And after passing first one guard, and then a second, they came to the iron gate which led to the city; and this opened to them spontaneously; and going out <they descended the Seven Steps>, and had advanced along one street when the Angel at once left him. 11 Peter, on coming to himself, said, "Now I know for certain that the LORD has sent His Angel and delivered me out of the grasp of Herod and out of all that the Jewish People were expecting to witness." 12 And realizing the situation, he went to the house of Mary, the mother of John (surnamed Mark), where a considerable number of persons were assembled, engaged in prayer. 13 On his knocking at the door of the porch, a maid-servant, Rhoda by name, came to answer his knock; 14 but recognizing Peter's voice, she, from sheer joy, instead of opening the outer door, ran in and carried word that Peter was standing before the porch. 15 They exclaimed, "You must be mad"; but she persisted in asserting that it was true. "Then it must be," they said, "his guardian angel." 16 Meanwhile Peter remained there knocking; so they opened the door and were amazed at seeing him. 17 He, with a gesture of his hand, enjoined upon them silence; and then he related to them how the LORD had brought him out of the prison, and said, "Report to James and the other Brothers what has occurred." He then left, and made his way to a different locality. 18 Now when day came, there was a great commotion among the soldiers as to what could possibly have become of Peter. 19 And Herod, having instituted a search for him without finding him, questioned the sentries, and then ordered them to be led off <for execution>; and afterwards going down from Judæa to the coast, he stayed at Cæsarea.

20 Now, as he had a violent quarrel with the people of Tyre and Sidon, representatives of both these cities waited in concert upon the king; and having gained the support of Blastus, the king's Chamberlain, they made overtures for a settlement, because their country depended for its food supply upon the king's country. 21 And on an appointed day Herod, having put on state robes, took his seat upon the platform *in the amphitheatre*;



and <after being reconciled to the Tyrians> delivered a public oration to them. 22 The populace raised a prolonged shout, "It is a God's Voice, and not a man's"; 23 and immediately the Angel of the LORD smote him because he did not give to God the due glory. <After he descended from the throne>, his body festered and bred worms <while he was still living>, and in this condition he expired. 24 But the Lord's Message continued to spread and to increase in influence.

25 And Barnabas and Saul returned home from Jerusalem, after fulfilling their commission of carrying relief thither, and brought with them John, whose surname was Mark.

**13** 1 Now at Antioch, in the local church, there were certain Inspired Preachers and Teachers — Barnabas, Symeon (called Niger, "*Swarthy*"), Lucius the Cyrenæan, Menahem (a companion of Prince Herod's boyhood), and Saul. 2 As these were officiating in the organized worship of the LORD and were fasting, the Holy Spirit said, "Separate for me Barnabas and Saul, to carry out the work to which I have called them." 3 Thereupon, after they had fasted and prayed, and laid their hands upon them, they let them depart.

4 Barnabas and Saul, then, having been thus sent forth on a mission by the Holy Spirit, went down to the coast at Seleucia; and from thence they sailed away to Cyprus. 5 When they were at Salamis (*on the east coast of the island*), they proceeded to publish the Message of God in the synagogues of the Jews there, having with them also John Mark as their assistant. 6 And after traversing the whole length of the island as far as Paphos (*on the west coast*), they found at that place a certain "wizard," a false prophet, a Jew by race, whose name was Bar-Jesus, 7 and who was in the retinue of the Governor of the Province, Sergius Paulus by name, a man of intelligence. The latter, having invited to his presence Barnabas and Saul, wanted to hear from them God's Message. 8 But they encountered opposition from Elymas "the Wizard" (for this is the translation of the title which he bore), who endeavoured to divert the Governor's attention from the Faith <since he was listening to them with very great interest>. 9 Thereupon Saul (also known as Paul), being prompted by Holy Spirit, and looking fixedly at him, 10 said, "You embodiment of all deceit and rascality, you devilish character, you enemy of all righteousness, will you not cease to misrepresent the Lord's Ways, which lead straight to true Life?" 11 Listen: the LORD's restraining Power is even now exerted over you, and you will become blind, incapable, for a while, of seeing the sunlight." And immediately there fell upon him a dark mist; and he groped around for some one to lead him by the hand. 12 Then the Governor, when he witnessed what had happened, became a Believer, being deeply impressed by the teaching of the Lord.

13 After this Paul and his company put to sea from Paphos, and went to Perga in Pamphylia, where John Mark withdrew from them and returned to Jerusalem. 14 The other two, by themselves, started from Perga, and traversing the neighbouring country, arrived at Pisidian Antioch. There they entered the local synagogue on the day of the Sabbath; and took their seats. 15 And after the Reading of the Lessons from the Law and the Prophets, the Wardens of the Synagogue sent to them with the request, "If, Brethren, you have some stimulating address for the People, deliver it." 16 Thereupon Paul stood up, and with a gesture of his arm, said: "Men of Israel, and you Gentiles who fear God, give me a hearing. 17 The God of this People Israel made choice of our ancestors, and uplifted His People out of their depressed condition during their stay in the land of Egypt; and by the exercise of His Power He led them out from that land, 18 and for a long period of years He put up with their wayward moods in the Wilderness. 19 And having destroyed seven nations in the land of Canaan, He apportioned their country, as an inheritance, *among the tribes of Israel*, doing all this in the course of about four hundred and fifty years. 20 After this, He gave them Judges until the time of the Prophet Samuel. 21 After that, they requested a king; and God gave them Saul, the son of Kish, a man belonging to the tribe of Benjamin, for forty years. 22 And when He removed him, He raised David *to the throne*. To him He bore testimony in these words: 'I have found David, the son of Jesse, a man of my own choice, who will carry out all my purposes.' 23 It was from this man's posterity that God, according to His promise, brought to Israel a Saviour in the person of Jesus, 24 John having previously, before His Coming, proclaimed to all the People of Israel the duty of receiving Baptism, conditional on repentance. 25 And when John's career was drawing to a close, he said repeatedly, 'What do you suspect me to be? I am not He for Whom you are looking; but listen! there comes after me One, the shoes on Whose feet I am not worthy to untie.' 26 Brethren, descendants of Abraham's race, and those others among you who fear God, it is to us that the Message of this Salvation has been sent. 27 For the residents in Jerusalem, and their officials, in ignorance both of Him and of the purport of the Prophetic Utterances which are publicly read every Sabbath, fulfilled those prophecies by bringing Him to trial; 28 and though they could find no ground for putting Him to death, they begged Pilate to have Him executed. 29 And when they had finally carried out every prediction that stood recorded about Him in the Scriptures, He was taken down from the gibbet, and laid in a tomb. 30 But God raised Him to Life from among the dead; 31 and He appeared for

<sup>1</sup> A combination (abbreviated) of *Ps.* 88 21, Sept. (=89. 20, Heb.) and *1 Sam.* 13. 14.

many days to those who had come up with Him from Galilee to Jerusalem; and they are now His witnesses to the People. 32 So we impart to you the Good News that the Promise which was given to our ancestors 33 God has made good to the utmost for us, their descendants, by bringing Jesus on to the scene of human history, as it is actually written in the Second Psalm, 'My Son art Thou, I this day have become Thy Father. <Request of me, and I will give Thee the heathen for Thine inheritance, and the ends of the earth for Thy possession >'.<sup>1</sup> 34 And that He caused Him to rise from among the dead, destined never again to return to corruption, He has declared in these terms, 'I will give to you a Saintly *Personality* in fulfilment of the promise made to David—a *Personality* that can be trusted for ever.'<sup>2</sup> 35 *And of this there is further confirmation* in that the Scripture says in a second passage, 'Thou wilt not allow Thy Saintly One to undergo decay.' 36 *This cannot refer to David*, for David, after having, by God's design, served his own contemporaries, passed to his rest, and was laid beside his dead ancestors, and underwent decay; 37 but He Whom God raised to Life underwent no decay. 38 Therefore I would have you understand, Brethren, that through Him there is announced to you forgiveness of sins, 39 and by union with Him every Believer is absolved <before God> from all offences from which you could not be absolved by the Law of Moses. 40 Beware, then, lest what is said in the Book of the *Twelve* Prophets should be realised in your case :—  
41 'See, ye scorers, and wonder, and disappear in confusion,

Because I am about to accomplish a Deed in your days—  
A Deed which you will not credit, though it be fully explained to you.'"<sup>3</sup>

42 And as Paul and Barnabas went out of the building, people made an appeal to them that these statements should be repeated to them on the subsequent Sabbath. 43 And when the congregation of the synagogue broke up, many of the Jews and of the devout Gentiles who had been converted to Judaism followed Paul and Barnabas, who talked to them, and tried to persuade them to hold fast to the Favour of God *that had been extended to them*. <And it came to pass that God's Message penetrated through the whole town.> 44 On the following Sabbath almost all the town gathered to hear God's Message. 45 But the Jews, seeing the crowds, became inflamed with jealousy, and continually contradicted what was said by Paul, and defamed him. 46 So Paul and Barnabas, speaking frankly, said, "To you it was necessary that the Message of God should be told first; but since you reject it, and deem yourselves undeserving of the Life that is eternal, listen to this: we now turn to the Gentiles. 47 For this is what the LORD has enjoined us to make known *about Jesus*."

<sup>1</sup> Ps. 2 7, 8.      <sup>2</sup> Is. 55. 3.      <sup>3</sup> Ps. 15. 10, Sept. (= 16. 10, Heb.).      <sup>4</sup> Hab. 1. 5, divergent.

'I have set Thee for a Light to the Gentiles,  
That Thou mayest be a source of Salvation to the end of the  
earth.'"<sup>1</sup>

48 And the Gentiles, when they heard this, rejoiced and glorified God's Message; and all who had been pre-disposed by God for the gaining of Eternal Life became Believers. 49 So the Lord's Message continued to be diffused through the whole of the country. 50 But the Jews stirred up the devout women of high position, and the leading members of the town; and thereby set on foot <trouble and> persecution for Paul and Barnabas; and they were expelled from their territory. 51 So they, having shaken off against them the dust of their feet as a protest, went to Iconium. 52 And the disciples, whom they left behind, were increasingly inspired with joy and Holy Spirit.

**14** <sup>1</sup> And in Iconium the same experience befell the Apostles. They entered the synagogue of the Jews, and spoke so effectively that a large number of both Jews and Greeks became Believers. <sup>2</sup> But those Jews who did not respond to their appeals roused the animosity of the heathen towards the Brothers, and created prejudice against them, <though the Lord speedily restored peace>. <sup>3</sup> So they spent a considerable time in speaking boldly, in reliance upon the Lord, Who attested His gracious Message by enabling Signs and Wonders to be wrought through their instrumentality. <sup>4</sup> The populace of the town were divided, some siding with the Jews, and others with the Apostles, <attaching themselves to them on account of the Message of God>. <sup>5</sup> But when there occurred on the part of both the heathen and the Jews, together with the Officials of the latter, a movement to insult and to stone them, <sup>6</sup> they took in the situation, and escaped to the towns of Lycaonia—Lystra and Derbe—and the surrounding neighbourhood; <sup>7</sup> and there they continued to impart the Good News, <with the result that the whole populace was stirred by their teaching. It was at Lystra that Paul and Barnabas stayed>. <sup>8</sup> Now at Lystra there used to be seated *in the streets* a man who had no strength in his feet (being lame from his birth) and who had never walked. <sup>9</sup> This man was wont to listen to Paul when he was talking; and on one occasion Paul fixed his gaze upon him, and seeing that he had faith enough to enable him to be restored to soundness of limb, <sup>10</sup> said to him in a loud tone, <"I say to you in the Name of the Lord Jesus>, get up and stand erect upon your feet." And he jumped up, and began to walk about. <sup>11</sup> And the crowds, seeing what Paul had done, raised their voices, and exclaimed in the Lycaonian language, "The Gods in human form have come down to visit us"; <sup>12</sup> so they were for calling Barnabas Zeus and Paul Hermes (since the latter took the lead

<sup>1</sup> *I.s.* 49. 6; slightly divergent

in delivering the Message). 13 And the priest of the Temple of Zeus-Without-the-Walls brought oxen, and garlands *for decking the oxen*, to the gateways, intending, along with the crowds, to offer sacrifice to them. 14 But when the Apostles Barnabas and Paul heard of it, they rent their garments *to indicate their horror*, and rushed forth into the crowd, crying out, 15 and protesting, "Good friends, why are you doing this? We are only human beings, like yourselves, liable to the same weaknesses as you, and are imparting to you Good News <of God> to induce you to turn from these futilities to a Living God, Who made the earth and the sky and the sea, and all things that are in them. 16 In the generations that are past He allowed all nations to go their own ways, 17 though, through His beneficence, He did not leave them without evidence of His existence, giving you, as He does, rains from the sky and fruitful seasons, thereby filling you with good cheer and joyousness." 18 With these words they succeeded, but only with difficulty, in stopping the crowds from offering sacrifice to them. 19 But <whilst they were staying there, and teaching>, some Jews came from *Pisidian* Antioch and Iconium; and these, influencing the crowds, pelted Paul with stones, and dragged him outside the town, thinking him to be dead. 20 Nevertheless, when the disciples gathered round him in a circle, he got up and re-entered the town; and on the morrow he left, along with Barnabas, for Derbe. 21 And the two, after imparting the Good News to that town also, and making a considerable number of disciples, successively returned to Lystra and Iconium and *Pisidian* Antioch, 22 strengthening the resolution of the disciples, and appealing to them to adhere to the Faith, telling them that "it is only through many afflictions that we can enter the Dominion of God." 23 They appointed for them Presbyters in every Church; and with prayers and fastings they commended them to the Lord in Whom they had learnt to believe. 24 And after traversing *Pisidia*, they came to Pamphylia; 25 and having disseminated the Message in Perga, they descended to the coast at Attalia <imparting to the people there also the Good News>; 26 and from thence they sailed to *Syrian* Antioch (the place where they had been commended to the favour of God for the work which they had now completed). 27 On their arrival they convened the Church, and reported all that God had wrought, in conjunction with them, and how He had opened up for the Gentiles access to Himself, such as Faith affords. 28 And there they spent a very considerable time along with the disciples.

**15** 1 But *meanwhile* certain persons who had come down from Judæa began to instruct the Brothers to the effect that "unless you get yourselves circumcised <and conduct yourselves> in accordance with Mosaic usage, you cannot be saved." 2 And as dissension arose in consequence, and Paul and Barnabas had

a warm discussion with them, <for Paul strongly urged that the Brothers should remain in the physical condition in which they were when they became Believers, those who had come down from Jerusalem> arranged for Paul and Barnabas and certain others of them to go up to the Apostles and Presbyters in Jerusalem <to obtain a decision> about this question. 3 So they, having been set forward on their journey by the Church, traversed Phœnicia and Samaria, recounting to the Believers in those regions the conversion of the Gentiles; and they occasioned thereby great joy amongst all the Brothers. 4 When they arrived at Jerusalem they were welcomed by the Church and the Apostles and the Presbyters there; and they related all that had been wrought by the Lord Who had been with them. 5 But some of those who, though belonging to the sect of the Pharisees, had become Believers, got up and declared that it was essential to circumcise *the Gentile converts* and to direct them to keep the Law of Moses.

6 So the Apostles and the Presbyters met to look into this matter. 7 And after a keen discussion had taken place, Peter got up and said unto them, " Brothers, you yourselves are aware that from early days God chose me from among you to be the one through whose lips the Gentiles should hear the Message conveyed in the Good News, and should believe it. 8 And God, Who can read men's hearts, attested *their sincerity* by giving to them, just as He did to us, the Holy Spirit; 9 and drew no distinction between us and them, purifying their hearts, *as He did ours*, by Faith. 10 Why, then, are you now trying God's patience by placing upon the neck of the disciples a yoke which neither our ancestors nor ourselves have been capable of sustaining? 11 No, it is through the Favour of the Lord Jesus Christ that we trust to be saved in the same way as they." 12 <And as the Presbyters agreed with what had been spoken by Peter>, all the concourse grew quiet, whilst they listened to Barnabas and Paul, as they recounted the numerous Signs and Wonders which God had wrought among the Gentiles through them. 13 And after they had finished speaking, James addressed *the gathering*. " Brothers " (he said), " listen to me. 14 Symeon has explained how God first made it His care to take from among the nations a People to be called by His Name—*God's People*. 15 With this agree the statements of the Prophets, as these are recorded in the Scriptures :—

16 ' After this I will return, and rebuild the fallen Dwelling of David :

And its ruins I will repair, and I will rear it again ;

17 In order that the rest of mankind may seek the LORD,

Even all the Gentiles over whom my Name hath been pronounced,"<sup>1</sup>

<sup>1</sup> *Am.* 9. 11, 12, divergent. In *v.* 12<sup>a</sup> the Heb. differs widely

18 Saith the LORD Who maketh these, *His purposes*, known from the beginning of the world.<sup>1</sup>  
 19 Consequently, I give it as my judgment that we should not occasion any disquietness of mind for those who, from among the Gentiles, are turning to God, 20 but only direct them to refrain from meats polluted through association with idols, from sexual immorality, from eating the flesh of a strangled animal, and from tasting blood, <and whatsoever they do not wish done to themselves 'you must not do to others'>. *These requirements are necessary for the avoidance of offence to Jewish Believers*; 21 for Moses from early generations has had in every town those who proclaim his teaching, since in the synagogue *his Law* is publicly read every Sabbath."

22 Then it was determined by the Apostles and the Presbyters, together with the whole Church, to select men from among their number, and to send them along with Paul and Barnabas to Antioch. Those selected were Judas, called Barsabbas, and Silas, leading personages among the Brothers: 23 and by their hands there was conveyed a letter couched in these terms: "The Apostles and the Presbyters who are Brothers to the Brothers of Gentile race in Antioch and Syria and Cilicia send their good wishes. 24 Since we have heard that some of our number have disquieted you by statements which have upset your feelings, though we gave them no authorisation, 25 we have decided, since we have reached unanimity about the matter, to select certain men and to send them to you, together with our well-beloved Barnabas and Paul, 26 men who have hazarded their lives from loyalty to the Self-revelation of our Lord Jesus Christ. 27 We have therefore sent off to you Judas and Silas *with this letter*; and they will also report the tenor of it by word of mouth. 28 For the Holy Spirit and we have determined that no further burden should be laid upon you than these necessary requirements, 29 namely, abstinence from meats that have been offered to idols, from tasting blood or the flesh of strangled animals, and from sexual immorality; <and whatsoever you do not wish done to yourselves, you must not do to another>. If you keep yourselves from all such causes of offence, you will prosper, <influenced as you are by the Holy Spirit>. Farewell."

30 They, then, being released from other duties, went down to Antioch; and having convened the collective body of Believers, handed to them the Letter; 31 and when it had been read, the Believers rejoiced at the encouragement which it contained. 32 And Judas and Silas, who were themselves Inspired Preachers, further encouraged the Brothers in a lengthy discourse, and strengthened their resolution. 33 And having spent some time there, they were allowed by the Brothers to depart, with God's Blessing, in order that they might return to those who had sent

<sup>1</sup> *Is. 45. 21.*

them. <34 Silas, however, decided to remain there, and Judas made the return journey alone.> 35 Paul and Barnabas stayed in Antioch, teaching and imparting, in company with many besides, the Good News of the Message of the Lord.

36 And some days afterwards Paul said unto Barnabas, "Let us return and visit again the Brothers in every town in which we have delivered the Lord's Message, and see how they fare." 37 But Barnabas wished to take with them also the John who was called Mark; 38 whereas Paul thought it undesirable to take with them one who had withdrawn from them in Pamphylia, instead of accompanying them on their enterprise. 39 Some irritation ensued between them, in consequence; so that they separated; and Barnabas took Mark with him and sailed for Cyprus, 40 whilst Paul chose Silas as his companion, and set out, being commended by the Brothers to the Favour of God; 41 and he proceeded to traverse Syria and Cilicia, strengthening the resolution of the Churches there, <and delivering to them the commands of the Presbyters>.

**16** <1 And having passed through the nations just mentioned>, he reached in succession both Derbe and Lystra. And at the latter place he found unexpectedly a disciple, Timothy by name (the son of a Jewess, who was a Believer, and of a Greek father), 2 who bore a good name among the Brothers at Lystra and Iconium. 3 Paul wished this man to set out along with him; so he took him and circumcised him out of consideration for the Jews who were in those localities, for all knew that his father had been a Greek by origin. 4 And as they pursued their journey through the towns, they delivered successively to *the Believers* in them for careful observance the resolutions upon which the Apostles and Presbyters at Jerusalem had agreed. 5 So the Churches were more and more consolidated in the Faith, and their numbers continued to expand daily.

6 They traversed the Phrygian district of the Province of Galatia, because they had been prevented by the Holy Spirit from communicating the Message in the Province of Asia *when they left Iconium*. 7 And when they came opposite to Mysia, they attempted to proceed into Bithynia; but the Spirit of Jesus would not let them do this. 8 So passing Mysia by, they descended to the sea at Troas. 9 And there a vision appeared in the night-time to Paul: a Macedonian stood before him and addressed to him this appeal—"Come over into Macedonia and help us." 10 [*Extract from Diary*]<sup>1</sup> So as soon as he had seen the vision, we at once made every effort to start for Macedonia, concluding that God had called us to impart the Good News to its people.

11 Accordingly <on the morrow> putting to sea from Troas, we had a straight run to Samothrace; and on the following

<sup>1</sup> Embracing vv. 10-18.



day we went direct to Neapolis, 12 and thence to Philippi, which is a principal town of its division in Macedonia, and a Roman colony; and in that town we stayed several days. 13 And on the day of the Sabbath we went outside the town gate, along a river, to a locality where we thought there was a *Jewish Place of Prayer*; and seating ourselves, we talked with the women who had gathered there. 14 And a certain woman, Lydia by name, a dealer in purple cloth, who belonged to the town of Thyatira, and was a devout worshipper of God, used to listen to us; and the Lord led her to attend with a receptive mind to what Paul said. 15 And when she, along with her household, was baptized, she gave us an invitation to stay with her, saying, "If you are convinced that I am a Believer in the Lord, come to my house and stop there"; and she put pressure upon us to do so.

16 Now, as it happened, we were *again* on our way to the Place of Prayer when there met us a young slave-girl who had within her a spirit that ventriloquized, and who brought much business to her owners by telling fortunes. 17 She kept following Paul and the rest of us closely, and crying, "These men are servants of the Most High God, who explain to you the Way leading to Salvation." 18 This she continued to do for several days. Paul was much troubled at this; and *at last* turning round, he said to the spirit, "I charge you by the Name of Jesus Christ to come out of her"; and it departed out of her that very moment. 19 But her owners, seeing that their prospect of business had departed also, laid hold of Paul and Silas, and dragged them before the Civic Authorities in the Market place; 20 and on bringing them before the *two* Magistrates, they complained, "These fellows, who are by origin Jews, are seriously disturbing our town, 21 and advocate *religious* usages which, since we are Romans, we are not allowed to admit amongst us, or to put into practice." 22 And the mob joined in the attack upon them; and the Magistrates, having had them stripped of their garments, ordered them to be beaten with rods; 23 and after inflicting many blows upon them, they flung them into prison, charging the gaoler to keep them securely. 24 He, on receiving so strict an order, took them and thrust them into the inner ward of the prison, and secured their feet in the wooden stocks. 25 But about midnight Paul and Silas were praying and singing hymns to the praise of God, whilst the rest of the prisoners were listening attentively to them, 26 when suddenly there occurred a violent earthquake, causing the gaol to rock to its foundations; and immediately all the doors flew open, and the chains of the prisoners became detached *from the staples*. 27 The gaoler, awaking out of sleep, and seeing the doors of the prison wide open, drew his sword, with the intention of killing himself, since he thought that the prisoners had escaped. 28 But Paul, raising his voice, called out, "Do yourself no harm, for we are all here." 29 The gaoler, demanding lights, burst in,

quaking with fear, and threw himself before Paul and Silas; 30 and then leading them outside, <after securing the rest of the prisoners>, he said, "What, sirs, must I do to be saved?" 31 "Believe (they replied) on the Lord Jesus, and you will be saved, you and your household." 32 And they communicated to him, along with all who were in his house, God's Message. 33 Then he, taking them with him at that late hour of the night, washed *the blood* from their wounds; and he, and all belonging to him, were immediately baptized. 34 He then led them into his house, and set a table *with food* before them; and he, in common with all his household, was overjoyed because he had been brought to repose faith in God. 35 And when day came, the Magistrates <assembled together in the Market place, and recollecting the earthquake that had occurred, felt afraid; so they> sent the police with these instructions, "Discharge those men <whom yesterday you received into your custody>." 36 The gaoler repeated to Paul these instructions, saying, "The Magistrates have sent orders for your discharge; so now leave, and continue on your journey with God's Blessing." 37 But Paul said unto them, "They have flogged us publicly without investigating our case, though we are from birth Roman citizens; and then they have flung us into prison; and now they try to get rid of us without attracting notice. No, indeed; they must come in person and fetch us out." 38 And the police reported these words to the Magistrates. The latter became alarmed, when they learnt that they were Roman citizens; <39 so they arrived with many friends at the prison and begged them to leave, saying, "We were not acquainted with the rights of your case, *or knew* that you are innocent men";> and fetching them out, <they addressed to them this appeal, "Depart from this town, lest we should have the townsfolk again gathering together, and raising an outcry against you">. 40 So Paul and his companion, quitting the prison, entered the house of Lydia; and when they had seen the Brothers, <they narrated all that the Lord had done for them>; and after giving them encouragement, they left Philippi.

**17** 1 Passing along the high road through Amphipolis and Apollonia, they came to Thessalonica. There the Jews had a synagogue; 2 and Paul, according to his usual practice, entered, and joined the congregation; and on three successive Sabbaths he argued with them from the Scriptures, 3 unfolding their meaning and quoting them to prove that Christ had to suffer and rise to Life from among the dead; "and (*to reproduce his own words*) He—the Jesus about Whom I am giving you information—is the Christ." 4 And some of them were convinced, and threw in their lot with Paul and Silas; and so did a large body of devout Greeks, and quite a number of the leading women of the place. 5 But the rest of the Jews grew jealous, and

associating with themselves certain bad characters among the loafers of the Market place, got together a mob and set the town in an uproar. They made an onset upon the house of Jason, with the object of bringing the Apostles before a mass-meeting; 6 but as they could not find them, they dragged Jason and some more of the Brothers before the Borough Magistrates, shouting, "These fellows, who have occasioned unsettlement throughout the Empire, have come here, too; 7 and Jason has harboured them. All of them act in defiance of the Emperor's edicts, asserting, as they do, that there is another Sovereign, one Jesus." 8 And they upset the minds of the mob and the Borough Magistrates when they told them this; 9 and the latter, before discharging Jason and the rest, bound them over to keep the peace.

10 The Brothers at once sent away to Berea both Paul and Silas; and the two, on their arrival there, went off to the Jewish synagogue. 11 The members of it were more fair-minded than those in Thessalonica, for they welcomed the Message with great enthusiasm, investigating the Scriptures daily, to see if what was said was really the fact. 12 In consequence, many of them became Believers <(though some were incredulous);> and a considerable number of Greek women of position, and of men, too, did the same. 13 But when the Jews of Thessalonica ascertained that the Message of God had been delivered by Paul in Berea also, they went thither, agitating and disturbing the minds of the crowds there likewise. 14 Then the Brothers *at once* sent Paul off, that he might proceed as far as the sea, to take ship there, whilst Silas and Timothy stayed on. 15 But those who were escorting Paul brought him as far as Athens <(he passed Thessaly by, for he was prevented from proclaiming the Message to the people there);> and after they had received from him directions for Silas and Timothy to join him as quickly as possible, they left.

16 And as Paul was waiting for Silas and Timothy at Athens, his religious feelings were constantly wounded as he noticed that the city was full of idols. 17 So he used to argue in the synagogue with the Jews and the devout Gentiles, and in the Market-place every day with those who chanced to be *near*. 18 And some of the Epicurean and Stoic philosophers also fell in with him; and certain of them said, "What can this smatterer want to say?" whilst others remarked, "He appears to be a bringer of information about some foreign divinities" (because he imparted the Good News of Jesus and "Anastasis" ("*The Resurrection*")). 19 So taking hold of him, they led him to *the Council styled the Areopagus*, enquiring, "May we know what this novel teaching is, which forms the subject of your talk? 20 for you are bringing to our ears some strange matters. We wish to ascertain, therefore, what they mean." 21 (All the Athenians and the visitors staying amongst them find leisure for nothing else but repeating, or listening to, the latest novelty). 22 So Paul, taking

his stand in the middle of *the Council of the Areopagus*, said, "Men of Athens, I notice evidence in all directions indicating that you are a people religious above the average, 23 for as I traversed your city and inspected the objects of your devotion, I found, among others, an altar bearing the inscription 'To Unknown God.' The Power, then, which you in ignorance devoutly worship, is that about which I am going to give you information. 24 The God Who made the world and all that is in it, He being, from the first, Lord of Heaven and earth, does not dwell in shrines of human workmanship, 25 and does not require attention at human hands, as though He needed anything beside what He already has, since He Himself gives to all creatures life and breath and everything else. 26 He has made from a single ancestor every nation of men to dwell on the whole surface of the earth, and has fixed definite periods *for their predominance*, and the boundaries of their respective settlements, 27 intending them to seek God in the hope of their finding Him by groping after Him, though, indeed, He is not far from each one of us. 28 For it is in union with Him that we live and move and exist, just as some of your own poets have said,

'For of Him we are even the offspring.'

29 Therefore, as being by origin God's offspring, we ought not to think that Deity is like gold or silver or marble, something graven, produced by human art or imagination. 30 Such periods of ignorance God has hitherto passed over; but He now announces to mankind that all must everywhere repent, 31 because He has fixed a Day on which He is going to judge the world righteously by a Man <Jesus> Whom He has designated for this purpose, furnishing to all a pledge of it by enabling Him to rise to Life from among the dead."

32 But when they heard of a resurrection of dead men, some of them scoffed, though others said, "We will hear again on another occasion what you have to say on this subject." 33 In these circumstances Paul withdrew from among them; 34 but some individuals attached themselves to him, and became Believers. Among such were Dionysius, a member of the Council of Areopagus, and a woman named Damaris; and along with them came some others besides.

**18** 1 After this he left Athens and went to Corinth. 2 And finding there a certain Jew, Aquila by name, a native of Pontus, who, because the *Emperor* Claudius had directed all Jews to quit Rome, had, with Priscilla his wife, recently come from Italy <and had settled in Greece>, he went to their house; 3 and because he practised the same handicraft as they, he stopped with them, and they worked at it in company (for they were tent-makers by occupation). 4 But he used to deliver discourses

<sup>1</sup> From the *Phænomena* of Aratus of Soli (in Cilicia).

in the synagogue every Sabbath, <introducing into them the name of the Lord Jesus>, and tried to convince both Jews and Greeks. 5 By the time that Silas and Timothy came down from Macedonia, Paul was wholly engrossed with the Message, giving solemn assurances to the Jews that the expected Christ was Jesus. 6 But <though lengthy discourses were delivered by him, and the Scriptures were interpreted>, the Jews set themselves in opposition to him and defamed him; so Paul shook out his garments *as a token that he disclaimed all further concern for them*, and said to them, "The responsibility for your perdition rests upon your own heads; I am not accountable: henceforward I will go to the Gentiles." 7 And removing from Aquila's home, he went to the house of a certain man, Titius Justus by name, *a Gentile*, but a devout worshipper of God, whose dwelling adjoined the Synagogue. 8 And Crispus, the Warden of the Synagogue, together with the whole of his household, came to believe the Lord; and many of the Corinthians, through listening to Paul, successively became Believers and were baptized. 9 And the Lord said to Paul at night in a vision, "Do not be afraid; continue to speak, and do not be silenced," 10 because I am with you, and none shall assail you to maltreat you, because I have many people in this city." 11 And he settled down <in Corinth> for a year and six months, teaching among them the Message of God. 12 When, however, Gallio became Governor of the Province of Achaia, the Jews in concert made a joint onset upon Paul, <after they had talked together among themselves, in disparagement of him; and having laid violent hands upon him,> they brought him before Gallio's Court of Justice, 13 alleging, "This fellow is inducing people to worship God in a manner prohibited by the Law." 14 But when Paul was beginning a speech in his own defence, Gallio said unto the Jews, "If, Jews, the question at issue were some misdemeanour or serious crime, then there would be some reason for my listening to you with patience; 15 but if it turns upon disputes concerning terminology, and persons, and the Law that is observed among you, you must see to such matters yourselves: I decline to decide any such questions." 16 So he had the Court cleared of them. 17 Whereupon all <the Greeks> seized Sosthenes, the Warden of the Synagogue (*in succession to Crispus*), and proceeded to beat him in front of the Governor's Bench, Gallio shewing complete indifference to such proceedings.

18 And Paul, after spending there a further considerable period, said farewell to the Brothers, and sailed away to Syria, accompanied by Priscilla and Aquila, after having had his hair cut short at Kenchreæ, since he was under a vow. 19 When they touched at Ephesus, he left the others, whilst he went into the synagogue, and argued with the Jews. 20 The latter besought him to stay longer, but he declined; 21 and when he bade them farewell, he said, <"I must without fail keep the coming

Festival at Jerusalem; but > please God, I will come back again to you." So setting sail from Ephesus, 22 he landed at Cæsarea; and after he had gone up to Jerusalem and paid his respects to the Church there, he went down to Syrian Antioch. 23 Having spent some time there, he departed *on another Journey*, traversing in succession the Galatian country and Phrygia, and strengthening the resolution of all the disciples.

24 Now there had reached Ephesus meanwhile a certain Jew, Apollos by name, who was an Alexandrian by birth, a man of culture, and very competent in the exposition of the Scriptures. 25 He had been orally instructed in the Way of the Lord *leading to true Life*; and being animated with spiritual fervour, he used to speak, and to explain accurately the *Messianic* passages of Scripture relating to Jesus, though the only Baptism with which he was acquainted was that administered by John. 26 So he began to speak boldly in the synagogue; and Priscilla and Aquila, having heard him, took him into their company and explained to him with greater precision what the Way of God *leading to true Life* involved. 27 And when he shewed a wish to cross over into Achaia, the Brothers urged him to do so; and wrote to the disciples there to welcome him. And when he arrived, he greatly contributed to the help of those who, through the Divine Favour, had become Believers, 28 for he vigorously confuted the Jews in public, proving by means of the Scriptures that the expected Christ was Jesus.

**19** 1 It chanced, whilst Apollos was at Corinth, that Paul came to Ephesus, reaching it by traversing the more elevated parts of the country *between Phrygia and that city*. There he found certain disciples of John; 2 and said unto them, "Did you, when you became Believers, receive Holy Spirit?" and they replied, "No: we have not so much as heard whether there exists Holy Spirit *to be received*." 3 And he said, "To what did the baptism with which you were baptized commit you?" And they said, "To all that was involved in the baptism administered by John." 4 And Paul said, "John only baptized with a baptism that was conditional on repentance, and told the People that they were to believe on Him Who was coming after him, that is, on Jesus." 5 On hearing this, they were baptized with a baptism that committed them to becoming adherents of the Lord Jesus <Christ for obtaining remission of their sins>. 6 And after Paul had laid his hands on them, the Holy Spirit came upon them, and they began to speak rapturously in Strange languages, and to deliver Inspired discourses. 7 They numbered in all about twelve adult men.

8 And Paul for a period of more than two months was accustomed to enter the synagogue and to speak boldly <with great power>, discoursing persuasively on the subject of the Dominion of God.

9 But as some of his hearers proved stubborn and unresponsive, vilifying, in the presence of the <Gentile> populace, the *Way leading to true Life*, he withdrew, and separated from them those who had become disciples, continuing to discourse every day in the lecture-hall of a certain Tyrannus <from an hour before noon till shortly before sunset>. 10 This went on for two years, so that all the residents in the Province of Asia, both Jews and Greeks, heard the Lord's Message. 11 And God caused extraordinary works of Power to be wrought through the agency of Paul, 12 so that handkerchiefs and aprons which had touched him were carried to the sick, and their diseases left them; and the wicked spirits which were in them departed. 13 But some itinerant Jewish exorcists also endeavoured to pronounce the Name of the Lord Jesus over those who had in them the wicked spirits, saying to the spirits, "I adjure you by Jesus Whom Paul proclaims." 14 And there were seven sons of a certain Sceva, a Jewish chief priest, who used to do this. 15 And *on one occasion* the wicked spirit in reply said to them, "Jesus I know, and Paul I know about; but you—who are you?" 16 And the man, in whom the wicked spirit was present, sprang upon them, and getting the better of all of them, overpowered them, so that they did not escape from that house without being stripped of their clothes and covered with wounds. 17 And this incident came to the knowledge of all the residents in Ephesus, both Jews and Greeks; and profound awe fell upon all of them, and the Name of the Lord Jesus was held in highest reverence. 18 And many of them who had become Believers resorted to Paul for the purpose of confessing and reporting their magical practices. 19 And a number of those who had recourse to occult arts brought, one by one, and burnt, in the presence of all the Believers, their books of *magic spells*. And the value of these was reckoned up, and found to amount to twelve thousand five hundred pounds. 20 So vigorously did the Message of the Lord spread and prevail. 21 After all these developments Paul, under the influence of the Spirit, determined to traverse Macedonia and Achaia, and then to make his way to Jerusalem, saying to himself, "When I have been there, I must also see Rome." 22 But after sending off into Macedonia two of those who had been assisting him, namely, Timothy and Erastus, he himself stayed some while longer in the Province of Asia.

23 During that interval there occurred a serious disturbance over the *Way leading to true Life*. 24 For a certain man, Demetrius by name, a silver-smith, who used to procure a great amount of employment for his artisans by the manufacture of silver models of the Shrine of Artemis, 25 assembled together his own assistants and such workmen as were engaged in like occupations, and said, "My men, you know that our prosperity is derived from this business; 26 and you see for yourselves and hear from others that this fellow Paul, by his persuasiveness, has

brought about a change of belief on the part of considerable numbers of people not only in Ephesus but likewise in almost the whole Province of Asia, declaring, as he does, that gods made by human hands are no gods at all. 27 So there is a risk not merely that this branch of business will fall into discredit, to our detriment, but also that the Temple of the great goddess Artemis will lose its reputation, and that the majestic dignity of Her, whom the whole Province of Asia and the Empire worship, will be impaired." 28 When they heard this, they became overmastered with rage, <ran into the thoroughfare,> and began to raise the cry, "Great is Artēmis of the Ephesians." 29 And the city was filled with the confusion thus occasioned; and the populace made a concerted rush to the amphitheatre, dragging with them Gaius and Aristarchus, who were Macedonians and travelling companions of Paul. 30 Paul wanted to enter the mass-meeting there, but his disciples prevented him from doing so; 31 and some also of the Asiarchs—*officials responsible for the religious festivals in the Province of Asia*—who were friends of his, sent and urged him not to venture himself in the amphitheatre. 32 So meanwhile some of the mob kept crying one thing and some another, for the assembly was in a state of confusion; and the majority did not know for what object they had come together. 33 Some members of the crowd gave instructions to Alexander to speak, the Jews themselves putting him forward. Accordingly Alexander, motioning with his hand to procure silence, wanted to make a defence to the populace. 34 But when they recognized that he was a Jew, there arose from all of them one united shout, and for more than an hour they continued to cry out, "Great is Artemis of the Ephesians." 35 The Town Clerk, however, quieted the mob, and then says, "Men of Ephesus, what man, pray, is there who is not aware that the city of the Ephesians is the Sacristan of the Temple of the Great Artemis, and of the Image that fell from the sky?" 36 Therefore, since these statements do not admit of contradiction, it is your duty to be calm, and to do nothing precipitate. 37 For you have brought here these men who are neither robbers of temples nor defamers of our goddess. 38 If, then, Demetrius and the artisans who are associated with him have a grievance against anyone, Assize days are held at regular intervals, and there are Provincial Governors: let the parties state their respective cases. 39 But if you have anything further in view, it must be settled in the lawfully constituted assembly. 40 For in connection with to-day's meeting, we are in danger of being accused of riot, since there exists no cause to which we shall be \*able\* to point in explanation of this disorderly gathering." 41 With these words he dismissed the assembly.

**20** 1 After the uproar had subsided, Paul sent for the disciples, and encouraged them; and then taking his leave



of them, departed in order to proceed to Macedonia. 2 And having traversed the several districts of that country, and encouraged the Believers there by discoursing to them at considerable length, he went to Greece; 3 and there he spent two months. As he was about to take ship from thence for Syria, a plot was formed against him by the Jews: so he made up his mind to return through Macedonia. 4 There accompanied him Sopater, son of Pyrrhus, a Berean; Aristarchus and Secundus, natives of Thessalonica; and Gaius of Derbe, and Timothy; and two that belonged to the Province of Asia, Tychicus and Trophimus. 5 [*Extract from Diary*]<sup>1</sup> These went in advance of us and waited for us at Troas; 6 whilst we sailed from Philippi after the expiration of the Festival of Cakes made without Yeast, and joined them four days later at Troas, where we stayed six days. 7 On the first day of the week, when we had assembled to participate in the Breaking of Bread, Paul, who was intending to leave on the morrow, discoursed to those present; and he prolonged his address until midnight: 8 In the room upstairs, where we were gathered, there were numerous lights. 9 And a certain young man, Eutychus by name, who was seated on the window-sill, became, *in consequence of the heat*, exceedingly drowsy; and as Paul continued his discourse still further, he was overpowered by sleep, and fell down from the second floor and was picked up a corpse. 10 But Paul, having gone downstairs, threw himself upon him, and putting his arms about him, said to those around, "Cease this violent lamentation: he is still a living man." 11 And having gone upstairs again, he broke the Loaf and partook of it: and conversed for a considerable time with those present until dawn; and it was only after this that he departed. 12 <And whilst the company were saying good-bye> *they who had charge of the lad* took him home alive, greatly to the relief of all.

13 We, on our part, went to the vessel before Paul left, and set sail for Assos, intending to pick up Paul there, for such was his arrangement, since he himself purposed to go to Assos by land. 14 When he fell in with us at Assos, we took him on board, and came to Mitylene; 15 and sailing from thence, we arrived, on the following day, opposite Chios; and on the second day we struck across to Samos <and stopped at Trogyllium>; and on the next day we came to Miletus; 16 for Paul had decided to sail past Ephesus, in order that he might lose no time in the Province of Asia; for he was eager, if possible, to be in Jerusalem at Pentecost.

17 From Miletus, however, he sent to Ephesus and summoned to him the Presbyters of the Church there; 18 and when they had arrived, he said to them, 19 "You, at any rate, know the kind of life I have spent with you, all the time that has elapsed

<sup>1</sup> Embracing vv. 5-16.

since the first day that I set foot in the Province of Asia, serving the Lord, as I have done, with the utmost humility and with the accompaniment of many tears and trials—I *refer* to those trials that befell me through the plots of the Jews: 20 *you know, too*, how I have never kept back anything calculated to be of benefit to you, without informing you of it; or shrunk from teaching you both publicly and *privately*, from house to house, 21 giving solemn assurances, to both Jews and Greeks, of the need of repentance towards God and of faith in our Lord Jesus Christ. 22 And now listen: constrained by an inward sense of duty, I am on my way to Jerusalem, knowing nothing of what is going to befall me in that City, 23 except that in every successive town *through which I pass* the Holy Spirit impresses upon me the conviction that imprisonments and afflictions await me. 24 But I do not regard these as of any account, or consider my life to be of any value to myself, provided that I bring to completion my prescribed course, and execute the Commission which I received from the Lord Jesus—which was to give to men solemn assurances concerning the Good News of God's Favour. 25 And now listen. I know that none of you, amongst whom I have gone up and down proclaiming the nearness of God's Dominion, *and the conditions of inclusion in it*, will ever again see my face. 26 Wherefore I solemnly assure you this day that I am free from responsibility for the perdition of any. 27 For I have not refrained from communicating to you all God's Purpose. 28 Pay heed to yourselves and to all the Flock over which the Holy Spirit has placed you as Overseers, to tend the Church of God, which He procured for Himself through the Blood of His own \*Son.\* 29 For my part, I know that, after I have left you, there will enter in among you dangerous wolves, which will make havoc of the Flock; 30 and that from among yourselves there will be forthcoming men uttering perversions of the Truth, to draw away the disciples after them. 31 Wherefore be on the alert, recalling that for two years or more, day and night, I have not ceased to admonish tearfully each one of you. 32 And now I commend you to the Lord and to His gracious Message—to Him Who is able to elevate and fortify your characters, and to give you the promised Inheritance among all those who are sanctified. 33 I have coveted no man's gold or silver or apparel. 34 You yourselves know that these hands of mine have provided for my wants and those of my companions. 35 In all respects I have set you an example to show you that by toiling in this way we ought to lend a helping hand to the weak, and keep in mind the maxims of the Lord Jesus—how He Himself said, 'It is greater happiness to give than to get.' " 36 After thus addressing them, he knelt on his knees and prayed with them all. 37 Then there followed loud lamentations on the part of everyone; and they, flinging themselves on Paul's neck, kissed him affectionately, sorrowing especially over his statement that they were never again to behold his face. Then they escorted him to the vessel.

**21** <sup>1</sup> [*Extract from Diary*<sup>1</sup>] When eventually we tore ourselves from them and put to sea, we came, after a straight run, to Cos; and on the succeeding day to Rhodes, and from thence to Patara <and Myra>; <sup>2</sup> and finding there a vessel about to cross to Phœnicia, we went on board her, and again set sail. <sup>3</sup> And having sighted Cyprus, *as it rose above the horizon*, and leaving it behind on our port quarter, we proceeded on our voyage to Syria, and put in at Tyre, for there the vessel was to discharge her cargo. <sup>4</sup> And having looked for, and found, the disciples there, we stopped six days with them. They, speaking under the influence of the Spirit, repeatedly told Paul to avoid setting foot in Jerusalem. <sup>5</sup> But when we came to the end of our stay, we left *our hosts* and proceeded to the vessel, all of them, with their wives and children, escorting us until we were clear of the city. Then, after we had knelt on our knees upon the beach and prayed, <sup>6</sup> and taken leave of one another, we went on board the vessel, whilst they returned to their homes.

<sup>7</sup> We, for our part, reached Ptolemais from Tyre, thereby completing the ship's voyage; and having exchanged greetings with the Brothers there, we stayed with them one day only. <sup>8</sup> On the morrow, we left and came to Cæsarea; and there we visited the home of Philip "the Missionary," who had been one of the Seven, and stopped with him. <sup>9</sup> He had four unmarried daughters, who used to deliver Inspired Discourses. <sup>10</sup> During our stay, which lasted several days, a certain prophet, Agabus by name, came down from Judæa. <sup>11</sup> He called upon us, and taking Paul's girdle he bound with it his own hands and feet, and said, "Thus saith the Holy Spirit, 'The Jews in Jerusalem will thus bind the owner of this girdle; and will deliver him over into the power of Gentiles.'" <sup>12</sup> When we heard this, both we and the disciples in the locality appealed to Paul to refrain from going up to Jerusalem. <sup>13</sup> Then Paul replied, "What do you mean by weeping and trying to break down my resolution? I, for my part, am ready not only to be put in chains but even to suffer death in Jerusalem from loyalty to the Self-revelation of the Lord Jesus." <sup>14</sup> And as he would not be dissuaded, we contented ourselves with saying "The LORD's will be done."

<sup>15</sup> At the end of these days we furnished ourselves with the means for travelling by land, and started on the up-country journey to Jerusalem <from Cæsarea>. <sup>16</sup> There accompanied us also some of the disciples from Cæsarea to take us to a certain Mnason, a Cypriot, a disciple from the early days of the Church, at whose house we were to lodge on the road; <and when we came to a certain village, we stopped with Mnason.> <sup>17</sup> As soon as we got to Jerusalem, the Brothers welcomed us cordially. <sup>18</sup> On the following day Paul went, together with the rest of us, to see James; and all the Presbyters were present also. <sup>19</sup> And after

<sup>1</sup> Embracing vv. 1-18

Paul had greeted them, he explained in detail all that God had accomplished among the Gentiles through his ministerial efforts. 20 They, on hearing it, glorified God; and then said to him, "You observe, Brother, how many thousands of Believers there are among the Jews, and all are naturally devoted upholders of the Law. 21 Now, they have had it repeated to them again and again about you that you teach all the Jews who reside among the Gentiles to break away from the Law of Moses, and that you tell them not to circumcise their children, or follow their traditional customs. 22 What, then, is to be done? They cannot fail to hear that you have come. 23 Carry out, then, these suggestions of ours. We have four men who have voluntarily bound themselves by a vow. 24 Take them with you, and join them in their vow of Separation, defraying their expenses *in connection with the necessary Sacrifices*, to set them free to get their heads shaved;<sup>1</sup> and then all will recognize that there is no foundation for the stories about you which they have been repeatedly told, but that, on the contrary, your own conduct is guided by careful observance of the Law. 25 As regards the Gentiles, however, who have become Believers <they have nothing to say against you, for> we ourselves have sent to them by letter our decisions that *they need observe no distinctive Jewish restrictions except these*. They must be on their guard against meat that has been offered to idols, against tasting blood or the flesh of a strangled animal, and against sexual immorality." 26 Then Paul took the men with him, and next day he joined them in their vow of Separation, and he entered the Temple Courts from time to time to give notice of the *approaching* expiration of the days of their Separation, until the sacrifice required for each one of them was offered.

27 The six days remaining of the period of their vow were almost ended when the Jews from the Province of Asia, having noticed him in the Temple Courts, proceeded to incite all the crowd against him; and laid violent hands upon him, 28 crying out, "Men of Israel, help! This is the man who, in his teaching, prejudices everyone everywhere against our People and the Law and this Place; and has, besides, brought Greeks into the Temple Courts and has defiled this Holy Place." (29 For they had previously seen in the city along with him Trophimus the Ephesian; and they supposed that Paul had taken him within the Inner Court of the Temple, *which Gentiles were not allowed to enter*. 30 Then the whole city was in commotion, and there took place a united rush of the People to the Temple, and they, having seized Paul, dragged him out of the Temple Courts, and the gates were at once closed. 31 But when they endeavoured to kill him, word was carried up to the Colonel in command of the battalion *in the fortress of Antonia* that the whole of

<sup>1</sup> See Num. 6. 1-21.

Jerusalem was in a ferment. 32 He at once took some soldiers and officers and descended at the double upon them; and the Jews, when they caught sight of the Colonel and the soldiers, stopped belabouring Paul. 33 Then the Colonel, coming up to him, had him seized, and ordered him to be fettered with a couple of chains, enquiring all the time who he was, and what he had done. 34 Among the mob some people shouted one thing and some another, and since he could not ascertain the actual facts on account of the uproar, he bade him be taken into the fortress. 35 By the time they came to the steps leading up to it, Paul had to be carried by the soldiers, on account of the violence of the mob, 36 for the mass of the People continued to follow him with cries of "Away with him!" 37 As Paul was on the point of being taken into the fortress, he says *in Greek* to the Colonel, "May I have a word with you?" The other replied, "Do you know Greek? 38 You are not, then, as I supposed, the Egyptian who, some time ago, stirred up sedition and led into the Desert those four thousand men of the party of the Assassins?" 39 And Paul answered, "No, I am a Jew, a native of Tarsus in Cilicia, a citizen of a celebrated city. Give me, I beg, your permission to speak unto the People." 40 And when he had given him permission, Paul, standing on the steps, motioned with his hand to the People to be quiet; and general silence ensuing, he addressed them in Aramaic as follows:—

**22** 1 "Brethren and Fathers, listen to my present defence before you." 2 When they heard him address them in Aramaic, they gave him a still quieter hearing; so he continues, 3 "I am a Jew, born at Tarsus in Cilicia, but brought up in this city as a pupil of Gamaliel, and educated by him in the strict requirements of our ancestral Law. Being from the first fervently devoted to God, just as you all are this day, 4 I persecuted to the death the adherents of this *Way that leads to true Life*, and put in chains and consigned to prisons both men and women, 5 as the High Priest and the whole Body of the Elders alike can avouch. It was from them that I also obtained written instructions addressed to our brethren at Damascus, and I started on the road thither to bring back in chains to Jerusalem for punishment those Believers also who had gone to Damascus. 6 But it happened, while I was on my way and drawing near to Damascus, that about noon there suddenly flashed around me a great blaze of Light from Heaven, 7 and I fell to the ground, and heard a Voice saying to me, 'Saul, Saul, why are you persecuting me?' 8 I answered, 'Who are you, Lord?' and the unseen Speaker said unto me, 'I am Jesus the Nazoræan, Whom you are persecuting.' (9 Those who were along with me, though they beheld the Light <and were awe-struck>, did not hear the Voice of Him Who was talking with me.) 10 And I said, 'What am I to do, Lord?' And the Lord said unto me, "Rise up and

proceed to Damascus, and there you will be told about everything that is assigned you to do.' 11 And as I could not see, in consequence of that glorious Light, my companions led me by the hand until I came to Damascus. 12 There a certain Ananias, a man conscientious in his observance of the Law, and held in high esteem by all the Jews who were settled there, 13 came to me, and standing over me, said, 'Brother Saul, recover your sight'; and that very moment I recovered my sight, *and looked at him.* 14 And he said, 'The God of our ancestors designated you in advance to learn His Will and to see the Righteous One, and to hear speech from His own lips, 15 because you are to be for Him a witness before all men of what you have seen and heard. 16 And now, why do you waste time? Rise up and get yourself baptized, and your sins washed away by invoking His Name.' 17 And after I had returned to Jerusalem, and was praying in the Temple Courts, I fell, as it happened, into a trance, 18 and saw Jesus, Who said to me, 'Make haste and leave Jerusalem with all speed, because its people will not accept your evidence concerning me.' 19 And I said, 'Lord, *who can wonder?* They themselves know that I used to imprison and beat, in synagogue after synagogue, those who believe on you; 20 and when the blood of your witness Stephen was being shed, I was standing by, approving of it, and taking care of the clothes which those who were making away with them had laid aside.' 21 But He said, 'Nevertheless, go, because it is I that will send you on a distant Mission to Gentiles.'" 22 The crowd continued to listen to him until they heard this last statement; but then they raised their voices and cried, "Away with such a fellow from the earth: he should not have been allowed to live." 23 And as they kept shouting, and throwing their garments off, and flinging dust into the air, 24 the Colonel ordered him to be taken into the fortress, and directed him to be interrogated under the lash in order to ascertain the reason why they raised such a clamour against him. 25 But when they were stretching him forward with the straps *to a post in order to scourge him*, he said to the Captain standing by, "Are you and your superior allowed to scourge a man who is a Roman, and untried?" 26 So when the Captain heard <that he called himself a Roman citizen>, he went up to the Colonel and reported, "What are you going to do? *You must be cautious*, for this man is a Roman citizen." 27 So the Colonel came up to Paul and said, "Tell me, are you a Roman citizen?" and he answered, "Yes." 28 The Colonel replied, "It was only by the payment of a large sum that I myself acquired this citizenship." Whereupon Paul said, "But I am a Roman citizen actually from birth." 29 So those who were about to interrogate him under the lash at once left him; and even the Colonel became apprehensive on ascertaining that he was a Roman citizen, because, *in spite of that fact*, he had put him in chains.

30 And on the morrow, wishing to learn the actual reason why the Jews accused him, he released him from his chains and ordered the Chief Priests and all the Council to assemble; and having brought Paul down from the fortress, he set him before them.

**23** <sup>1</sup> And Paul, looking steadily at the Council, said, "Brethren, it is with a perfectly clear conscience in God's sight that up to the present I have discharged my duties, as a member of our community." <sup>2</sup> Whereupon the High Priest Ananias directed the bystanders to deal him a blow on the mouth. <sup>3</sup> Then Paul said unto him, "God is going to deal you a blow, you whitewashed wall. Do you actually sit there to try me according to the Law, and yet bid me be dealt a blow in defiance of all Law?" <sup>4</sup> The bystanders exclaimed, "Is it God's High Priest that you would revile?" <sup>5</sup> Paul rejoined, "I was not aware, Brethren, that he was High Priest; *otherwise I should not have used the words*; for in the Scriptures it is commanded, 'Thou must not vilify a Ruler of Thy People.'"<sup>1</sup> <sup>6</sup> Then Paul, discovering that the one half of those present consisted of Sadducees and the other half of Pharisees, cried out in the Council, "Brethren, I am a Pharisee, a son of Pharisees: it is for cherishing a Hope—a Hope of a Resurrection of dead men—that I am being tried." <sup>7</sup> On his saying this there ensued a dissension between the Pharisees and the Sadducees, and the assemblage became divided into two parties; <sup>8</sup> for Sadducees maintain that there is no such thing as Resurrection, or Angel, or Spirit; but Pharisees admit the reality of all. <sup>9</sup> So there was a great uproar, and some of the divines who belonged to the party of the Pharisees sprang up and began to contend hotly with the opposite party, declaring, "We find in this man nothing wrong: suppose a Spirit or an Angel has spoken to him?" <sup>10</sup> And as there ensued a violent dispute, the Colonel, fearing that Paul would be torn in pieces by them, ordered the troops to march down *from the platform to the floor of the Council Chamber*, and to carry him off out of the midst of them, and convey him into the fortress. <sup>11</sup> The following night the Lord stood over him, and said, "Be of good courage; for just as you have given solemn assurances concerning me at Jerusalem, so you must bear witness to me at Rome also." <sup>12</sup> When it was daylight, the Jews, having conspired together, bound themselves under a curse that they would neither eat nor drink until they had killed Paul. <sup>13</sup> Those who made this sworn compact were more than forty in number; <sup>14</sup> and they, going up to the Chief Priests and the Elders, said, "We have bound ourselves under a curse not to touch any food until we have killed Paul. <sup>15</sup> Therefore it is for you, together with the Council, to make representations now

<sup>1</sup> *Ex. 22. 28*; slightly modified.

to the Colonel, and get him to bring Paul down to you, on the plea that you are going to investigate his case in greater detail, whilst we on our part are ready to make away with him before he draws near the Court." 16 But Paul's nephew (son of his sister), having heard of the projected ambush, presented himself at the fortress, and having obtained admission, related the facts to Paul. 17 And Paul, requesting an interview with one of the Captains, said to him, "Be good enough to conduct this young man to the Colonel, for he has something to report to him." 18 So the Captain took him with him, and conducted him to the Colonel, and says, "The prisoner Paul requested an interview and asked me to conduct this young man to you, as he has something to tell you." 19 The Colonel, taking him by the arm, withdrew with him, and enquired of him in private, "What is it that you have to report to me?" 20 And he said, "The Jews have agreed to ask you to bring down Paul to-morrow to the Council, as though \*they were going\* to pursue more detailed enquiries about him. 21 So please do not comply with their request, for there are lying in ambush for him more than forty of them, who have bound themselves under a curse neither to eat nor to drink until they have made away with him; and they are now ready to do so, awaiting the expected promise from you." 22 Then the Colonel dismissed the young man, charging him to divulge to no one the fact (*to use his own words*) "that you have given this information to me." 23 Then summoning certain two of his captains, he said, "Have ready three hours after sunset two hundred troops of the line, with seventy horse and two hundred light infantry to march as far as Cæsarea." 24 And they were told to provide some led horses to furnish Paul with a mount, and convey him safely to Felix the Governor, <for he was afraid that the Jews would seize and kill him, and that he himself would afterwards be charged with having taken a bribe to connive at their doing so.> 25 So he wrote to the Governor a despatch as follows:— 26 "Claudius Lysias presents his compliments to his Excellency the Governor Felix. 27 This man, *who is under guard*, was seized by the Jews and was on the point of being lynched by them when I came upon them with the troops, and took him out of their hands, since I had learnt that he was a Roman citizen. 28 And wishing to ascertain fully the offence of which they accused him, I brought him down to their Council. 29 But I found that the accusation against him turned on some questions about their own Law; and that he was accused of no offence involving capital punishment or imprisonment. 30 And as I have been informed that a plot will be laid against the man, I am sending him at once to you, and have directed his accusers also to state before you their case against him." 31 So the soldiers, according to their instructions, took Paul, and conveyed him by night as far as Antipatris; 32 and on the morrow after their arrival there, they let the cavalry,



together with Paul, leave *for Cæsarea*; whilst they themselves returned to the fortress. 33 The cavalry, on entering Cæsarea, delivered the despatch to the Governor; and also brought Paul before him. 34 The Governor, having read the despatch, asked him to what province he belonged; and on learning that he belonged to Cilicia, 35 said, "I will hear your case fully as soon as your accusers also arrive," giving orders at the same time that Paul should be detained in close custody in what had formerly been Herod's Palace and was now Government House.

**24** 1 Four days later there came down *from Jerusalem* the High Priest Ananias with certain Elders and one Tertullus, a barrister, and these laid information against Paul before the Governor. 2 When Paul was called before the Court, Tertullus began a speech for the prosecution. *Addressing Felix*, he said, "Since it is to your Excellency that we are indebted for the profound peace which we enjoy, and since reforms are being carried out through your foresight everywhere and in every direction, to the advantage of this nation, 3 we accept the same with the utmost gratitude. 4 But to avoid being too tedious, I proceed at once to appeal to you to give us, with your usual considerateness, a brief hearing. 5 We have found this fellow a pest—one who sets on foot seditions among all the Jews throughout the Empire, and is a ring-leader of the sect of Nazoræans. 6 He even attempted to profane the Temple, and we therefore seized him; 8 but you, by examining him yourself, will be able to ascertain fully the truth about all these charges which we bring against him." 9 In this attack the Jews also joined, alleging that the facts were as stated. 10 Paul, as soon as the Governor beckoned to him to speak, delivered this reply: "Knowing that you have governed this nation for many years, it is with confidence that I undertake my defence. 11 You can ascertain that not more than eleven days have elapsed since I went up to Jerusalem to worship. 12 There these my accusers found me neither arguing with anyone in the Temple Courts, nor occasioning the onset of a mob either in the synagogue or in the city; 13 and they can produce no proof of the charges which they now bring against me. 14 But I make this admission to you, that it is after the Way—the Way leading to true Life—which they style a sect, that I render worship to the God of our ancestors. But I believe all that is laid down in the Law and all that is written in the Prophets; 15 and I repose hope in God—the same hope for the realization of which they themselves are looking—that there will be a resurrection of righteous and unrighteous alike. 16 Meanwhile I, just as they, make it my aim throughout to keep a conscience free of offence against God and men. 17 Now after the lapse of several years I arrived at Jerusalem to bring charitable relief for my nation, and offerings *in discharge of a vow*; 18 and it was in connection with these last

that they found me in the Temple Courts, ceremonially separated from my fellow men, unattended by any crowd or uproar. But certain Jews from the Province of Asia, 19 who ought to have been here, in attendance at your Court, and brought any charge that they have against me— 20 or *in their absence* let the complainants now present state themselves of what offence they found me guilty, as I stood before the Council, 21 except it be in respect of this single exclamation which I uttered when standing among them; 'It is for belief in a resurrection of dead men that I am being tried this day before you.' " 22 Since Felix had unusually accurate knowledge concerning the Way *leading to true Life*, he adjourned the trial, saying, "When Colonel Lysias comes down, I will decide your case." 23 And he gave directions to the Captain that Paul was to be detained in custody, but to have some relaxation *of the rigour of imprisonment*, and that none of his private friends was to be prevented from rendering him service.

24 Some days later, Felix, *after a period of absence*, arrived, together with Drusilla his wife, who was a Jewess; and he then sent for Paul and listened to what he had to say concerning the Faith in Christ Jesus. 25 But when Paul argued about morality and self-control and the future Judgment, Felix became apprehensive, and said, "For the present you can go; when I have time to spare, I will send word to you." 26 He also hoped that a bribe would be offered to him by Paul; and for this reason he used to send for him all the oftener, and to converse with him. 27 But at the expiration of two years, Felix was succeeded by Porcius Festus; and wishing to lay the Jews under an obligation, he left Paul behind as a prisoner.

**25** 1 Festus, two days after he had set foot within his sphere of jurisdiction, went up from Cæsarea to Jerusalem; 2 and the Chief Priests and the leading Jews laid information before him against Paul, 3 and made appeals to him, requesting that *as a favour towards themselves* (though to the prejudice of Paul), he would send for him to Jerusalem; for they were setting an ambush in order to make away with him on the road. 4 Festus, however, replied that Paul was in custody at Cæsarea, and that he himself was shortly about to leave for that place; 5 "So let those among you (he says) who are competent *to present a case* go down thither with me; and if there is anything wrong in the man's conduct, let them accuse him." 6 So after stopping among them not more than seven or nine days, he went down to Cæsarea; and on the morrow *after his arrival* he took his seat on the Bench and ordered Paul to be brought before him. 7 When Paul arrived, the Jews who had come down from Jerusalem surrounded him, and preferred against him many serious charges, which they were incapable of substantiating. 8 For Paul, defending himself, said, "Neither against the Law of the Jews, nor

against the Temple, nor against the Emperor have I committed any offence." 9 Festus, however, wishing to place the Jews under an obligation, said in reply to Paul, "Are you willing to go up to Jerusalem and there be tried on this charge before me?" 10 But Paul said, "No; I claim to be brought before the Imperial Court of Justice, where I ought to be tried. To the Jews I have done no wrong, as you yourself are well aware. 11 If I am guilty of wrong-doing, and have committed some crime deserving a capital sentence, I do not deprecate execution; but if there is nothing in the charges which these men bring against me, no one can surrender me to *punishment* for their gratification. I claim to be tried before the Imperial Court of Justice." 12 Then Festus, after conferring with his Council of Assessors, replied, "You have claimed to be tried before the Imperial Court of Justice; to that Court you must go."

13 After the lapse of some days King Agrippa II and Bernice reached Cæsarea, to pay their respects to Festus. 14 And as they made a considerable stay there, Festus placed Paul's case before the king. "There is a man here (he said) who was left behind as a prisoner by Felix; 15 and when I was at Jerusalem, the Chief Priests and the Elders of the Jews laid information against him, demanding that sentence should be passed upon him. 16 I told them in reply that it was not the custom of Romans to surrender anyone to punishment to gratify his enemies, until the accused had his accusers face to face, and got an opportunity of defending himself against the charge brought against him. 17 So when they met here, I, without delay, took my seat the next day on the Bench and ordered the man to be brought before me. 18 The accusers, when they stood up in Court, did not prefer against him any criminal charge, such as I surmised, 19 but had some controversies with him concerning their own religion, and concerning a certain Jesus Who was dead, but Whom Paul alleged to be alive. 20 And as I was at a loss how to conduct an enquiry about such matters, I asked him whether he was willing to go to Jerusalem and to be tried there in connection with these questions. 21 But as Paul claimed to have his case reserved for the decision of His August Majesty's Court of Justice, I ordered him to be detained until I could send him up to the Imperial Court of Justice." 22 And Agrippa said to Festus, "I should like to hear the man myself." And Festus says, "Tomorrow you shall do so."

23 So on the morrow, when Agrippa and Bernice came with much state, and entered the audience-chamber, attended by some Officers of high rank and the most distinguished civilians, Paul, in obedience to Festus' orders, was brought in. 24 And Festus says, "Your Majesty, and all you who are present with us, you see in this man one about whom all the Jewish populace have made suit to me, both at Jerusalem and here, clamouring that he should no longer be allowed to live. 25 For my part, I

failed to discover that he had done anything deserving a capital sentence; but as he himself claimed to be tried before His August Majesty's Court of Justice, I determined to send him thither. 26 But I have nothing definite to write to our Sovereign Lord about him; and for this reason I have brought him before you all, and particularly before you, Your Majesty, in order that, after your preliminary examination of him is concluded, I may know what to write, 27 for it seems to me ridiculous to send a prisoner for trial, without specifying at the same time the charges against him."

**26** 1 Then Agrippa said unto Paul, "You have our permission to speak on your own behalf." Therefore Paul, with a gesture of his outstretched arm to *command their attention*, proceeded to defend himself. 2 "In regard to all the offences laid to my charge by Jews, your Majesty, I deem myself happy that it is before you that I am about to defend myself to-day, 3 as you are exceptionally well acquainted with all the customs and controversial questions current among Jews. Accordingly I beg you to give me a patient hearing. 4 The manner of my life, from my youth upwards, which has been spent from the outset among my own nation at *Tarsus* or at Jerusalem, is known to all Jews. 5 For they, being acquainted with me before this, for a long time back, are aware, if they are willing to give evidence of the fact, that I lived a Pharisee, in adherence to the strictest sect of our religion. 6 And now I am standing trial for a Hope grounded on the promise made by God to our ancestors, 7 to the realisation of which our Collective Twelve Tribes, by taking part with great earnestness in Divine worship evening and morning, hope to attain. It is in connection with this Hope, Sire, that I am accused by Jews!<sup>1</sup> 9 I myself, indeed, once thought it my duty to offer vigorous opposition to the claims of Jesus the Nazoræan; 10 and this I actually did in Jerusalem. And many, too, of God's Hallowed People I myself shut up in prisons (for I had the necessary authority from the Chief Priests); and when steps were taken to have them executed, I gave my vote against them. 11 Punishing them again and again in one synagogue after another, I tried to force them to blaspheme; and in the extremity of my frantic rage against them I pursued them even to foreign towns. 12 Whilst thus engaged, I was on my way to Damascus with authority and a commission from the Chief Priests, 13 when about midday on the road, Sire, I saw a Light from Heaven, surpassing the brightness of the sun, blaze around me and around those who were travelling along with me. 14 We all fell to the ground, and I heard a Voice saying to me in the Aramaic language, 'Saul, Saul, why are you persecuting me? You find it painful to kick against the goad.' 15 And

<sup>1</sup> For *ver.* 8 see below.

I said, 'Who are you, Lord?' And the Lord said, 'I am Jesus Whom you are persecuting. 16 Rise up and stand erect. This is the purpose for which I have appeared to you—to appoint you to be my minister, and a witness to the vision which you have now had of me, and to those visions in which I shall hereafter appear to you. 17 I am choosing you from among the People, and from among the Gentiles, to both of whom I am about to send you, 18 to enlighten their mental vision, that they may turn from *spiritual* Darkness unto *spiritual* Light, and from Satan's sphere of rule unto God, in order that they may receive remission of their sins and an inheritance amongst them that have become hallowed through faith in me.' 19 Consequently, Your Majesty, I was not unresponsive to the Heavenly Vision; 20 but to those in Damascus first of all, and in Jerusalem *afterwards*, and throughout the whole country of Judæa, and to the Gentiles I proceeded to announce that they must repent and turn to God, making their conduct correspond with such repentance. 21 It was for this that the Jews seized me in the Temple, and made attempts on my life. 22 Supported, then, by the succour that comes from God, I have maintained a firm position up to the present day, giving solemn assurances *about Jesus* to low and high alike, without asserting anything beyond what the Prophets and Moses affirmed was destined to happen. 8 Why is it deemed incredible amongst you that God raises dead men to life; 23 that the expected Christ is liable to suffering; and that He, as being the first among the dead to rise to Life, is to convey *Spiritual* Illumination both to the People and to the Gentiles?" 24 As he was thus making his defence, Festus, raising his voice, called out, "Paul, you are going mad: your great learning is driving you to madness." 25 "I am not going mad, your Excellency," Paul rejoins, "but am uttering words of sober truth. 26 His Majesty knows about these matters; and to him I can talk with complete freedom, for I have yet to be convinced that any of these events which I have just recounted is escaping his attention. For what has occurred has not been done in a corner. 27 You believe the Prophets, your Majesty? I know you do." 28 Then Agrippa said until Paul, "\*You are convincing yourself\* that within a short time you have made a Christian of me." 29 And Paul answered, "I would to God that, whether the time be short or long, not only you but all my hearers, too, might to-day become such as I am myself, save for these chains." 30 Then the king rose and the Governor and Bernice and those who were seated with them; 31 and they, having retired, talked with one another about the case, concluding, "This man has not been doing anything that deserves death or imprisonment." 32 And Agrippa said to Festus, "He might have been discharged, if he had not claimed to be tried before the Imperial Court of Justice."

**27** <sup>1</sup> [*Extract from Diary*]<sup>1</sup> When it was decided that we were to sail to Italy, Paul and certain other prisoners besides were handed over to the custody of an Army Captain, Julius by name, of His August Majesty's own Battalion. <sup>2</sup> Going on board a vessel of Adramyttium which was bound for the ports along the coast of the Province of Asia, we put to sea, being accompanied by Aristarchus, a Macedonian of Thessalonica. <sup>3</sup> On the second day out we touched at Sidon, and there Julius treated Paul with great humanity, allowing him to go to his friends and to receive attention. <sup>4</sup> Putting to sea again from thence we sailed under the lee of Cyprus, in consequence of the head winds; <sup>5</sup> and then crossing the open water off the coasts of Cilicia and Pamphylia, we put in at Myra, in Lycia. <sup>6</sup> There the Army Captain found a vessel of Alexandria sailing for Italy; so he placed us on board. <sup>7</sup> Making a slow passage, which occupied several days, we got with difficulty opposite Cnidus; and as the wind did not allow us to follow a straight course any further, we ran under the lee of Crete, off Cape Salmone; <sup>8</sup> and keeping close inshore we came, still with difficulty, to a place called Fair Havens, near which is the town of Lasea. <sup>9</sup> As much of the season *for navigation* was now past, and the voyage had already proved perilous (since even the Autumnal Fast by this time was over), <sup>10</sup> Paul, warning his companions, said, "I observe, my friends, that the voyage is likely to be attended with damage and much loss not only to the cargo and the vessel, but also to ourselves." <sup>11</sup> The Officer, however, was more influenced by the sailing-master and the ship's captain than by what was said by Paul; <sup>12</sup> but as the harbour was by nature badly situated for wintering in, the majority came to the decision to put out to sea from thence on the chance of being able to reach Phoenix, and to winter there, this being a harbour in Crete opening to the south-west and north-west. <sup>13</sup> When a light breeze from the south sprang up, they thought that they had as good as gained their end; so, weighing anchor, they coasted along Crete, hugging the shore more closely than usual. <sup>14</sup> But before long there swept down from the island a gale of hurricane violence, called a North-Easter; <sup>15</sup> and as the vessel was caught by it and unable to beat up against the wind, we gave way to it, and were driven before it. <sup>16</sup> Having run under the lee of a small island called Cauda, we succeeded, though with difficulty, in securing the dinghy; <sup>17</sup> and having hoisted it on board, the crew made use of cables, by means of which they frapped the ship's hull. Fearing lest they might be stranded on the quicksands of the Syrtis, they took in sail, and *under bare poles* drifted before the storm. <sup>18</sup> And since we made heavy weather, the crew jettisoned some of the cargo next day; <sup>19</sup> and two days later, with their own hands they threw overboard the *spare* tackle of the vessel.

<sup>1</sup> Embracing 27. 1—28. 16.

20 And as neither sun nor star was visible for many days, and a violent gale still raged, at last we abandoned all hopes of saving our lives. 21 And as we had been without food for a long while, Paul, standing up in the middle of the crew, said, "You should have been guided by me, my friends, and not have put to sea from Crete; and so you would have spared yourselves this damage and injury. 22 Yet now I advise you to keep a good heart; 23 for there will be no loss of life among you, but only of the vessel. For last night there stood by me an angel of the God Whose I am and to Whom I render Divine worship, 24 and he said, 'Banish your fears, Paul: you must appear before the Imperial Court of Justice; and listen! God has granted to you the lives of all who are sailing with you.' 25 Wherefore keep a good heart, friends, for I trust God that events will turn out just as I have been told. 26 But we must be stranded upon a certain island."

27 And when the thirteenth night came, as we were drifting hither and thither in the *Ionian Sea* (or Sea of Adria), about midnight the sailors suspected that some land was drawing near them. 28 So taking soundings they found a depth of twenty fathoms; and after a little interval they sounded again and found a depth of fifteen fathoms. 29 And fearing lest we should strike on a rocky bottom, they dropped four anchors from the stern and prayed for daylight. 30 And as the sailors tried to escape from the vessel, and for this purpose lowered the dinghy into the sea under pretence of going to drop kedge-anchors from the bow, 31 Paul said to the Army Captain and the soldiers, "Unless these men stay on board the vessel, your own lives cannot be saved." 32 Then the soldiers cut the ropes fastening the dinghy and let it float away. 33 Right up to the moment of daybreak Paul continued to encourage all to partake of food, urging, "To-day is the thirteenth day that you have been keeping constant watch, without having taken anything. 34 Therefore, I appeal to you to have some food, since this is essential for your keeping well, for not a hair of the head of anyone of you is going to perish." 35 After these words, he took a loaf, and saying Grace in the presence of all, he broke it into pieces and proceeded to eat. 36 And all being cheered by this, they likewise took food. 37 We on board the vessel numbered, all told, about seventy-six persons. 38 The men, having satisfied their bodily needs with food, proceeded to lighten the vessel by throwing the rest of the wheat, *with which it was freighted*, into the sea. 39 When day dawned, they failed to recognize the land, but they noticed an inlet, with a beach, and into this they determined, if possible, to run the vessel. 40 So casting loose the anchors, they left them in the sea, and at the same time they unlashed the ropes that secured the rudder; and having hoisted the foresail to the wind, they tried to make for the beach; 41 But having chanced upon a shoal where two seas met, they ran the ship aground: the bow struck, and re-

mained immoveable; but the stern began to break up through the pounding it received. 42 It was the soldiers' intention to kill the prisoners in order to prevent any of them from swimming away, and so escaping; 43 but the Army Captain, wishing to save Paul's life, put a stop to their purpose; and ordered those who could swim to be the first to reach the shore by plunging into the sea; 44 and the rest to follow, some on planks and others on various things that floated off the vessel; and the result was that in these ways they all succeeded in getting safe to the land.

**28** 1 It was only when we escaped from our perilous position that we ascertained that the island was called Melita. 2 The natives showed us extraordinary kindness, for they kindled a wood-fire and allowed us all to join them round it, on account of the rain that had come on, and the cold. 3 When Paul had twisted together a quantity of faggots and placed them on the fire, a viper, driven out of the bundle by the heat, fastened on his hand. 4 As soon as the natives saw the dangerous creature hanging from his hand, they said to one another, "Assuredly, this man is a murderer: though he has escaped with his life from the sea, yet Justice has not allowed him to live." 5 He, however, shook off the creature into the fire and suffered no ill effects. 6 The natives expected him to become inflamed and swollen, or else to drop down dead in a moment; but after waiting a considerable time without observing any harm happen to him, they changed their minds and said that he was a god.

7 In the neighbourhood of that locality there were the estates of the First Commissioner of the island, Popilius by name, who received us into his house, and entertained us hospitably for two days. 8 It happened that the father of Popilius was confined to his bed with attacks of fever, accompanied by dysentery. Paul went to his house; and after praying, laid his hands upon him and healed him. 9 After this occurrence, the rest of the people on the island who suffered from various infirmities used to come to him and obtained relief; 10 and in consequence they not only honoured us with many gifts of value, but when eventually we put to sea, they likewise placed on board our ship supplies for our needs.

11 Two months later we set sail in a vessel of Alexandria which had wintered in the island, and which had for its figure-head the Twin Sons of Zeus, *Castor and Polydeuces*. 12 Calling at Syracuse, we stayed there two days; 13 and then casting off from that port, we reached Rhegium. After we had spent a single day there, a southerly wind sprang up; and on the second day we came to Puteoli, 14 where we found some Brothers, and were invited to stay with them six days; and it was under these circumstances that we approached Rome. 15 The Brothers there, hearing news of us, came to meet us as far as Appius' Market



and Three Taverns; and Paul, on seeing them, thanked God and felt encouraged. 16 And when we entered Rome <the Army Captain handed *the rest of the prisoners* over to the Commander of the Camp outside Rome, but> Paul was permitted to have quarters by himself, along with a soldier who guarded him.

17 It happened on the next day but one that he called together those who were the principal personages among the Jews; and when they had assembled, he said to them, "Though I, on my part, Brethren, had done nothing prejudicial to our People, or contrary to our ancestral usages, yet at Jerusalem I was delivered over as a prisoner into the hands of the Romans. 18 The latter, after a preliminary investigation, wanted to discharge me, since I was innocent of any capital offence. 19 But inasmuch as the Jews opposed my discharge, I was constrained to claim to be tried by the Imperial Court of Justice; though you must not think that I had any accusation to bring against my nation. 20 This is the reason why I have begged to see you and have a talk with you, for it is on account of Israel's *Messianic Hope* that I have this chain fastened round me." 21 In reply they said unto him, "For our part, neither have we received any written communication from Judæa about you, nor has anyone of our countrymen who has arrived here reported, or spoken, anything to your prejudice; 22 so we consider it fitting to hear from yourself what your views are; though as regards this sect, it is within our knowledge that everywhere it is the subject of unfavourable comment." 23 And having arranged with him a day, they came in large numbers to his lodgings; and from the early morning unto the evening he explained to them *the nearness and nature of the Dominion of God*, supporting his statements by most solemn assurances; and endeavoured to convince them about Jesus from both the Law of Moses and the Writings of the Prophets. 24 Some of his hearers were impressed by what was said; but others remained incredulous; 25 and as they were not in agreement with one another, the gathering broke up, Paul addressing to them a single parting word: "Aptly did the Holy Spirit speak unto your ancestors through the Prophet Isaiah, 26 when saying:—

- 'Go thy way to this People and tell them,  
 "With the ear ye will hear, without understanding,  
 And seeing ye will see, without perceiving;  
 27 For the mind of this People hath become dulled,  
 And with their ears they have grown hard of hearing,  
 And their eyes they have tightly closed,  
 Lest some day they should perceive with their eyes,  
 And listen with their ears,  
 And understand with their mind, and reform,  
 And I should then heal them.'" 1

<sup>1</sup> Is. 6. 9, 10.

28 Therefore I want it to be known to you that to the Gentiles has this saving Message from God been sent, and they will likewise listen to it."

30 And he stayed two whole years in his own rented apartment, and all who went to him he used to welcome, 31 proclaiming to them *the nearness* of the Dominion of God, and teaching them with the utmost outspokenness the facts concerning the Lord Jesus Christ, free from all interference.

## THE REVELATION

OF

ST. JOHN THE PROPHET

The *Book of the Revelation*, though it begins and ends like a letter (1. 4; 22 21), is very dissimilar to the Epistles constituting so large a portion of the N.T. It belongs to the class of *Apocalypses*, which originated most commonly in times of alarm or of persecution; and of which examples occur alike in the O.T. (*Ezek.* 38, 39; *Is.* 24-27; *Dan.* 7, 8) and among non-Canonical Apocrypha and Pseudepigrapha (such as *Enoch* (quoted in *Jude* 14) and the *Apocalypse of Peter*), whilst within the N.T. itself Apocalyptic passages are found in Mk. 13. (see pp. 224-5), *I Th.* 4. 13-18, *II Th.* 2. 1-12, *II Pet.* 3. 10-13. This class of Writings, though resembling in many respects the Prophetic books, differs from Prophecy in general by (a) the veiled nature of the references to events occurring in the present, or developments expected in the future (great use being made of imagery, symbols (often strange and weird), and numerical cyphers); (b) the comprehensive scale of the Divine judgments anticipated, since they are represented as affecting the world at large, and not merely individual nations hostile to God's People, (c) the angelic and other supernatural agencies by which such judgments are described as being executed. Moreover, Apocalypses are, for the most part, pseudonymous, being ascribed to conspicuous characters in Hebrew and Christian history or literature, and being thereby invested with a degree of authority which was not likely to attach to their real writers, if these were known. The book of *The Revelation*, however, is not pseudonymous, but claims (seemingly with reason) to be written by one whose name—John (1. 1, 4, 9, etc.)—is the same as that borne by one of the Apostles.

Whether, however, the work proceeds from the Apostle John has, in modern times, been much disputed, less on external, than on internal, grounds, though there were not lacking, even in the early Christian centuries, some who contended that the author was not the Apostle. By various Patristic writers, indeed, especially in the Western Church—Justin Martyr, Irenæus, Origen, Tertullian—he is explicitly identified with the son of Zebedee; and the book is included

in the Muratorian Catalogue as John's, without any suggestion of doubt about its being the Apostle's work. Nevertheless, hesitation about its value prevailed in the Eastern Church; and it was not comprised within one of the Syriac Versions of the N.T. And although there were many in the Primitive Church as a whole who found no difficulty in ascribing both the Fourth Gospel and *The Revelation* to the same author, yet even then there was raised in some quarters, where the Gospel was held to be the production of the son of Zebedee, the question whether the Apocalypse could also have been written by him, since internally the two works offered such a contrast to one another in style and phraseology. In the third century A.D. Dionysius of Alexandria was deeply impressed by the differences in the ideas and the diction of the two, observing that *Revelation*, as compared with the Fourth Gospel, had "an alien and a foreign look"; and he declared that, whereas in the Gospel and Epistles bearing the name of John there was nothing that offended against the Greek language, in the *Revelation* there occurred barbarous idioms and solecisms. And as he believed that the Gospel and Epistles were written by the Apostle, he attributed the other to John the Presbyter (see p. 481). But conclusions respecting diversity of authorship are, of course, independent of any particular views about the origin of each of the works under discussion. The writer of *The Revelation* reckons himself among Prophets (22. 9)—a class to whom much prominence is given (see 11. 18; 16. 6; 18. 20, 24), and the book is designated a "prophecy" (1. 3, 22. 7, 10, 18). And the unlikeness between the two books in substance and form is obvious to most who read both of them merely in translations; whilst to readers of the original the divergence between the easy, though not very idiomatic, Greek of the Gospel and the "barbarous" Greek of *Revelation* (which is markedly Hebraic in construction) becomes quickly apparent. There are not, indeed, lacking points of contact between the two. The words and phrases *real* (or *genuine*), *to overcome*, *to keep in mind* are frequent in both; in both of them a Greek term, which may mean *Reason* as well as *Speech*, seems to be used in senses akin, though not identical (cf. *Rev.* 19. 13, with *Joh.* 1. 1); and whilst the Fourth Gospel has the expressions *the Lamb* (designating Jesus as the sacrifice for human sin) and *Living Water*, the Apocalypse has the equivalents *the Little Lamb* and *the Water of Life*. But notwithstanding some linguistic features of likeness, the features of difference are still more noteworthy; for the substantives *darkness*, *joy*, *light* (in a figurative sense), *love*, *truth*, the adjective *true*, the verb *to behold*, and the adverb *at all times*, which are conspicuous in the Gospel, are absent from, or very rare in, the other work; and, most significantly, the particle *therefore* (or *then*), which occurs more than two hundred times in the former, is found only six times in the latter. It has been sought to explain the curious Greek of *Rev.* by the supposition that it was written by the Evangelist (who was accustomed to Aramaic) before he had attained much facility in expressing his thoughts in Greek, and that he com-

posed the Gospel after he had acquired greater competence; or else that he wrote the first with his own hand but in the composition of the second employed as secretary a better Greek scholar than himself. But the wide difference in diction and style between the two books is accompanied by very dissimilar theological conceptions, especially in regard to the Fatherhood of God; so that the weight of evidence appears decidedly against the view that the Evangelist and Apocalypticist were the same person. The name *John* was not an uncommon one in the Apostolic or sub-Apostolic Age; and probably neither the Fourth Gospel nor *Revelation* is the work of the son of Zebedee. The authorship of the former will be discussed later, whilst the considerations just reviewed point to the conclusion that the latter is the production of a John who was what he styles himself, a Christian Prophet.

The author declares that he was in Patmos, an island 40 miles W. of the coast of Asia Minor, when he received the visions upon which his work is ostensibly based. If he was a prisoner there, he apparently wrote it after he had been released and allowed to leave the island. The place of composition seems to have been some locality in the Province of Asia, for the writer addresses himself to a group of Churches in it; and as the first of the group is Ephesus, it was perhaps near that city that the author was living when he wrote his work. By birth he must have been a Jew of Palestine, who was more at home in Hebrew or Aramaic than in Greek, and who lived amongst a Greek-speaking population in his later years only, for his Greek, which (as has been said) is saturated with Hebrew idioms, shows that he never became proficient in that language. As regards the time when he composed the book, the Christian communities in Roman Asia were sustaining persecution (1. 9; 7. 14), and persecutions of the Church prevailed in the reigns of both Nero (54-68) and Domitian (81-96). But the worship of the Roman Emperor, to which the book symbolically alludes (13. 4, 12, 15), and which Christians could not render, was first enforced seriously under the rule of Domitian; and the expectation that a dead Emperor would re-appear (17. 11) points to a date at least subsequent to Nero's reign, for it was about Nero that there was current, after his death in 68, a belief that he was really still alive, but in hiding, and that he would eventually emerge from his concealment. The conclusion that the work was not completed till the reign of Domitian receives confirmation from the Patristic writers Irenæus and Victorinus. But though the work was probably not *finished* until near the end of Domitian's reign (*circa* 90-95?), parts of it may have been begun earlier, for of the successive Emperors to whom allusion is made in 17. 10, the sixth, who is represented as reigning when the passage was written, was Vespasian (68-79).<sup>1</sup> By some critics, who, in spite of the considerations summarized above, still think that the Evangelist St.

<sup>1</sup> Augustus is reckoned the first, and Galba, Otho, and Vitellius, who collectively reigned less than a year, are ignored.

John was the author of the book, the origin of it as a whole is placed shortly after the death of Nero (*circ.* 69), it being contended that this date leaves an interval (20 or more years) long enough to allow the Apostle's rude Greek in *Rev.* to reach the higher level manifested in the Gospel.

The writer for many of his ideas and symbols has been indebted to several of the prophetic books of the O.T., especially *Ezekiel*, *Daniel* and *Zechariah*. In 11. 1-13, and perhaps in some other passages (*e.g.*, 7. 1-8), he seems to have used part of some Jewish document or documents, of obscure origin and date; but if so, he has re-cast what he has borrowed, and impressed upon it a meaning of his own. The section 12 1-6, 13-17 probably reproduces a heathen myth, which has been invested with a significance different from that which it primarily conveyed. It has been conjectured that its original import was astrological, the woman representing the moon, and the circlet of twelve stars the constellations of the Zodiac.

The book has an introductory (1. 1-3), and a concluding, section (22. 18, 19), which have apparently been added by an editor. In various places it is difficult to detect a natural sequence between successive parts; so that it is reasonable to infer that some dislocations have occurred, either through the accidental misplacement of some sheets in the MS from which existing copies were derived, or through the mistaken arrangement of a number of separate and detached portions, which the author himself had not reduced to order, by a not very intelligent editor. In the present Translation it has been judged expedient to adopt a number of transpositions that have been proposed, where these do not involve any very serious alterations in the text. In certain places glosses appear to have been inserted, some correct, others seemingly erroneous. The latter have been enclosed between square brackets. A few clauses, which are suspected of being interpolations, have been indicated in the same manner.

**1** <sup>1</sup> A Revelation communicated by Jesus Christ, which God empowered Him to make known to His servants—a *disclosure* of events that must happen shortly—and which He sent and intimated through His Angel to His servant John, <sup>2</sup> who attested the Message of God and the witness borne to it by Jesus Christ—including all the visions which John saw. <sup>3</sup> Happy is he who reads to the *Church* the Declarations in this prophecy, and happy are they who listen, and who keep in mind all that stands recorded in it, for the Decisive Moment is near.

<sup>4</sup> John to the Seven Churches which are in the Province of Asia, Favour be yours and Peace from Him Who is, and Who was, and Who is to be; and from the Seven Spirits that are before His Throne; <sup>5</sup> and from Jesus Christ, the faithful Witness, the First of the dead to be born *into renewed Life*, and the Ruler of the kings of the earth. To Him who loves us, and has freed us from our sins by shedding His Blood, <sup>6</sup> and

has constituted us a Dominion and a Priesthood for His God and Father—to Him be Glory and Sovereignty for ever and ever. Amen. 7 Mark! He is coming with the clouds, and the eyes of all will see Him—even of those that pierced Him; and all the tribes of the earth will wring their hands at *the sight of Him*. Yes: Amen.

8 “I am the A and the Z,” declares the LORD God, Who is, and Who was, and Who is to be, the Sovereign Supreme.

9 I, John, your Brother and joint-sharer with you alike in the afflictions which you sustain, in the Dominion which you are to inherit, and in the steadfastness which you manifest through your union with Jesus, found myself in the island called Patmos for loyalty to God’s Message and Jesus’ witness to it. 10 I fell into a spiritual trance on the Lord’s Day, and heard behind me a loud Voice, clear as the blast of a trumpet, directing me, 11 “What you see write in a book and send it to the Seven Churches; to Ephesus and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.” 12 And I turned round to see what Voice it was that was talking with me; and having done so, I saw seven golden Lampstands, 13 and amongst the Lampstands a Figure like a man, clad in a garment reaching to the feet, and girt at the breasts with a golden cincture; 14 His head and His hair were as white as white wool, white as snow; and His eyes were like fiery flame; 15 and His feet resembled the finest copper—copper glowing as when it is smelted in a furnace; and His voice was like the roar of many waters; 16 and with His right hand He held control of Seven Stars; and out of His mouth issued speech that cut like a two-edged sharp broad-sword; and His countenance was like the sun when it shines in its strength. 17 And when I saw Him, I threw myself at His feet like a dead man; but He laid His right hand upon me, saying,

“Cease to fear, I am the First and the Last,

And the ever-Living, though I became dead;

18 And listen; I am alive for ever and ever,

And I have the keys that release from Death and the Nether world.

19 Put on record, then, the visions which you will have seen—the conditions which subsist at present, and the events which are to happen hereafter. 20 As for the secret meaning of the seven Stars which you saw controlled by my right hand, and of the seven Golden Lampstands—the seven Stars are the Angelic Guardians of the seven Churches, and the seven Lampstands are the seven Churches themselves.

**2** 1 To the Guardian Angel of the Church in Ephesus write: ‘This is what He declares Who with His right hand controls the seven Stars, Who moves to and fro amidst the seven Golden Lampstands: 2 I know your doings, and your toil, and

your steadfastness, and I know that you cannot tolerate evil men, and have put to the test those who style themselves Apostles, though they are no Apostles; and you have found them impostors. 3 You have shown steadfastness, and have borne *affliction* for your loyalty to my Self-revelation; and have not grown weary *with your toil*. 4 But I have this ground of complaint against you, that you have lost the warmth of your earliest love for me. 5 Recall, then, from what high level you have fallen, and repent, and repeat the deeds of your earlier days: otherwise, I am coming to you, and I will remove your Lampstand out of its place, unless you repent. 6 Yet you have this merit, that you hate the doings of the Nicolaitans, which I also hate. 7 Let him that has an ear listen to what the Divine Spirit says to the Churches. To him that is victorious I will give the right to eat of the fruit of the Life-sustaining Tree, which grows in the Paradise of God.'

8 And to the Guardian Angel of the Church in Smyrna write: 'This is what He declares Who is the First and the Last, Who became dead, yet lived *again*. 9 I know your affliction and your impoverishment (though, in reality, you are rich), and the defamations of you which proceeds from some of those who affirm themselves to be Jews, though they are no Jews, but are a synagogue of Satan. 10 Cease to fear what you are about to suffer. Listen: the Devil is about to fling some of you into prison, that you may be put to the test; and you will undergo a brief time of affliction, as it were a mere ten days.<sup>1</sup> Show yourself faithful unto death, and I will give to you, as the wreath of *victory*, true Life. 11 Let him who has an ear listen to what the Divine Spirit says to the Churches. He that is victorious will escape all hurt from the Second Death.'

12 And to the Guardian Angel of the Church in Pergamos write: 'This is what He declares Whose speech is effective as a two-edged, sharp broad-sword: 13 I know where you dwell—it is where Satan's throne is; yet you hold fast to my Self-revelation, and you did not disown your faith in me, even in the days of Antipas, my martyr, my faithful one, who was put to death amongst you, in the place where Satan dwells. 14 But I have against you a few grounds of complaint—that you have there some who hold fast to the teaching of Balaam, who taught Balak to set a snare before the Children of Israel, *inducing them* to eat food sacrificed to idols, and to practise immorality.<sup>2</sup> 15 So you, too, likewise have those who hold fast to the teaching of the Nicolaitans. 16 Repent, therefore; otherwise I am coming to you quickly, and will war against them with the speech of my lips, which cuts like a broad-sword. 17 Let him who has an ear listen to what the Divine Spirit says to the Churches. To him who is victorious I will give a share of the hidden Manna<sup>3</sup>

<sup>1</sup> Cf. *Dan.* 1. 14.

<sup>2</sup> See *Num.* 25. 1, 2; 31. 16.

<sup>3</sup> Perhaps cf.

*11 Macc.* 2. 1-8; *Ex.* 16. 33, 34; *Heb.* 9. 4.

and will give to him a white stone (*the colour betokening felicity*), and a freshly-acquired name engraven on the stone—a name *expressing a changed character*, which none knows but he who receives it.'

18 And to the Guardian Angel of the Church in Thyatira write: 'This is what the Son of God declares Who has eyes like fiery flame, and Whose feet resemble fine copper. 19 I know your doings—your love and your faith and your service and your steadfastness; and what you have done lately is more than what you did at first. 20 But I have this ground of complaint against you, that you leave unchecked the woman—a second Jezebel—who terms herself a prophetess, and by her teaching seduces my servants to practise immorality, and to partake of food sacrificed to idols; 21 and though I have given her a respite that she may repent, yet she refuses to repent of her immorality. 22 Listen. I am about to lay her prostrate on a bed of sickness, and to plunge into great affliction those who, in association with her, are unfaithful to me, unless they repent of their doings; 23 and her adherents I will kill by pestilence; so all the Churches will come to know that I am He Who probes the secrets of men's feelings and thoughts; and I will requite each one of you according to your conduct. 24 But to the rest of you in Thyatira,—all who do not accept this teaching of hers, and who are unacquainted with what the others term "Profoundest Lore" (Satan's Lore!)—I say, I do not impose upon you any further burden of duty; 25 only to the instructions that you have already received, hold fast until I am come. 26 And to him who is victorious, and keeps in mind, until the end, the conduct of which I approve, I will give authority over the heathen (27<sup>a</sup> just as I, too, have received authority from my Father) 27<sup>a</sup> and he shall shepherd them with an iron mace; 27<sup>b</sup> and shatter them as earthenware vessels are shattered; 28 and, to him I will give *myself*, *who am* the Morning Star. 29 Let him that has an ear, listen to what the Divine Spirit says to the Churches.'

**3** 1 And to the Guardian Angel of the Church in Sardis write: 'This is what He declares Who has the seven Spirits of God and the seven Stars; I know your doings, that you are reputed to be alive but are really lifeless. 2 Be alert, and re-invigorate all that remains of your *former pious activities*, though they are almost at an end; for I have found your conduct far from perfect in the sight of my God. 3<sup>a</sup> Recall, then, how you received and heard *what was imparted to you*, and keep it in mind, and repent.<sup>1</sup> 16. 15 Mark what I say. I come as unexpectedly as a thief comes. Happy is he that is alert, and retains his *righteousness*—covering him like his raiment, that he may not walk *spiritually* naked, and expose to many eyes his *moral*

<sup>1</sup> For 3<sup>b</sup> see below.



shame. 3<sup>b</sup> Unless, then, you are alert, I shall come as unexpectedly as a thief comes, and you will not know at what moment I shall come upon you. 4 Still, you have in Sardis some few persons who have not soiled their garments; and they shall walk with me in white (*the hue of purity*), because they are deserving. 5 He that is victorious shall thus be arrayed in white garments of *purity*, and I will never erase his name from the Book of Life,<sup>1</sup> but I will acknowledge him for what he is before my Father and before His angels. 6 Let him that has an ear, listen to what the Divine Spirit says to the Churches.'

7 And to the Guardian Angel of the Church in Philadelphia write: 'This is what He declares, the Holy, the Reliable, He Who has the Key of David, *the symbol of authority*,<sup>2</sup> and has no superior to reverse what He does, 8 I know your doings (mark! I have set before you an opportunity, like an open door, which none can close), that, though the power you have is small, yet you have kept in mind my Message, and have not disowned my Self-revelation. 9 Listen! I will cause some members of Satan's synagogue who affirm themselves to be Jews, though they are no Jews, but only lie—I will make them come and do reverence before your feet, and learn that I have loved you. 10 Because you have kept in mind my Message enjoining steadfastness, I, on my part, will keep you from the time of trial which is about to come upon the whole world of men, to put to the test those who dwell upon the earth. 11 I am coming quickly; hold fast what you have, that none may take away your wreath of victory. 12 As for him that is victorious, I will make him a buttress in the Sanctuary of my God, and he shall nevermore leave it; and I will inscribe upon him the Name of my God, and the Name of the City of my God (the new Jerusalem, that descends out of Heaven from my God), and my own new Name. 13 Let him that has an ear listen to what the Divine Spirit says to the Churches.'

14 And to the Guardian Angel of the Church in Laodicea write: 'This is what He declares Who is the Very Truth, the Faithful and Reliable Witness, *the Embodiment of the Principle of God's Creation*. 15 I know your doings, that you are neither cold nor fervid. I would that you were either cold or fervid. 16 So, because you are lukewarm, and neither fervid nor cold, I am about to eject you out of my mouth. 17 Because you say, "I am rich, and have acquired wealth, and am in want of nothing" and you are unaware that it is you who are pre-eminently wretched and pitiable and needy and *spiritually* blind and unclothed, 18 I counsel you to buy from me gold refined by fire, that you may acquire wealth; and white garments that you may array yourself in them and that the shame of your *spiritual* nakedness may not be exposed; and

<sup>1</sup> Cf. *Ps.* 69. 28, *Heb.*, *Ex.* 32. 32.

<sup>2</sup> Cf. *Is.* 22. 22.

to anoint your eyes with eyesalve, in order that you may see *the Truth*. 19 On my part, I reprove and discipline all whom I hold dear. Be fervent, then, and repent *your lukewarmness*. 20 Mark these words of mine : I am standing and knocking at the door ; if anyone hears my Voice and opens the door, I will come to him, and will feast with him ; and he shall feast with me. 21 As for him that is victorious, I will give to him the privilege of taking his seat with me on my Throne, as I, too, was victorious and have taken my Seat with my Father upon His Throne. 22 Let him that has an ear listen to what the Divine Spirit says to the Churches.' ”

**4** 1 After this in my Vision on a sudden there appeared a Door in Heaven standing open ; and the former Voice which I had heard, clear as the blast of a trumpet talking with me, said, “ Come up hither, and I will show you what must come to pass.” 2 Upon this I fell at once into a spiritual trance ; and there before me was a Throne placed in Heaven, and One seated upon the Throne, 3 and He that was seated was in *splendour* of aspect like a jasper and a cornelian ; and there was a rainbow encircling the Throne, emerald-green in appearance. 4 And in a circle around the Throne were twenty four other thrones, and upon the thrones I *saw* seated twenty four Presbyters arrayed in white robes, and having upon their heads golden circlets. 5 And out of the Throne issue lightnings and peals of thunder. And there were seven blazing torches, burning before the Throne, which are the seven Spirits of God. 6 And before the Throne there was, as it were, a Sea of glass, like crystal in lustre ; and between the Throne *and the twenty four Presbyters*, and round about the Throne, were four Living Creatures, each covered with eyes in front and behind. 7 And the first Living Creature was like a lion ; and the second Living Creature was like a young bull ; and the third Living Creature had a face like a man’s ; and the fourth Living Creature was like an eagle in flight.<sup>1</sup> 8 And the four Living Creatures, each of them having six wings, are covered with eyes round about, <both on their outward side, *turned away from the Throne*, and> on their inward side, *turned toward the Throne* ; and day and night they do not cease repeating, “ Holy, Holy, Holy is the LORD God, the Sovereign Supreme, Who was and Who is, and Who is to be.” 9 And when the Living Creatures give Glory and Honour and Thanksgiving to Him that is seated on the Throne, Who lives for ever and ever, 10 the twenty four Presbyters throw themselves before Him that is seated on the Throne, and render worship to Him Who lives for ever and ever, and cast their circlets before the Throne, exclaiming, 11 “ Worthy art Thou our LORD and God, to receive Glory and Honour and Power, be-

<sup>1</sup> See *Ezek.* i. 5-10.

cause it was Thou that didst create all things; and for the fulfilment of Thy Will they had their being, and were created."

**5** <sup>1</sup> And I saw resting upon the palm of the right hand of Him Who was seated upon the Throne a little Book—the *Book of Destiny*—with writing on the outside as well as on the inside, and sealed with seven seals, *each fastening together some of the leaves.* <sup>2</sup> And I saw a strong Angel proclaiming in loud tones, "Who is worthy to open the little Book and to break its seals?" <sup>3</sup> And no one in the sky or upon the earth or under the earth was able to open the little Book or to look into it. <sup>4</sup> And I was weeping bitterly because none was found worthy to open the little Book or to look into it, <sup>5</sup> when one of the Presbyters said to me, "Cease to weep: listen! the Lion of the tribe of Judah, the Scion of David, has won the right to open the Book and to break its seven seals." <sup>6</sup> Then I saw standing between the Throne and the Living Creatures on the one hand, and the twenty four Presbyters on the other hand, *not a Lion but a Little Lamb*, looking as though it had been slain as a sacrifice. He had seven horns and seven eyes, which are the seven Spirits of God sent on messages into all the earth. <sup>7</sup> And He came, and took the little Book out of the right hand of Him that was seated upon the Throne. <sup>8</sup> And when He had taken the little Book, the four Living Creatures and the twenty four Presbyters threw themselves before the Little Lamb, each holding a harp, and golden bowls full of incense [the incense represents the Prayers of God's Hallowed People<sup>1</sup>]. <sup>9</sup> And they ever sing a Song of an unfamiliar strain, in these words, "Thou art worthy to take the little Book and to break its seals, because Thou wert slain as a Sacrifice, and by shedding Thy Blood didst redeem for God some out of every tribe and language and people and nation; <sup>10</sup> and didst constitute them for our God a Dominion and a Priesthood; and they reign upon the earth."

<sup>11</sup> And in my vision I heard the voice of many angels round the Throne and the Living Creatures and the Presbyters (and the number of these was myriads of myriads and thousands of thousands), <sup>12</sup> repeating in loud tones, "Worthy is the Little Lamb, that has been slain as a Sacrifice, to receive Power and Wealth and Wisdom and Strength and Honour and Glory and Blessing." <sup>13</sup> And every created thing which is in the sky and on the earth and under the earth and upon the sea—even all things in them—I heard repeating, "To Him that is seated upon the Throne and to the Little Lamb be Blessing and Honour and Glory and Sovereignty for ever and ever." <sup>14</sup> And the four Living Creatures said, "Amen," and the Presbyters threw themselves down and rendered worship.

<sup>1</sup> Contrast 8. 3.

**6** <sup>1</sup> And I was in my vision when the Little Lamb broke the first of the seven Seals; and I heard the First of the four Living Creatures say in a voice like a peal of thunder, "Come." <sup>2</sup> And in my vision there appeared on a sudden a White horse (*the hue of military triumph*), and he who was mounted on it held a bow, and he was given a wreath of *Victory*, and he went forth conquering and to conquer. <sup>3</sup> And when the Little Lamb broke the second Seal, I heard the Second Living Creature say, "Come." <sup>4</sup> And there came forth another horse, a Red horse (*the hue of blood*), and he who was mounted upon it was empowered to take peace from the earth, and to cause men to slay one another; and he was given a great Sword. <sup>5</sup> And when the Little Lamb broke the third Seal, I heard the Third Living Creature say, "Come"; and in my vision on a sudden there appeared a Black horse (*the livid hue of the starved*), and he who was mounted upon it held a balance in his hand; <sup>6</sup> and I heard as it were a Voice amongst the Living Creatures exclaiming, "An eighth of a peck of wheat (*the daily allowance for a man*) will cost not less than five shillings (*the whole of a labourer's daily wage*), and three eighths of a peck of barley will cost not less than five shillings; but do not harm the oil and the wine, and thereby raise the price of them." <sup>7</sup> And when the Little Lamb had broken the fourth Seal, I heard the voice of the Fourth Living Creature say, "Come"; <sup>8</sup> and in my vision on a sudden there appeared a Pale horse (*the hue of a corpse*), and the name of him who was mounted upon it was Pestilence [and the Netherworld followed with him]. And he was given control over the fourth part of the earth [to kill by sword and by famine and by pestilence and by the wild beasts of the earth]. <sup>9</sup> And when the Little Lamb broke the fifth Seal, I saw at the foot of the Altar of Incense the souls of those who had been slain for loyalty to God's Message, and for loyalty to *Jesus'* testimony to it, which they preserved. <sup>10</sup> And they cried in loud tones, "How long, O Sovereign Master, Holy and Reliable, dost Thou refrain from doing judgment, and inflicting vengeance for our blood upon those who dwell on the earth?" <sup>11</sup> But to each of them was given a white robe (*the colour of victory*), and they were told to rest a little while longer, until the full number of their fellow-servants and of their Brothers who were going to be killed, as they themselves had been killed, should be completed. <sup>12</sup> And I was in my vision when He broke the sixth Seal, and there occurred a great earthquake; and the sun became dark as sackcloth woven of *black* goats' hair, and the full disc of the moon became like blood, <sup>13</sup> and the stars of the sky fell down to the earth as a fig tree, when shaken by a violent wind, casts its unripe figs; <sup>14</sup> and the sky parted like a *torn* roll, curling up in *two halves*; and every mountain and island was shifted out of its place. <sup>15</sup> And the kings of the earth and the magnates and the commanders and the rich and the strong,

and every bondman and freeman hid themselves in the caves and among the crags of the mountains, 16 exclaiming to the mountains and the crags, "Fall upon us and hide us from the presence of Him Who is seated upon the Throne, and from the anger of the Little Lamb, 17 because the Day,—the great Day—of their Anger has come, and who is able to stand and face it?"

**7** 1 After this I saw four Angels stationed at the four quarters of the earth, holding fast the four winds of the earth, to prevent any wind from blowing upon the earth, or upon the sea, or against any tree. 2 And I saw another Angel ascending from the East, and having the Seal of the Living God; and in a loud tone he cried thus to the four angels who were empowered to harm the earth and the sea, 3 "Do not harm the earth or the sea or the trees, until we have stamped the servants of our God with His Seal on their foreheads *to ensure their safety in the Coming Woes.*" 4 And I heard the sum of those who had been stamped with the Seal—it was one hundred and forty four thousand, stamped *as belonging to God*, out of every tribe of the Children of Israel: 5<sup>a</sup> of the tribe of Judah twelve thousand were stamped with the Seal; 5<sup>b</sup> of the tribe of Reuben twelve thousand; 7 of the tribe of Simeon twelve thousand; of the tribe of Levi twelve thousand; of the tribe of Issachar twelve thousand; 8 of the tribe of Zebulun twelve thousand; of the tribe of Joseph (*that is, Ephraim*) twelve thousand; of the tribe of Benjamin twelve thousand; 5<sup>c</sup> of the tribe of Gad twelve thousand; 6 of the tribe of Asher twelve thousand; of the tribe of Naphtali twelve thousand; of the tribe of Manasseh twelve thousand were stamped with the Seal. 9 After this in my vision there appeared to my view a vast multitude which no one could number, out of every nation and all tribes and peoples and languages, standing before the Throne and before the Little Lamb, arrayed in white robes, and with palm branches in their hands; 10 and crying in loud tones these words: "Our Salvation is due to our God Who is seated on the Throne, and to the Little Lamb." 11 And all the angels stood round the Throne and the Presbyters and the four Living Creatures, and prostrated themselves before the Throne and rendered worship to God, 12 exclaiming, "Amen. May Blessing and Glory and Wisdom and Thanksgiving and Honour and Power and Strength be our God's for ever and ever."

13 And one of the Presbyters, addressing me, said, "These who are arrayed in the white robes—who are they, and whence have they come?" And I said unto him, "My Lord, it is not I, but you who know." 14 And he said unto me, "These are they who are coming out of the great Tribulation, and have washed their robes and made them white through the blood-

<sup>1</sup> Cf. *Ezek.* 9. 4-6.

shedding of the Little Lamb. 15 It is on account of this that they are before the Throne of God and perform Divine Service to Him day and night in His Sanctuary; and He that is seated upon the Throne will spread over them His pavilion to shelter them. 16 They will neither hunger nor thirst any more; nor will the sun any more beat upon them *to scorch them*, nor any burning heat; 17 because the Little Lamb Who is between the Throne *and us, the Presbyters who surround it*, will shepherd them, and will guide them to the Life-Imparting water springs. And God will wipe away every tear from their eyes."

**8** 1 And when He broke the seventh Seal, there was silence in Heaven for a very short interval, as it might be half an hour.

2 And another Angel came and took his stand at the Altar of Incense, holding a golden censer; and he was given a quantity of incense, in order that he might offer it upon the golden Altar of Incense which is before the Throne, to aid the prayers of all God's Hallowed Ones. 4 And there went up from the hand of the Angel before God the smoke of the incense in aid of the prayers of God's Hallowed Ones. 5 And the Angel took the censer, and filled it with some of the fire on the Altar of Incense, and flung it upon the earth. And there ensued thunder-peals and lightnings and an earthquake.

6 And in my vision the seven Angels who stand before God<sup>2</sup> were given seven trumpets.<sup>3</sup> 6 And the seven Angels who had the seven trumpets prepared to blow the trumpets.

7 And the first blew his trumpet, and there followed hail and fire mingled with blood; and they fell with violence upon the earth, and a third part of the earth was burnt up, and a third part of the trees was burnt up, and all green herbage was burnt up. 8 And the second Angel blew his trumpet; and a great mountain-like mass, burning with fire, fell with violence into the sea; and a third part of the sea turned to blood, 9 and a third part of the created things which are in the sea—that is, the things which have life—died, and a third part of the sailing vessels was destroyed. 10 And the third Angel blew his trumpet; and there fell out of the sky a great Star burning like a torch, and it dropped upon a third of the rivers and upon the water-springs. And the Star is called Wormwood. 11 And a third part of the waters became wormwood to the taste; and many of mankind died from the waters, because they had been rendered so bitter. 12 And the fourth Angel blew his trumpet; and a third part of the sun was smitten, and a third part of the moon, and a third part of the stars; so that a third part of them was darkened, and the day, for a third part of its duration, gave no light, and the night likewise.

<sup>1</sup> For *ver.* 2 see below

<sup>2</sup> Cf. *Tob.* 12. 15.

<sup>3</sup> For *vv.* 3-5 see above.

13 And in my vision I heard a solitary eagle, as it flew in the zenith, screaming loudly, "Woe, woe, woe awaits those who dwell on the earth, in consequence of *the ominous presage of the remaining trumpet-blasts of the Three Angels that are about to blow their trumpets.*"

**9** 1 And the fifth Angel blew his trumpet; and I saw *an Angel*, bright as a star, fallen from the sky on to the earth; and there was given to him the key of the Pit of the Abyss. 2 And he opened the Pit of the Abyss, and there rose smoke out of the Pit, like the smoke of a great furnace; and the sun and the air were darkened in consequence of the smoke from the Pit. 3 And out of the smoke there came forth Locusts upon the earth; and they were granted power, like the power possessed by the scorpions of the earth. 4 And they were told not to harm the herbage of the earth, nor any green plant, nor any tree, but only men—all the men that had not God's Seal stamped upon their foreheads. 5 Yet they were not empowered to kill them, but only to torment them for four months; and the torment was like the torment inflicted by a scorpion, when it stings a man. 6 And in those days men will seek death, but will not find it; and they will long to die, but death eludes them. 7 And the semblance of the Locusts was like that of horses caparisoned for battle; and upon their heads they had, as it were, circlets resembling gold in colour; and their faces were like human faces; 8 and they had hair like women's hair; and their teeth were like lions' fangs; 9 and they had corslets, like corslets of iron; and the whirring of their wings was like the rattling of a number of war-chariots as they rush to battle. 10 And they have tails like the tails of scorpions, and stings also; and it is in their tails that there lies their power to hurt mankind for four months. 11 They have as king over them the angel of the Abyss, whose name in Hebrew is Abaddon ("Destruction")—in the Greek language he has the name of Apollyon ("Destroyer"). 12 The first Woe has passed; but mark! there come afterwards two Woes besides!

13 And the sixth Angel blew his trumpet; and I heard a Voice from the projecting corners of the golden Altar of Incense which was before God. 14 saying to the sixth Angel that had the trumpet, "Let loose the four angels, that are kept under restraint at the great River Euphrates." 15 And the four angels that were held ready, pending the *appointed* hour and day and month and year, were let loose to kill the third part of mankind. 16 And the sum of the mounted forces under their control was two hundred millions (I heard the sum of them). 17 And this was the aspect of the horses in my vision, and of those who were mounted upon them: the riders had corslets fiery-red and smoky-blue and sulphurous-yellow; and the horses' heads were like the heads of lions; and from their mouths there

issue fire and smoke and sulphur. 18 By these three plagues, in consequence of the fire and the smoke and the sulphur that issued from their mouths, a third part of mankind was killed. 19 For the power of the horses is seated in their mouths [and in their tails, for their tails are like serpents, and have heads; and with these they inflict injury<sup>1</sup>]. 20 Yet in spite of this, the rest of mankind that escaped being killed by these plagues did not repent, and forsake what their hands had fashioned, or cease from worshipping demons, and idols of gold and silver and bronze and stone and wood, which can neither see nor hear nor walk; 21 and they did not repent of their murders, or of their sorceries, or of their immorality, or of their thefts.

**10** 1 And I saw another Angel, a strong Angel, descending from the sky, robed in a cloud, whilst over his head was the rainbow; and his face was like the sun, and his legs were like fiery columns; 2 and he had on the palm of his hand a little Book lying open. And he planted his right foot upon the sea, and his left foot upon the shore, 3 and he cried in a loud tone, like the roar of a lion; and when he cried, the seven Thunders gave utterance. 4 And when the seven Thunders spoke, each with a voice of its own, I was about to write down what they had said; but I heard a Voice out of Heaven, saying, "Seal up and keep secret what the seven Thunders said, and do not write it down." 5 And the Angel whom I saw standing upon the sea and upon the shore raised his right hand to Heaven, 6 and swore by Him Who lives for ever and ever, Who created the sky and the things therein, and the earth and the things thereon, and the sea and the things therein, that there should be no further respite; 7 "but in the days when the Voice of the seventh Angel is heard, when he shall blow his trumpet, then the Secret Purpose of God is brought to a conclusion, according to the Good News which He imparted to His servants the Prophets." 8 Then the Voice which I had heard out of Heaven I again heard talking to me, and telling me, "Go, take the Book (*containing a revelation of the future*) which lies opened on the hand of the Angel who is standing upon the sea and upon the shore." 9 So I went to the Angel, telling him to give me the little Book. And he says to me, "Take it, and devour its contents, and you will find them painful to digest, though the absorbing of them will be as pleasant as eating honey."<sup>2</sup> 10 So I took the little Book out of the hand of the Angel, and devoured its contents, and the absorbing of them was as pleasant as eating honey; yet after I had devoured them, they were painful to digest. 11 And I am told, "You must prophesy again concerning many peoples, and nations, and languages, and kings."

<sup>1</sup> Contrast *ver.* 19<sup>a</sup>.

<sup>2</sup> Cf. *Jer.* 15. 16; *Ezek.* 2. 8—3. 3.



**11** 1 And I was given a wand like a measuring rod, and was told, "Arise and measure *for preservation* the Sanctuary of God, with its Altar of Incense; and *count* those who worship in it. 2 But the Court outside the Sanctuary exclude, and do not measure it, because it has been given up to the *heathen* nations; and they will have under their heels the Holy City for forty two months. 3 And I will empower my two witnesses—*Moses and Elijah*—to prophesy for twelve hundred and sixty days, clad in sackcloth. (4 These are symbolized by the two Olive trees<sup>1</sup> and the two Lampstands that stand before the LORD of the earth.) 5 And if anyone purposes to hurt them, fire issues from their mouths and consumes their enemies; if anyone shall have purposed to hurt them, in this way must he be killed." 6 These have power to restrain the sky, so that no rain may fall all the days that they prophesy;<sup>2</sup> and they have power over the waters to turn them into blood, and to smite the earth with every kind of plague, as often as they please.<sup>3</sup> 7 But when they have concluded their testimony, the Wild Beast that ascends out of the Pit of the Abyss will make war against them, and will overcome them, and will kill them; 8 and their corpses will lie in the Square of the Great City (which is figuratively called Sodom and Egypt), where their Lord also was crucified. 9 And some from among the peoples and tribes and languages and nations gaze upon their corpses for two days and a half, and refuse to let their bodies be laid in a sepulchre. 10 And those who dwell on the earth gloat over them, and make merry; and they will send presents to one another, because these two prophets were a source of torment to those who dwell on the earth. 11 But after two days and a half, the breath of life from God entered into them, and they stood upon their feet (and great awe fell on those who beheld them). 12 And they heard a loud Voice out of Heaven, exclaiming, "Ascend hither." So they ascended up into Heaven in the Cloud, and their enemies beheld them go. 13 And at that moment there occurred a great earthquake, and a tenth part of the City fell; and there were killed in the earthquake seven thousand persons; and the rest became over-awed, and gave Glory to the God of Heaven.

14 The Second Woe has passed: mark! the Third Woe comes shortly.

15 And the seventh Angel blew his trumpet, and there ensued loud Voices in Heaven, declaring, "The Dominion of the World has become our LORD's and His Christ's; and the Christ will reign for ever and ever." 16 And the twenty four Presbyters, who are seated before God on their thrones, prostrated themselves and rendered worship to God, 17 exclaiming "We thank Thee, LORD God, Sovereign Supreme, Who art and

<sup>1</sup> Cf. *Zech.* 4. 3.  
12. 29.

<sup>2</sup> Cf. *I Kg.* 17. 1.

<sup>3</sup> Cf. *Ex.* 7. 17—

Who wert, because Thou hast assumed Thy great Power and hast exercised Thy Rule. 18 The nations grew enraged; and there has come Thy Wrath, and the fitting Hour for the judgment of the Dead, and for the bestowal of the due reward upon Thy servants, the Prophets, and upon Thy Hallowed People, and upon those who hold in awe Thy Self-revelation—both low and high; and for the destruction of those who are destroying the earth."

19 And there was thrown open the Sanctuary of God which is in Heaven, and there was seen within His Sanctuary the Ark containing His Covenant; and there followed lightnings, and peals of thunder, and an earthquake, and a heavy hailstorm.

**12** 1 And a great Portent was seen in Heaven—a Woman arrayed with *the splendour of the sun*, whilst the moon was beneath her feet; and upon her head was a circlet of twelve stars. 2 She was expecting to become a mother, and she cries out in her travail and in the torturing pain of child-birth. 3 And there was seen another Portent in Heaven—there appeared on a sudden a great fiery-red Dragon, that had seven heads and ten horns, with seven diadems upon his heads; 4 and his tail sweeps away a third of the stars of the sky, dashing them to the earth. And the Dragon stood before the Woman, who was about to give birth to a Child, in order that, as soon as she bore her Child, he might devour it. 5 And she bore an Infant, a male, destined to shepherd all the nations with an iron mace; and her Child was at once caught up to God, even to His Throne. 6 And the Woman fled into the wilderness, where she has a place of *refuge* made ready for her by God, that there she might be tended for twelve hundred and sixty days. 7 And there broke out war in Heaven—Michael and his angels had to war against the Dragon. And the Dragon and his angels warred, 8 but did not prevail; and they had no longer a place in Heaven. 9 So the Great Dragon, the Serpent of ancient days, who is called the Devil and Satan, he who seduces the whole world, was hurled down to the earth, and his angels were hurled down with him. 10 And I heard a loud Voice in Heaven declaring, "Now have been secured the Victory and the Power and the Dominion that are our God's, and the Authority of His Christ, because there has been hurled down the Accuser of our Brothers, who accuses them before our God day and night. 11 But they, on their part, were victorious over him in virtue of the Blood-shedding of the Little Lamb, and the Message to which they bore their testimony; and their contempt for their lives extended even to the facing of death. 12 Accordingly be glad, O Heavens, and you who are sheltered therein. Woe awaits the earth and the sea, because the Devil has descended to you in great wrath, knowing that the opportunity which he has is brief."

13 And when the Dragon realised that he was hurled to the earth, he pursued the Woman who had given birth to the male Child. 14 And to the Woman were given the two pinions of a great Eagle, that she might fly into the wilderness, to her place of refuge, where she is tended for three years, and half a year, out of reach of the Serpent. 15 So the Serpent emitted from his mouth water, in volume like a river, behind the woman, that he might cause her to be swept away by the flood. 16 But the earth aided the Woman, and the earth caused a yawning chasm to open, and drank up the river which the Dragon had emitted from his mouth. 17 So the Dragon grew enraged at the Woman *on account of her escape*, and went away to wage war against the rest of her offspring, who keep in mind the commandments of God, and preserve the testimony borne thereto by Jesus. And he stationed himself on the sea strand.

**13** 1 And I saw rising out of the sea a Wild Beast, which had ten horns and seven heads, and upon his horns ten diadems, and upon his heads blasphemous titles. 2 And the Wild Beast which I saw was like a leopard, but with feet like a bear's, and a mouth like a lion's; and the Dragon gave to it his power, and his throne, and extensive authority. 3 And I *saw* one of its heads appearing as though it had been mortally stricken; but its mortal wound had been cured. 4 And the whole earth followed in wonder after the Wild Beast; and they worshipped the Dragon because he had conferred his authority upon the Wild Beast, and they rendered worship to the Wild Beast, exclaiming, "Who is comparable to the Wild Beast, and who can war against him?" 5<sup>a</sup> And he was allowed to speak words arrogant and blasphemous. 6 And he opened his lips for the utterance of blasphemies against God, to blaspheme His Name and His Tabernacle—that is, those who are sheltered by God's Tabernacle in Heaven. 5<sup>b</sup> And he was allowed authority to spend, in so doing, forty two months. 7 And he was allowed to make war against God's Hallowed People, and to overcome them; and he was allowed authority over every tribe and people and language and nation. 8 And all who dwell on the earth, everyone whose name, from the foundation of the world onward, is unrecorded in the Little Lamb's Book of Life—the Lamb who has been slain as a Sacrifice—must render worship to him. 9 If any has an ear, let him listen to this. 10 If any is destined for captivity, into captivity he must go; if any is to *\*be killed\** with the sword, with the sword must he be killed. Here is needed the steadfastness and the faith of God's Hallowed People.

11 And I saw another Wild Beast rising out of the land; and he had two horns like a little lamb's, but he talked like the Dragon; 12 and all the authority of the first Wild Beast he exercises in the latter's presence. And he causes the earth and those who dwell in it to worship the first Wild Beast, whose

mortal wound has been cured. 13 And he works great Signs, to the extent of actually causing fire to come down from the sky upon the earth, before men's eyes. 14 And those who dwell on the earth he deludes, in virtue of the Signs which he has been allowed to work under the eyes of the first Wild Beast, directing those who dwell on the earth to make an image in honour of the Wild Beast which had been smitten by the sword-stroke, and yet lived again. 15 And he was allowed to give breath to the image of the Wild Beast, so that the image of the Wild Beast actually spoke; and \*to cause\* all who did not worship the image of the Wild Beast to be put to death. 16 And he causes all, low and high, rich and poor, freemen and bondmen, to be branded on their right hand or upon their forehead; 17 in order that none may be able to buy or sell except such as bear the brand—either the Name of the Wild Beast or the numerical cypher representing his Name. 18 Here there is needed insight. Let him who has understanding work out the significance of the cypher *standing for the Name* of the Wild Beast, for it is a number such as is used by man. And his number is six hundred and sixty six.

**14**<sup>12</sup> Here there is needed the steadfastness of God's Hallowed People, those who keep in mind the commandments of God and their faith in Jesus. 13 And I heard a Voice out of Heaven, directing, "Write, 'Happy are the dead who from henceforth die in union with the Lord.'" "Yea," declares the Spirit, "in that they will rest from their toils, for their good deeds follow with them."

1 And in my vision there appeared on a sudden the Little Lamb standing upon Mount Zion, and with Him were one hundred and forty four thousand, bearing His Name and His Father's Name inscribed on their foreheads. 2 And I heard a volume of sound proceeding out of Heaven, in loudness like the roar of many waters and like the roll of heavy thunder, though the sound which I heard was *in sweetness* like the music of harpers playing upon their harps, 3 and singing before the Throne and before the Four Living Creatures and before the Presbyters a song of an unfamiliar strain. And none could learn that Song, except the one hundred and forty four thousand, who have been redeemed from the earth at a Price. 4 These are they who have not defiled themselves with women, for they are celibates. These are they who follow the Little Lamb wherever He goes. These had been redeemed at a Price from mankind as first-fruits for God and for the Little Lamb, 5 and on their lips there was not found a lie: they are spotless.

6 And I saw another Angel flying in the zenith, having an eternal gospel to impart as Good Tidings among those who have their seat upon the earth, even among every nation and tribe and

<sup>1</sup> For *vv.* 1-11 see below.

language and people; and directing in loud tones, 7 "Fear God and give Glory to Him, because the fitting moment for the execution of His judgment has come; and render worship to Him Who made the sky and the earth and sea and water springs." 8 And another, a second, Angel followed, declaring, "Fallen, fallen is Babylon the Great, which caused all nations to drink of the wine of her passion for sexual vice." 9 And another, a third, Angel, followed them, declaring in loud tones, "If any worships the Wild Beast and his image, and receives his brand on his forehead or upon his hand, 10 he must also drink of the wine of God's Fury, undiluted and made potent, in the cup of His anger; and he must be tormented with fire and sulphur before the eyes of the holy Angels and before the eyes of the Little Lamb." 11 And the smoke of their torment ascends for ever and ever; and they who worship the Wild Beast and his image, and anyone who receives the brand of his name, have no relief day or night. 14 And in my vision there appeared on a sudden a white cloud; and seated upon the cloud was a Figure like a man, having on his head a golden circlet and in his hand a sharp sickle. 15 And another Angel came forth from the Sanctuary, crying in loud tones to him who was seated upon the cloud, "Stretch forth your sickle and reap, because the fitting time for reaping has come, since the Harvest of the earth has grown over-ripe. 16 And he who was seated on the cloud plied his sickle over the earth, and the earth was reaped. 17 And another Angel came forth out of the Sanctuary which is in Heaven, having likewise a sharp sickle. 18 And another Angel, he that has authority over fire, came forth from the Altar of Incense, and called in loud tones to him that had the sharp sickle, exclaiming, "Stretch forth your sharp sickle and gather the clusters of the Vine of the earth, because its grapes are ripe." 19 So the Angel plied his sickle upon the earth, and gathered the vintage of the earth, and threw it into the great wine-press of God's Wrath. 20 And the wine-press was trodden outside the city; and out of the wine-press there came forth blood, rising as high as the bridles of the horses, and spreading for a distance of nearly two hundred miles.

**15** [1 And I saw in Heaven another Portent, great and marvellous—seven Angels having under their control seven plagues—the last, because with the infliction of these the Wrath of God was exhausted.]

2 And I saw what looked like a glassy sea, tinged with the glow of fire; and I saw those who were victorious over the Wild Beast and over his image, and over the cypher representing his name; they were standing upon the glassy sea, holding harps dedicated to the service of God. 3 And they sing the

<sup>1</sup> For vv. 12, 13 see above.

song of Moses, the Servant of God, and the Song of the Little Lamb, chanting

“Great and marvellous are Thy deeds, O LORD God, Sovereign Supreme;

True and reliable are Thy ways, O Everlasting King.

4 Who will not fear Thee, O LORD, and glorify the Revelation of Thyself? Because Thou alone art holy; because all the nations shall come and worship before Thee,—because Thy deeds of vindication have been disclosed.”

5 And after this in my vision there was opened the Sanctuary of the Tabernacle of the Testimony in Heaven; 6 and there came forth from the Sanctuary the seven Angels that have charge over the seven plagues: they were clothed in linen, pure and bright, and girt about the breasts with golden cinctures. 7 And one from among the four Living Creatures gave to the seven angels seven golden bowls, full of the Fury of God Who lives for ever and ever. 8 And the Sanctuary was filled with smoke in consequence of the Glory of God and of His Power; and no one was able to enter into the Sanctuary until the seven plagues inflicted by the seven Angels were exhausted.

**16** 1 And I heard a loud Voice from the Sanctuary giving directions to the seven Angels, “Go, and empty upon the earth the seven bowls of God’s Fury.” 2 And the first departed and emptied his bowl upon the earth; and there broke out a loathsome and painful sore upon the men who had the brand of the Wild Beast, and who rendered worship to his image. 3 10<sup>b</sup> And men chewed their tongues in consequence of their pain, 11 and they blasphemed the God of Heaven in consequence of their pains, and in consequence of their sores; yet they did not repent, and abandon their doings. 3 And the second emptied his bowl into the sea; and it turned to blood, like a dead man’s blood; and every living creature—that is, the creatures in the sea—died. 4 And the third emptied his bowl into the rivers and the water-springs, and they turned to blood. 5 And I heard the Angel of the Waters, exclaiming, “Righteous art Thou, Who art and Who wert, the Holy, because Thou hast executed these judgments, 6 because those *whom Thou hast judged* have shed the blood of Thy Hallowed People and of Thy Prophets; and to them Thou hast given blood to drink: they are deserving of it.” 7 And I heard the Altar of Incense saying, “Yea, O LORD God, Sovereign Supreme: reliable and just are Thy judgments.” 8 And the fourth emptied his bowl upon the sun; and it was given power to scorch mankind with fire. 9 And mankind were scorched with intense heat, and they blasphemed the Name of the God Who possessed power over these plagues; yet they did not repent, to give to Him Glory. 10<sup>a</sup> And

<sup>1</sup> For *ver.* 3 foll. see below.

the fifth emptied his bowl upon the throne of the Wild Beast, and his dominion became darkened. . . . <sup>12</sup> And the sixth emptied his bowl upon the River—the great River Euphrates; and its waters were dried up, in order that the road for the kings from the East might be made passable. <sup>13</sup> And I saw coming out of the mouth of the Dragon, and out of the mouth of the Wild Beast, and out of the mouth of the False Prophet three foul spirits, like frogs (<sup>14</sup> they are demon-spirits, working Signs), which issue forth for the purpose of going to the kings of the whole world, to muster them to the war on the Day, the Great Day, of God, Sovereign Supreme.<sup>2</sup> <sup>16</sup> And they mustered them to the place which is called in Hebrew *Har Magedon* (*Mount of Megiddo*).

<sup>17</sup> And the seventh emptied his bowl upon the air; and there came forth out of the Sanctuary, from the Throne within it, a loud Voice, declaring, "It has all come to pass," <sup>18</sup> and there followed lightnings, and peals of thunder; and there occurred a great earthquake, such as had not taken place since men came into being on the earth, so extensive was the earthquake, so violent. <sup>19</sup> And the great City *Rome* was riven into three parts; and the cities of the heathen nations collapsed. So "Babylon the Great" was recalled to God's mind, for Him to give to her the cup filled with the wine of His furious Wrath. <sup>20</sup> And every island disappeared; and of the mountains no trace was found. <sup>21</sup> And a hailstorm—each stone about a hundred-weight—descends from the sky upon mankind; and men blasphemed God in consequence of the plague of the hail, because the plague of it was distressing, exceedingly distressing.

**17** <sup>1</sup> And there came one from among the seven Angels who had the seven bowls, and he talked with me, and said, "Come hither, I will show you the doom of the great Harlot, who is seated at the confluence of many streams, <sup>2</sup> with whom the kings of the earth have had immoral relations, and with the wine of whose immorality the inhabitants of the earth have become drunken." <sup>3</sup> And by him I was rapt in a spiritual trance to a lonely spot. And I saw a Woman seated upon a scarlet Wild Beast, which was covered with blasphemous titles, and which had seven heads and ten horns. <sup>4</sup> And the Woman was arrayed in purple and scarlet; and bejewelled with gold and precious stones and pearls; and she had in her hand a golden cup, full of abominations, and of the pollutions of her immorality; <sup>5</sup> and upon her forehead was inscribed her name, a name of secret import, **BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.** <sup>6</sup> And I saw the Woman drunken with the blood of God's Hallowed People, and with the blood of the

<sup>1</sup> For *vv.* 10<sup>b</sup>, 11 see above

<sup>2</sup> For *ver.* 15 see p. 453.

martyrs of Jesus. 7 And on seeing her, I was greatly amazed. And the Angel said to me, "Why were you amazed? I will explain to you the mystic import of the Woman, and of the Wild Beast that carries her—the Beast that has the seven heads and the ten horns. 8 The Wild Beast which you saw existed once but exists no longer; yet is destined to ascend out of the Abyss, and is to go again to perdition; and those who dwell on the earth, whose names are not recorded in the Book of Life, from the foundation of the world onward, will marvel when they see that the Wild Beast, though it existed once but exists no longer, will nevertheless come again. 9 Here is needed the understanding that has insight. The seven heads [are seven hills, whereon the Woman is seated and<sup>1</sup>] are seven Emperors. 10 Five have fallen; one exists now; the other has not yet come; and when he comes, he is to remain but a short time. 11 And the Wild Beast, which existed once but exists no longer, is himself reckoned as an eighth, and yet is included among the seven; and he is to go to perdition. 12 And the ten horns which you saw are ten kings, who have not yet received kingly rule; but they are to receive authority as kings, along with the Wild Beast, *for the briefest period*, as it might be an hour and no more. 13 These have a single purpose in common—their power and authority they surrender to the Wild Beast; <sup>2</sup>17 for God has put it into their minds to execute His purpose—to execute in common a single purpose, even to surrender their kingly authority to the Wild Beast, until the predictions of God shall be accomplished. 14 These will war against the Little Lamb; but the Little Lamb (because He is Lord of Lords and King of Kings) and they who are with Him, Called and Chosen by Him, and faithful to Him, will be victorious over them." 15 And he says to me, "The waters which you saw, where the Harlot is seated, are peoples and multitudes and nations and languages. 16 And the ten horns which you saw, and the Wild Beast, will *together* hate the Harlot, and will render her desolate and exposed, and will devour her flesh and burn her with fire. 18 And the Woman whom you saw is the great City, which exercises dominion over the kings of the earth."

**18** 1 After this I saw another Angel descending out of Heaven, invested with great authority; and the earth was illumined in consequence of the splendour of him. 2 And he cried with a mighty voice, exclaiming, "Fallen, fallen, is Babylon the Great; and she has become a habitation of demons and a stronghold of every foul spirit, and a stronghold of every foul and hateful bird, 3 because all nations have drunk of the wine of her passion for sexual vice; and the kings of the earth have had immoral relations with her, and the traders of the

<sup>1</sup> Contrast *ver.* 9<sup>b</sup>.

<sup>2</sup> For *vv.* 14, 15, 16 see below.



earth have become enriched from the resources amassed by her wantonness." 4 And I heard another Voice from Heaven, directing, "Come forth, my People, out of her, in order that you may not participate in her sins, and in order that you may not undergo any of her impending plagues; 5 because her sins are heaped as high as heaven, and God has recalled to mind her iniquities. 6 Render to her as she has rendered to others, and repay unto her double, according to her deeds. In the cup in which she mixed and made potent a draught of woe for others, mix and make doubly potent a draught of woe for her: 7 in proportion to the measure in which she has glorified herself, and played the wanton, deal to her torment and grief. Because she says in her heart, "I sit a queen, and am no widow; and grief I shall not experience"; 8 therefore in a single day shall her plagues come—pestilence and grief and famine; and by fire shall she be burnt, because mighty is the LORD God, Who has brought her to judgment. 9 And the kings of the earth, who had immoral relations with her, and revelled wantonly with her, will weep and wring their hands over her, when they see the smoke of her burning, 10 standing afar off for fear of sharing her torment, and exclaiming, "Woe, woe, O great City, O Babylon, mighty city, because in a single hour thy judgment has come." 11 And the traders of the earth weep and wail over her because no one buys their cargoes any more — 12 cargoes of gold and silver and precious stones and pearls and fine linen and purple, and silken and scarlet fabrics—none buys any aromatic timber, or any article of ivory, or any article of costly wood, or of copper, or of iron, or of marble— 13 *none buys* cinnamon, or spice, or incense, or perfumed unguent, or frankincense, or wine, or olive oil, or fine flour, or wheat, or draught-cattle, or sheep; *cargoes* of horses and of carriages and of slaves and human lives. 14 The traders in these wares, who grew wealthy through her, will stand afar off, for fear of sharing her torment, weeping and grieving. 15 and will cry, "Woe, woe for the great City, that was arrayed in fine linen and purple and scarlet, and bejewelled with gold and precious stones and pearls, 16 because in a single hour wealth so vast has been laid waste!" And every sailing-master and everyone that voyages over *the* main,\* and seamen, and all that make their living by the sea, stood afar off; 18 and when they saw the smoke of her burning, cried lamenting, "What city was comparable to that great City?" 19 And they cast dust upon their heads, and as they wept and grieved, they cried thus, "Woe, woe, for the great City, where all who have vessels on the sea grew wealthy in consequence of her *possessions* of value, because in a single hour she has been made desolate." 20 Be glad at the sight of her ruin, O Heaven, and, you, God's Hallowed People and Apostles

<sup>1</sup> For *ver.* 14 see below.

and Prophets; because God has decided in your favour your suit against her." 21 And a single strong Angel lifted a stone, like a millstone in size, and hurled it into the sea, exclaiming, "Thus precipitously shall Babylon, the great City, be hurled down: and no trace of her shall be found any more. 22 And the sound of harpers and minstrels and flute players and trumpeters shall be heard in you no more, and no craftsmen in any art shall be found in you any more; and the sound of millstone shall not be heard in you any more, 23<sup>a</sup> and light of lamp shall shine in you no more; and voice of bridegroom and of bride shall be heard in you no more. 14 And the ripe fruits that your appetite desired have vanished from you; and all things dainty and dazzling are lost to you and never more shall trace of them be found; 23<sup>b</sup> because your traders were the magnates of the earth, because by your sorcery all the nations of the earth were deluded. 24 And in her was found the blood of Prophets and of God's Hallowed People, and of all who have been slain upon the earth."

**19** 1 After this I heard, as it were, a great sound of voices from a vast multitude in Heaven, exclaiming, "Praise ye Jehovah; Salvation and Glory and Power are our God's, 2 because reliable and just are His judgments; because He has brought to judgment the Great Harlot, who was corrupting the earth by her immorality, and because He has avenged His servants' blood shed by her hands." 3 And a second time they cried, "Praise ye Jehovah; and the smoke from her ruins ascends for ever and ever." 4 And the twenty four Presbyters and the four Living Creatures threw themselves down and rendered worship to God, seated on His Throne, exclaiming, "Amen. Praise ye Jehovah." 5 And a Voice came forth from the Throne, which said, "Praise our God, all His servants, you who fear Him, low and high."

6 And I heard, as it were, a sound of a vast multitude, like the roar of many waters, and like the roll of violent thunders, saying, "Praise ye Jehovah, because the LORD our God, the Sovereign Supreme, has shown Himself to be King. 7 Let us rejoice and exult, and let us give Honour to Him, because the marriage of the Little Lamb has come, and His destined wife has made herself ready; 8 and she has been privileged to array herself in fine linen, bright and pure." The fine linen represents the righteous acts of God's Hallowed People.

9 And an Angel says to me, "Write, 'Happy are they who have been invited to the wedding banquet of the Little Lamb.'" And he says to me, "These declarations are reliable declarations of God." 10 And I threw myself down before his feet, to render worship to him; but he says to me, "Refrain from that; I am only a fellow-servant of yours and of your Brothers who preserve the testimony borne by Jesus: it is to God that you

must render worship." The testimony to God's Message borne by Jesus constitutes the inspiration of *Christian Preaching which transmits that testimony*.

11 And I saw the Heaven wide open, and suddenly there appeared a white horse; and He that is mounted upon it is called "Faithful and Reliable"; and with righteousness does He execute judgment and wage war. 12 His eyes are like a flame of fire, and upon His head are many diadems; and He has a name inscribed, *significant of His nature*, which none but Himself knows; 13 and the garment with which He is clad is steeped in blood: and the Title by which He is called is "The Expression of God's Purpose." 14 And the armies of Heaven, clothed in fine linen, white and pure, were following Him upon white horses. 15 And out of His lips issues speech which cuts like a sharp broad-sword, that with it He may smite the nations. And it is He Who will shepherd them with an iron mace; and it is He Who treads the winepress of the fierce wrath of God, Sovereign Supreme. 16 And He has upon His raiment, and upon His hip, a Title written, "King of Kings and Lord of Lords."

17 And I saw a single Angel standing in the sun, and in loud tones he cried thus to all the birds that fly in the zenith, "Come, flock to the great banquet of God, 18 that you may devour the flesh of kings and the flesh of commanders, and the flesh of warriors, and the flesh of steeds and of those who are mounted upon them, and the flesh of all the *enemies of the Lamb*, both free men and bondmen, both low and high." 19 And I saw the Wild Beast and the kings of the earth, and their armies mustered to wage war against Him that was mounted upon the horse, and against His army. 20 And the Wild Beast was captured. and with Him the False Prophet that wrought the Signs before his eyes, by which he deluded those who had received the brand of the Wild Beast, and those who rendered worship to his image: the two were flung alive into the fiery Lake that burns with sulphur. 21 And the rest were killed by the broad-sword of Him Who was mounted upon the horse—that is, by the speech, cutting as any sword, that issued out of His lips; and all the birds were glutted with their flesh.

**20** 1 And I saw an Angel descending out of Heaven, holding the key of the Abyss, and carrying a great chain upon his arm. 2 And he seized the Dragon, the Serpent of ancient days (who is the Devil and Satan) and fettered him for a thousand years, 3 and hurled him into the Abyss, and closed the mouth of it above him, making it secure with a seal, to prevent him from deluding the nations any more, until the thousand years should expire; after that he must be released for a little while.<sup>1</sup>

<sup>1</sup> For 20. 4-15 see below, p 475

**21** <sup>9</sup> And there came one from among the seven Angels who had the seven bowls filled with the seven last plagues; and he spoke with me, and said, "Come, I will show you the Bride, the Wife of the Little Lamb." <sup>10</sup> And by him I was rapt away in a spiritual trance to a great and lofty mountain, and he showed me the Holy City, Jerusalem, descending out of Heaven from God, <sup>11</sup> invested with the Glory of God. Its lustre was that of a most precious Stone, like that of a jasper, crystal clear. <sup>12</sup> It had a great and lofty wall; and had twelve gateways, (with twelve angels at the gateways), whereon were inscribed names, which are those of the twelve tribes of the Children of Israel. <sup>13</sup> On the east there were three gateways, on the north three gateways, on the south three gateways, and on the west three gateways. <sup>14</sup> And the wall of the city had twelve foundation stones, and upon these were the twelve names of the Twelve Apostles of the Little Lamb. <sup>15</sup> And he that talked with me had, as a measure, a golden wand for measuring the city and its gateways and its wall. <sup>16</sup> And the city in plan is square, and the length is as great as the breadth. And he measured the city with the wand: its extent amounted to one thousand four hundred miles, *its proportions having the perfection of a cube*; the length and breadth and elevation are equal. <sup>17</sup> And he measured its wall, *its height* reaching to seventy two yards—by such measure as is used by a man, [in this instance, by an angel]. <sup>18</sup> And the fabric of its walls was constructed of jasper; but the city itself was pure gold, resembling pure glass in transparency. <sup>19</sup> The foundations of the city's wall were adorned with every variety of precious stone. The first foundation-stone was jasper, the second sapphire, the third chalcedony, the fourth emerald, <sup>20</sup> the fifth sardonyx, the sixth cornelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst. <sup>21</sup> And the twelve gateways were twelve pearls; each several gateway consisted of a single pearl, and the Square within the city was of pure gold, like translucent glass, <sup>22</sup> And I saw no sanctuary in it. For the LORD God, the Sovereign Supreme, is its Sanctuary, and the Little Lamb is . . . . <sup>23</sup> And the city has no need of the sun or of the moon to give light to it, for the Glory of God illumined it, and the Little Lamb is its lamp. <sup>24</sup> And the nations will pursue their course of life by its light; and the kings of the earth are to bring their grandeur into the city; <sup>25</sup> and its gateways will not be closed in the day time (there will be no night there). <sup>26</sup> And there will be brought into it the grandeur and costly possessions of the nations. <sup>27</sup> And there will never enter into it anything that is defiled, or he that practises what is abominable or false; but only those who are recorded in the Little Lamb's Book of Life.

<sup>1</sup> For 21. 1-8 see below, p. 475.

**22** <sup>1</sup> And he showed me a river of Life-giving Water, bright as crystal, issuing from the Throne of God and of the Little Lamb, <sup>2</sup> in the centre of the Square within the city; and on either side of the river is a grove of Life-sustaining Trees, producing twelve kinds of fruits, each yielding its special fruit every several month; and the leaves of the trees serve for the cure of the ills of the nations.<sup>1</sup>

<sup>14</sup> Happy are those who wash their robes in order that they may have the right to go to the grove of Life-sustaining Trees, and may enter by the gateways into the city. <sup>15</sup> Excluded from it are the foul and the sorcerers and the immoral and the murderers and the idolaters, and everyone that loves and practises what is false.

<sup>16</sup> It is I, Jesus, Who have sent my angel to convey this testimony to you and your companions concerning the Churches. It is I Who am the Scion and the Offspring of David, the Bright, the Morning, Star. <sup>13</sup> I am the A and the Z, the First and the Last, the Beginning and the End. <sup>12</sup> Listen! I am coming quickly, and the recompense which I award is with me, to requite every man according to what his work is found to be. <sup>17</sup> And the Spirit and the Bride say, "Come"; and he who hears this Call should say "Come"; and he that is athirst should come; and he that wishes to drink of the Life-giving Water can do so without cost.<sup>2</sup>

**20** <sup>3a</sup> And I saw the souls of those who had been beheaded for loyalty to the witness borne by Jesus and for loyalty to God's Message, and of such as had refused to worship the Wild Beast or his image; and had not received his brand upon their foreheads or upon their hands; and they returned to Life, and reigned with the Christ for a thousand years. <sup>4a</sup> And I saw thrones; and they took their seats upon them; and they were empowered to deal judgment. <sup>5</sup> The rest of the dead did not return to Life until the thousand years had expired. This is the First Resurrection. <sup>6</sup> Happy and Hallowed is he who has a share in the First Resurrection; over such the Second Death has no power, but they will be priests of God and of the Christ, and will reign with Him during the thousand years. <sup>7</sup> And when the thousand years shall have expired, Satan will be released from his prison, <sup>8</sup> and will go forth to delude the nations who are in the four quarters of the earth, Gog and Magog,<sup>4</sup> whose numbers are as the sand of the sea, to muster them to the war. <sup>9</sup> And *the future will show that* they went up over the breadth of the earth, and encircled the camp of the Lord's Hallowed People and the Beloved City. But flame descended from Heaven and consumed them; <sup>10</sup> and the Devil that

<sup>1</sup> For *vv.* 3-13 see below, pp. 475, 476.

p. 476.

<sup>3</sup> For 20. 1-3 see above, p. 473.

38 and 39.

<sup>2</sup> For *vv.* 18-21 see below,

<sup>4</sup> See *Ezek.* ch

deluded them was hurled into the Lake of fire and sulphur, where were also the Wild Beast and the False Prophet; and they will be tormented day and night for ever and ever.

11 And I saw a Great White Throne, and Him Who was seated upon it, from before Whose Face the earth and the sky passed away, and place was no longer found for them, 13 and the sea yielded up the dead that were in it; and Death and the Nether World yielded up the dead that were in them; and they were judged each according to his deeds. 12 And I saw the dead, the high and the low, standing before the Throne, and Books were opened;<sup>1</sup> and there was opened another Book, which is the Book of Life; and the dead were judged by what was recorded in the Books, according to their deeds. 14<sup>a</sup> And Death and the Nether World were hurled into the Lake of Fire. 15 And anyone that was not found recorded in the Book of Life was hurled into the Lake of Fire. 14<sup>b</sup> This—the Lake of Fire—is the Second Death.

**21** 5<sup>a</sup> And He that was seated on the Throne said, “Lo! I make all things new.”

1 And I saw a new Sky and a new Earth, for the former sky and the former earth had passed away, and the sea exists no more. 2 And I saw the Holy City, New Jerusalem, descending out of Heaven from God, made ready, like a Bride adorned for her Husband. 3 And I heard a loud Voice from out of the Throne, exclaiming, “Listen. God’s sheltering Tabernacle is with mankind, and He will dwell with them therein, and they shall be His Peoples, and God Himself will be with them; 4 and He will wipe away every tear from their eyes, and Death will be no more, nor will there be grief or outcry or trouble any more; because the former conditions have passed away.”<sup>2</sup>

**22** 3 And there will no longer be any accursed thing. But the Throne of God and of the Little Lamb will be within the City, and His servants will render to Him worship, 4 and they will see His Face, and His Name will be on their foreheads. 5 And there will be no more Night; and they have no need of light of lamp or light of sun, because the LORD God will illumine them; and they will reign for ever and ever.<sup>4</sup>

**21** 5<sup>b</sup> And He says, “Write, because these declarations are trustworthy and reliable.” 6 And He went on to say to me, “They are as good as realized.” It is I Who am the *A* and the *Z*, the Beginning and the End. It is I, Who to the thirsty will give a draught from the fountain of Life-imparting water

<sup>1</sup> Cf. *Dan.* 7. 10; *II Esd.* 6. 20. <sup>2</sup> For *ver.* 5<sup>a</sup> see above; for *vv.* 5<sup>b</sup>-8 see below. <sup>3</sup> For *vv.* 1, 2 see above, p. 474. <sup>4</sup> For *vv.* 6-21 see below, p. 476, and above, p. 474. <sup>5</sup> For *vv.* 1-5<sup>a</sup> see above.

without payment. 7 He who is victorious will inherit these possessions, and I will be to him his God, and he shall be to me a son. 8 But for the cowardly, and the untrustworthy and abominable and murderers and the immoral, and sorcerers, and idolaters, and all liars—their lot will be in the Lake that burns with fire and sulphur, which is the Second Death.<sup>1</sup>

**22** <sup>28</sup> And I, John, am he who heard and saw these sounds and sights. And when I heard and saw them, I threw myself down to render worship before the feet of the Angel who showed me these things. 9 And he says to me, "See that you refrain from that; I am only a fellow-servant of yours and of your Brothers the Prophets, and of those who keep in mind the declarations in this book; it is to God alone that you must render your worship."

6 And He said to me, "These declarations are trustworthy and reliable; and the LORD, the God Who inspires the Prophets, has sent His Angel to make known to His Servants the events that must speedily come to pass; and mark! I am coming quickly!" 7 Happy is he who keeps in mind the prophetic declarations in this Book."<sup>3</sup>

10 And he says to me, "Do not seal up as secrets the declarations of the Prophecy in this Book, for the time of their fulfilment is near. 11 Let him that is unjust deal unjustly still; and let him that is filthy-minded be filthy-minded still; and let him that is just practise justice still; and let him that is holy keep himself holy still."<sup>4</sup>

18 I testify to everyone who hears the prophetic declarations contained in this Book that, If anyone adds anything to them, then to whatever ill he now suffers God will add the plagues that are described in this Book; 19 and if anyone takes away anything from the declarations in the Book containing this Prophecy, God will take away his share in the Life-sustaining Trees, and in the Holy City, which are described in this Book."

20 He Who gives this testimony says "Yea, I am coming quickly." "Amen. Come, Lord Jesus."

21 The Favour of the Lord Jesus Christ be with God's Hallowed People.

<sup>1</sup> For vv. 9-27 see above, p 473

pp 475, 474; and for vv. 6, 7 see below.

above.

<sup>2</sup> For vv. 1, 2, 3-5 see above,

<sup>3</sup> For vv. 8, 9 see

<sup>4</sup> For vv. 12-17 see above, p. 474.

## THE GOSPEL ACCORDING TO ST. JOHN

The *Fourth Gospel* is anonymous, like the other Gospels, but in what appears to be a note appended to the last chapter (xxi. 24) it is declared by the writer or writers of the note that the author of the book was "the disciple whom Jesus loved." Such a description, if designating an Apostle, is only applicable to one of the three Apostles who were admitted to special intimacy with their Lord, *viz.*, Peter and the two sons of Zebedee, James and John; and since Peter is mentioned as being with "the beloved disciple" on the occasion recorded in 21. 15-23 (cf. 20. 2), and James was put to death as early as 44 (*Acts* 12. 2), the person meant must be John. And it is to John, one of "the disciples," that the Gospel is ascribed by the compiler of the Muratorian Catalogue and by Irenæus (who adds that it was written at Ephesus); and testimony to the same effect is forthcoming from Origen and Clement of Alexandria.

And such identification is not out of keeping with the internal evidence of the book itself, so far as this shows that the author was at home in Palestine, and Jerusalem, since he alludes to numerous localities there (though they are not all easy to identify), and to features connected with them (1. 28; 3. 23; 5. 2; 11. 18; 19. 13, etc.); was acquainted with Jewish festivals (2. 13; 7. 2; 10. 22), customs (2. 6; 18. 28; 19. 31, 40), and sentiments (4. 9, 8. 48); and was familiar with Aramaic (1. 38, 41, 42; 20. 16). In his narrative he notes the place and time of certain incidents (8. 20; 10. 23; 4. 6, 52); and whilst he frequently speaks of various Apostles by name (1. 40, 43; 11. 16; 14. 22), refers to their native places (1. 44), and relates what they said to one another on several occasions (4. 33; 16. 17), he never mentions the name of John, a circumstance which is intelligible enough, if he himself were that Apostle.

But whilst much of the internal evidence in respect of details is consistent with, and to that extent confirms, the external evidence, furnished by the statement or implications of the Patristic writers enumerated above, that the author was John, "the disciple," or Apostle, yet there are numerous features in the Fourth Gospel which render it questionable whether it can proceed directly from a prominent member of the Apostolic circle, if any confidence is to be placed in the record of our Lord's ministry, and the recital of His discourses, contained in *Mk.* and the hypothetical document *Q*. As it must have been, in any case, later than the Synoptic Gospels, the mere omission of various incidents related by the other Evangelists (including the Temptation, numerous Miracles, the Transfiguration, the Institution of the Eucharist, the Agony in Gethsemane, and the Denial of the Lord by Peter) may be accounted for by limitations of space, or by a difference of design and plan. In point of fact, the author seems to presuppose in his readers some



acquaintance with many matters of which he gives no account, since he refers to the Baptism of Jesus, His appointment of the Twelve Apostles, and His Ascension (1. 32; 6. 70; 20. 17), though none of these are described. But there are a number of divergences between *Joh.* and *Mk.*, in regard to matters comprised in both these Gospels, which raise serious difficulties. The nature of these may be illustrated by the following list, which is not exhaustive.

(a) In *Mk.* the public ministry of Jesus does not begin until after John the Baptist has been imprisoned by Herod Antipas, but in *Joh.* it is commenced whilst the Baptist is still at liberty (3. 22, 23; 4. 1, 2), so that the two ministries overlap.

(b) In *Mk.* the earliest disciples are summoned by Jesus to follow Him when He is in Galilee, whereas in *Joh.* the Call comes to them beyond Jordan (cf. 1. 35-42 with v. 28). If the Call of St. Peter had occurred elsewhere than in Galilee, the fact would almost certainly have been mentioned by St. Mark, whose Gospel rests upon St. Peter's memories.

(c) In *Mk.* the scene of Jesus' ministry is confined to Galilee until the time when He went to Judæa on the occasion that began with His triumphal entry into Jerusalem, and ended with His death. The story of the Temptation in the Synoptists implies, indeed, Jesus' acquaintance with Jerusalem (*Mt.* 4. 1-11 = *Lk.* 4. 1-13); but this symbolic narrative is assigned to a time prior to the beginning of His ministry. In *Joh.*, however, there are recorded several journeys to the Jewish capital from Galilee in the course of the ministry there, and it has been remarked without serious exaggeration that in the Fourth Gospel "Galilee is throughout only a sort of refuge to which He occasionally retires from His opponents in the south"<sup>1</sup>

(d) In *Mk.* the duration of the ministry appears to be no more than a year, if as long; and mention is made of a single Passover only; but in *Joh.* there are allusions to at least two Passovers (2. 13; 6. 4) prior to the one at which He was put to death (11. 55 f), so that the length of the ministry exceeds two years.

(e) In *Mk.* the Cleansing of the Temple is placed at the close of the ministry, and causes the Jewish authorities at Jerusalem to seek His life. In *Joh.*, however, it is assigned to the earliest of Jesus' visits to Jerusalem, as these are enumerated in the Fourth Gospel (2. 13-16); and leads to no attempt on His life. In this Gospel it is the Raising of Lazarus from the dead (a miracle not mentioned in the Synoptists) which is the immediate occasion of the successful effort to destroy Jesus. Nevertheless, it was a declaration by Jesus that He would demolish the Temple that was made a charge against Him (*Mk.* 14. 58, cf. 15. 29); and this is almost conclusive that the incident had occurred recently. The transposition of the date in *Joh.* is perhaps due to the fact that the Evangelist places so much of Jesus' early activity in Judæa, and considered that He must have asserted His authority over God's House as soon as possible.

<sup>1</sup> Mackinnon, *History of Jesus*, p. 79.

(f) In the account of our Lord's trial by Jewish authorities, the Synoptists record only investigations before Caiaphas; but *Joh.* recounts a preliminary enquiry before Annas previous to the trial conducted by Caiaphas (which is mentioned without being described).

(g) In *Mk.* Jesus seeks to avoid any public disclosure of Himself as the Christ until near the end of His Ministry, and He is not acknowledged as such by His disciples till shortly before His journey to Jerusalem; but in *Joh.* His Messiahship is recognized by others, like the Baptist (1. 29, 36) and some of the Apostles (1. 41, 49), or is affirmed by Himself (4. 25, 26), quite early in the Ministry.

(h) In connection with the miracles of Jesus certain distinctions are apparent between the Synoptic and the Johannine accounts. In the narratives of cures wrought on the physically infirm, the miraculous element is heightened in the Fourth Gospel, and there is less stress laid on faith as a condition of relief. A still more noteworthy difference is that, whilst in the Synoptic Gospels Jesus shuns the reputation of a miracle worker (*Mk.* 1. 44, 5. 43), though appealing to His miracles in connection with the Baptist's question (*Mt.* 11. 4, 5 = *Lk.* 7. 22), in the Johannine He repeatedly calls attention to His miracles as evidence of the justice of His Messianic claims (5. 36; 10. 25; 14. 11). In the Fourth Gospel there is no mention of any cures of demoniacs; though this may be due to the writer's holding such to be not worth recording, since they could be accomplished by Jewish exorcists.

(i) There prevails a different conception of the Lord's Return, the Synoptists thinking of a visible Appearance in Glory to judge the world, and the Fourth Evangelist of a spiritual Presence in the hearts of Believers (14. 23), though the latter does not exclude altogether the idea of a Final Judgment (5. 28, 29; 6. 39, 40).

(j) In the reports of our Lord's discourses there is, to a great extent, an equally noteworthy difference in regard to their form and general purport. In *Mk.* and *Q* the discourses chiefly dwell on the nearness of the Divine Dominion, or else are directed to the elevation and expansion of human ideals by incisive precepts and aphorisms bearing on different sides of personal conduct; and to the enforcement of the truth that religion consists not so much in the performance of ceremonial rites as in the discharge of social duties. The aim of Jesus' teaching is represented less as the correction of men's notions about the conditions essential for inclusion in the Divine Dominion than as the communication to them of true and lasting life. His ethical maxims, so conspicuous in *Mk.* and *Q*, are largely replaced in *Joh.* by mysterious utterances respecting His own Personality, His relation to God, and the responsibility resting upon those who refuse to recognize the authority committed to Him by His Divine Father. The detailed allegories occurring in the Synoptists are altogether absent from *Joh.*, though figurative sayings, illustrative of Jesus' relations to His followers, are numerous (10 7 foll.; 15 1 foll.).

Of some of the divergencies between *Joh.* and the other Gospels explanations have been attempted. In support, for instance, of the representation in *Joh.* that Jesus met in *Judæa* for the first time certain of those who became His disciples, reference has been made to the many visits to Jerusalem which, on the surface, seem to be implied in *Q* (*Mt.* 23. 37=*Lk.* 13. 34) and to the crowds from *Judæa* and Jerusalem and *Idumæa* (*Mk.* 3. 8), which flocked to Him when in Galilee (suggesting that He had been previously known in the southern districts); whilst Judas, "the man of Kerioth," would seem to have come from Kerioth-Hezron in Judah (*Josh.* 15. 25). In *Lk.* 4. 44 the oldest MSS. relate that Jesus, at an early stage in His ministry, delivered His Message in the synagogues of *Judæa* (not, as most MSS., in the synagogues of Galilee). Moreover, among the utterances of Jesus preserved in *Q* and other Synoptic sources, there are not altogether lacking some that are closely parallel to those which are specially characteristic of the Johannine Christ (cf. *Joh.* 3. 35 with *Mt.* 11. 27 (= *Lk.* 10. 22); *Joh.* 5. 23; 15. 23 with *Lk.* 10. 16 (= *Mt.* 10. 40); *Joh.* 5. 29 with *Mt.* 25. 46; *Joh.* 13. 13 with *Mt.* 23. 8; *Joh.* 14. 13 with *Mt.* 7. 7 (= *Lk.* 11. 9); *Joh.* 18. 11 with *Mk.* 14. 36). Nevertheless, even though certain discrepancies can be explained away, and one or two parallels in thought can be cited, yet the total effect of the contrast between the Fourth Gospel and the rest is not greatly reduced. And though much of the spirit and atmosphere of the Fourth Gospel, when it is compared with the Synoptic Gospels, may be accounted for by a difference in the aims of their respective writers, the latest of the four making it his chief object to interpret our Lord's Person and work in the light of later spiritual experience; there are several incidents related in his book which, if historical, it is scarcely imaginable that St. Peter could have failed to communicate to St. Mark, or that the latter could have failed to record, such as the locality where that Apostle was first called by Jesus, or the restoration of Lazarus to life after three days' burial.

Such inconsistencies as these between the Synoptists and their authorities on the one hand, and the Fourth Evangelist on the other, are, in spite of all qualifying considerations, grave enough to force an investigator to conclude that one of the two must be more faithful to actual history than the other. And those who hold that *Mk.* and *Q* are the more faithful find it difficult to believe that a narrative which appears to be, as a history, less trustworthy than St. Mark's, composed as that was by one who was not an Apostle, can really be the production of a writer who was included in the Apostolic band. They seem driven to reject the identification of its author with the Apostle John, and to regard him as one who in his youth may have come in close contact with that Apostle ("the disciple whom Jesus loved," a title which it is very difficult to think that anyone would apply to *himself*), and been instructed by him, but who was not a personal follower of Jesus, and whose mind was occupied, many years after Jesus' Death, with reflections

upon the significance of His Mission, as it appeared in the light of His spiritual Presence with His Church, apart from the physical limitations of the Incarnation. Although he emphasizes the hostility of "the Jews" towards Jesus, he was probably a Jew himself, being interested in fulfilments of O.T. prophecies, and sometimes quoting not from the Septuagint but from the Hebrew (see 13. 18; 19. 37). Though he must have been well acquainted with Palestine, he seems to have resided during his later life in the Province of Asia. There he would come into contact with Greek thought, of which the prologue to his Gospel shows traces; and there he presumably composed a work presenting to men a Life of Jesus designed to illustrate religious values rather than to record historical events. He wrote, like St. Mark, with the purpose of convincing men that Jesus was the Christ, the Son of God (20. 31), but in order the more effectually to carry out that purpose, he seems to have departed from the history of our Lord's ministry, as previously transmitted; and instead of allowing Jesus' words and acts to speak for themselves, he drew up a narrative out of selected incidents and a number of reconstructed or expanded Discourses (often indistinguishable from his own meditations (3. 16 f., 31 f.)). He apparently readily accepted reports of certain miracles, which found no place in the Synoptic tradition, because they squared with his conception of the Christ. His interest in writing was less that of an historian than that of a theologian; and probably some of his omissions noticed above (p. 477) were dictated by religious reasons. Thus his passing over the institution of the Eucharist may have been due to a wish to detach the idea of spiritual communion between the Lord and His followers from any exclusive association with a particular religious rite; whilst his silence about the agony in Gethsemane is explicable by an unwillingness to dwell on any scene that clashed with his own conviction that Jesus, under all circumstances, was Master of His fate (cf. 13. 3).

The great similarity in diction between the Gospel and the Johannine Epistles, which no reader of them can fail to notice, points to the conclusion that they all proceed from the same writer, who in *1 Joh* describes himself as "The Presbyter" (or "elder"). It is by this title that Papias designates a certain John whom he distinguishes from the Apostle, and with whom he used to converse. It is consequently not unreasonable to conjecture (as many have done) that it was this John who was the real author of the Fourth Gospel and the Johannine Epistles, but who later came to be identified with the Apostle. Confusion between persons bearing the same appellation was no more impossible in ancient, than in modern, times; and in the present case the responsibility for it appears to rest with those who penned the last verse but one of the Gospel. In doing so they probably opposed some who (as it would seem) doubted or denied the Apostolic authorship of the book, the defenders of it drawing little or no distinction between authorship and authority.

If the John who later styled himself "the Presbyter" had, as

a very young man, become attracted by, and attached himself to, Jesus during the time that the latter spent at Jerusalem before His Passion, he could justly make the claim that is advanced in *Joh.* 1. 14, 1 *Joh.* 1. 1; and it may be suggested that it was he who, being known to the High Priest, enabled Peter, on the occasion of our Lord's arrest, to enter the court where Jesus was being tried (*Joh.* 18. 15, 16). After the Crucifixion he may have become a follower of St. John the Apostle, and listened to his meditations upon the Lord's life. The date when the Gospel was written cannot be determined with any exactness. The author was certainly acquainted with the Gospel of St. Mark (see, for instance, *Joh.* 2. 14, 15 beside *Mk.* 11. 15; *Joh.* 6. 7 beside *Mk.* 6. 37; *Joh.* 12. 3, 5, 8 beside *Mk.* 14. 3, 7; *Joh.* 18. 18 beside *Mk.* 14. 54); and probably with that of St. Luke (see *Joh.* 12. 2 beside *Lk.* 10. 40; *Joh.* 13. 27 beside *Lk.* 22. 3; *Joh.* 13. 38 beside *Lk.* 22. 34; *Joh.* 18. 10 beside *Lk.* 22. 50 ("the right ear"); and *Joh.* 19. 41 beside *Lk.* 23. 53). Moreover, he agrees with St. Luke in representing the earliest Resurrection Appearances as occurring near Jerusalem. Many scholars question his knowledge of the Gospel according to St. Matthew; but acquaintance with it is suggested by the resemblance between *Joh.* 1. 41, 42 and *Mt.* 16. 17, 18. In any case, the writer's use of *Lk.* probably involves as the date of his book, some time after 80 (see p. 260). The circumstance that in the Fourth Gospel the opponents of Jesus are described collectively as "the Jews" (not a section of them, such as the Pharisees) indicates that it was composed at a time when the Christian Church was an exclusively Gentile community. The John to whom Irenæus (p. 477) attributes its authorship is said to have lived till the reign of Trajan (98-117); and the last decade of the first century may be the period within which the origin of the work should be placed. It may be added that some evidence adverse to the supposition that the *Apostle* John lived to as late a date as the end of the first century is found in an epitome, made in the 8th century, of the works of a fifth century historian, Philip of Side (in Pamphylia), which represents, on the authority of Papias, that St. John "the theologian," with his elder brother St. James, was killed by Jews. That both were to perish by violence is the natural sense of the prediction in *Mk.* 10. 38, 39; but the fact that St. James' death, recorded in *Acts*, is attributed not to the Jews but to Herod Agrippa I, leads many scholars to doubt the statement relating to St. John's death, about which Eusebius (who was acquainted with Papias' writings) is silent. If the statement of Papias, after all, is trustworthy, the death of the younger of the two brothers probably took place in the decade 66-70, and places his authorship of the Fourth Gospel out of the question. The last chapter (21) is an Appendix. The original work ended at 20. 31. A number of accidental dislocations seem to have befallen the text as it has been transmitted; and some re-arrangement of certain sections, suggested by various scholars, has been adopted in the Translation, as presenting a more natural sequence than that

which the traditional order yields. Another possibility is that the author (who was using a roll as his writing-material) added to his book, in the course of composition, fresh facts or reflections, just as they reached, or occurred to, him in reference to matters already included, without regard to the context in which such additions, as he entered them, appeared. If so, he presumably intended to re-write his work after its completion, and reduce the contents to order, but was prevented by death from carrying out his purpose. The section 7. 53-8. 11 has been transferred to the Gospel of St. Luke (see p. 313); the transposition has the external support of the Ferrar group of manuscripts (p. xiv), whilst the internal evidence of the phraseology employed points to Lucan authorship.

Distinctive features of the vocabulary of the Fourth Gospel are the prevalence of the substantives *the Truth* (with the adjectives (cognate in Greek) *true* and *real*), *the world*, *love* (with the corresponding verb *to love*), the adjective *eternal*, the spiritual sense attached to the words *life*, *light* and *darkness*, and the phrase *to keep in mind* (a command or an utterance). In it the word *again* occurs even more frequently than in *Mk.*

**1** 1 In the Beginning there existed the Divine Reason, and the Divine Reason was with God, and the Divine Reason was God. 2 This Divine Reason at the Beginning was in closest relation with God. 3 Through the Divine Reason all things came into being; and apart therefrom there was not brought into being even a single thing which has come to exist. 4 In the Divine Reason there subsisted Life; and that Life was the spiritual Light of mankind. 5 And the Light shone, and still shines, in the *spiritual* Darkness, and the Darkness has not overpowered it. 6 There appeared a man sent on a mission from God—John was his name. 7 He came to give evidence, to bear witness, concerning the Light, that all people by his help might believe *in the Light*. 8 He was not the Light, but only came to bear witness concerning the Light. 9 There, entering into the world, was the Real Light that enlightens every man. 10 He was in the world, and through Him the world had been brought into existence; yet the world did not recognize Him. 11 He came unto His own land, yet those who were His own People did not accept Him. 12 But to all who received Him—to such as believed in His Self-revelation—He gave the right to become God's sons, 13 such sonship having its origin not from physical generation; or from a fleshly impulse, or from a husband's purpose, but from God. 14 So the Divine Reason became incarnate, and sojourned for a while amongst us; and we beheld the Glory that was His (such Glory as an Only Son receives from his Father)—*and saw Him to be full of Graciousness and Truth.*<sup>1</sup> 16 *This can be truly affirmed*, because we Believers

<sup>1</sup> For *ver.* 15 see below.

have all received a share of His fulness—yes, *increasing* Graciousness from Him in response to gratitude from us— 17 because, whereas the Law was given through Moses, Graciousness and Truth came to us through Jesus Christ. 18 God no one has seen at any time; it is the Only Son, Who is Divine, and Who is *seated* at the right hand of the Father, that has interpreted Him to us. 15 John bears witness about Him, and cries—the statement was his own, his alone— "He Who comes after me has in dignity advanced in front of me, because in existence He was prior to me." 19 And this is the testimony given by John, when the Jews from Jerusalem sent, as their emissaries to him, Priests and Temple-servers to ask him, "Who are you?": 20 he admitted without any denial—admitted, "I am not the Christ." 21 So they asked him, "What are you, then? Are you Elijah?" and he says, "I am not." "Are you the prophet *predicted in the Law*?" and he replied, "No." 22 They therefore said to him, "Who are you? *we wish to know*, that we may return an answer to those who sent us. What account do you give of yourself?" 23 He said, "In the words of the Prophet Isaiah, I am the Voice of one calling out in the desert, 'Straighten the Way of the LORD.'"<sup>1</sup>

24 And there had been sent to him as emissaries some of the Pharisees. 25 So they questioned him and said, "If, then, you are not the Christ, or Elijah, or the predicted prophet, why do you baptize?" 26 This was John's answer, "I, for my part, baptize in water only; but there stands in your midst One Whom you do not recognize, 27 He Who comes after me, and the thong of Whose shoe I am not worthy to unfasten." 28 This interview occurred in Bethany, on the farther side of the Jordan, where John was baptizing. 29 On the morrow he sees Jesus coming to him, and says, "There before you is the Lamb, *provided by God*, Who is to take away the sin of the world! 30 This is He concerning Whom I said, 'There comes after me a Man Who has in dignity advanced in front of me, because in existence He was prior to me.' 31 I, too, *like others*, did not know Him; but the reason why I came baptizing people in water was to disclose to Israel Who He is." 32 And John gave testimony in these words, "I have beheld the Spirit descending out of Heaven as a dove, and It remained upon Him. 33 Even I did not know Him before; but He that sent me to baptize people in water said to me, 'He upon Whom you see the Spirit descending and remaining is He Who baptizes in Holy Spirit.' 34 And I have seen this, and have given my testimony, that He is the Son of God."

35 On the morrow John was again standing with two of his disciples. 36 And looking at Jesus, as He was walking by, he says, "See, there is the Lamb *provided by God*!" 37 Now the

<sup>1</sup> *Is.* 40. 3: verbally divergent from the Sept.

two disciples heard what he said, and they followed Jesus. 38 And Jesus turned, and observing them following, says to them, "What is it that you want?" And they said to Him, "Rabbi (its equivalent, when translated, is Teacher), where are you staying?" 39 He says to them, "Come, and you shall see." So they went and saw where He was staying, and they stopped with Him that day (for it was late in the afternoon). 40 One of the two who heard the statement that fell from John, and who followed Jesus, was Andrew, the brother of Simon Peter. 41 He finds, first of all, his own brother Simon, and says to him, "We have found the Messiah (which Aramaic term, translated, means 'Christ' ('Anointed'))." 42 He led him to Jesus. Jesus looked at him and said, "You are Simon, the son of John; you shall be called Kephas (a name which can be translated by 'Peter,' 'Rock-man.')

43 On the morrow Jesus wished to depart for Galilee; and finding Philip, He says to him, "Follow me." 44 Philip was of Bethsaida (thus belonging to the same town as Andrew and Peter). 45 Philip, in turn, finds Nathaniel, and says to him, "We have found Him of whom Moses (in the Law) wrote, and the Prophets, too—even Jesus, Who belongs to Nazaret, the Son of Joseph." 46 And Nathaniel said to him, "Nazaret!—why, out of Nazaret can there emerge anything good?" Philip says to him, "Well, come and see." 47 Jesus observed Nathaniel coming to Him, and says with reference to him, "See, here is one who is truly an Israelite, in whom, *unlike Israel, his ancestor*, there is no craftiness." 48 Nathaniel says to Him, "How do you recognize me?" Jesus answered him, "Before Philip summoned you, when you were under the fig tree, I saw you." 49 Nathaniel replied to Him, "Rabbi, you are the Son of God; you are King of Israel." 50 Jesus in answer said to him, "Is it because I told you that I saw you under yonder fig tree that you believe? You will have a more impressive experience than this." 51 And He goes on to say to him, "In very truth I tell you all, *you will come to recognize in me more than an earthly Sovereign*, for you shall see, *as your ancestor Israel saw*, Heaven wide open, and the angels—the Messengers of God—ascending and descending<sup>1</sup> upon the Son of man, *Who is the Stairway connecting earth and Heaven.*"

**2** 1 Two days later a wedding feast took place at Cana in Galilee, and the mother of Jesus was present, 2 and both Jesus and His disciples had been invited to the feast. 3 And as the supply of wine ran short, Jesus' mother says unto Him, "They have no wine left." 4 And Jesus says to her, "Leave the matter to me, Mother. The moment has not yet come for me to act." 5 His mother says to the attendants, "Do whatever

<sup>1</sup> Gen. 28. 12.



He tells you." 6 Now there were six stone water-jars standing there, as the Jews' rules for ceremonial purification required, each large enough to contain between twenty and twenty-five gallons. 7 Jesus says to the attendants, "Fill the jars with water"; so they filled them up to the brim. 8 He goes on to say to them, "Now draw some of the contents, and carry what you have drawn to him who is responsible for the arrangements of the feast." And they did so. 9 And when he who was responsible for the arrangements had tasted the water, which had been turned into wine, without knowing the source whence the wine had come (though the attendants who had drawn the water knew), he summons the bridegroom, 10 and says to him, "Every host places before his guests the choicest wine first; and when the guests have drunk freely, then the less choice; but you have kept the choicest wine until now." 11 This Sign, as the beginning of the Signs of His mission, Jesus wrought at Cana in Galilee, and manifested His glorious Power; and His disciples in consequence believed on Him.

12 After this Jesus went down to Capernaum, and His mother and His brothers and His disciples went also; and they stayed there a few, but only a few, days.

13 Now the Jewish Passover was near, and accordingly Jesus went up to Jerusalem. 14 And He found in the Temple Courts the vendors of bullocks, sheep, and pigeons; and the dealers in small change, seated there. 15 And having made a lash of cords, He drove them all out of the Temple Courts, and the sheep and the bullocks; and swept to the ground the small change of the exchangers, and overturned the desks; 16 and to the vendors of pigeons He said, "Take away these from here; do not turn my Father's House into a mart." 17 His disciples remembered that in the Scriptures there stood the prediction, "Zeal for Thy House will consume me." 18 The Jews thereupon, addressing Him, said, "What evidence of your authority for acting thus can you show us?" 19 Jesus in reply said to them, "Demolish this Sanctuary and I will raise it within two days." 20 So the Jews said to Him, "This Sanctuary has been forty-five years in building, and are you going to raise it within two days?" 21 But by the word "Sanctuary" He meant His Body. 22 Therefore when He was raised to Life from among the dead, His disciples remembered that He said this; and they believed the passage of Scripture just quoted, and the Saying which Jesus uttered.

23 And when He was in Jerusalem at the Passover during the Festival, many came to believe in His Self-revelation through observing the Signs which He performed *in proof of His mission*. 24 But Jesus, on His part, did not trust Himself to them, because He could read the hearts of all, 25 and because He did

not require anyone to give evidence about mankind, for He knew what was inherent in human nature.

**3** 1 Now there was a man belonging to the party of the Pharisees, whose name was Nicodemus, an Official of the Jews. 2 He came to Jesus by night, and said to Him, " Rabbi, we know that you have come from God to be a Teacher, for no one can perform such Signs *in proof of a Divine mission* as you do, unless God is really with Him." 3 Jesus, addressing him, said, " In very truth I tell you, unless a man is Begotten from Above, he can have no experience of the Dominion of God." 4 Nicodemus says unto Him, " Begotten! how can a man be begotten when he is old? Can he be conceived by his mother a second time and be born?" 5 Jesus answered, " In very truth I tell you, unless a man is Begotten from water and from Spirit, he cannot enter into the Dominion of God. 6 That which has been begotten from the flesh is fleshly, and that which has been Begotten from the Spirit is spiritual. 7 Do not be surprised *and incredulous* because I have told you that you must be Begotten from Above. 8 The Spirit inspires where He wills, and you hear His Voice; but you cannot tell whence He comes and whither He goes; and equally inscrutable is everyone who has been Begotten from the Spirit." 9 Nicodemus, in rejoinder, said to Him, " How is this possible?" 10 Jesus, replying, said to him, " Are you a representative teacher in Israel, yet do you fail to recognize these facts? 11 In very truth I tell you, we talk about what we know, and we bear witness about what we have experienced; yet you all refuse to receive our testimony. 12 If I have told all of you facts relating to things on earth, and you disbelieve, how are you going to believe, if I tell you facts relating to things in Heaven? 13 Yet none has ever ascended *from earth* into Heaven; *and none has ever been in Heaven*, but He who descended to earth out of Heaven, even the Son of man. 14 And just as Moses lifted on high the Serpent in the Wilderness, so must the Son of man be lifted on high, 15 in order that everyone who believes in Him may in Him have Eternal life." 16 For God so loved the world that He gave His Only Son, in order that everyone who believes on Him may not finally go to perdition but may have Eternal Life. 17 For God did not send His Son on a mission into the world to pass judgment upon the world, but in order that the world through Him might be saved. 18 He who believes on Him does not incur judgment; he who disbelieves has incurred judgment already, because he has refused to believe in the Self-revelation of the Only Son of God. 19 And the process of judgment consists in this, that though the Source of spiritual Light has come into the world, yet men loved spiritual Darkness rather than the Light, for their deeds were wicked. 20 For everyone who does what is base hates the Light, and avoids coming to the Light, lest his deeds should be ex-

posed. 21 But he who acts up to what is spiritually True comes to the Light, that his deeds may be shown to have been accomplished in union with God.<sup>1</sup>

31 He Who comes from Above is superior to all. He who is of earthly origin is of earthly nature, and his talk is but earthly in character; whereas He Who comes from Heaven is superior to all. 32 It is to what He has experienced and heard that He bears witness; yet no one accepts His testimony. 33 He who has accepted His testimony has given his warranty that God is true. 34 For He Whom God has sent on a mission communicates God's own Message, for it is in no restricted measure that God bestows on Him His Spirit. 35 The Father loves the Son and has committed to Him universal authority. 36 He who believes on the Son has Eternal Life; he who disobeys the Son will have no experience of true Life, but God's Wrath remains upon him."

22 After this Jesus and His disciples came into the land of Judæa. There He stopped with them, and baptized people. 23 And John, too, was baptizing in Ænon, near Salim, for many streams were there, and people were continually coming there and being baptized in turn by him, 24 for John was not yet flung into prison. 25 Now there had arisen a discussion between some of John's disciples and a Jew about ceremonial purification. 26 And they came to John, and said to him, "Rabbi, He Who was with you on the further side of the Jordan, and to Whom you have borne witness—He, to our surprise, is baptizing, and everybody is resorting to Him!" 27 John, in reply, said, "A man can receive nothing but what has been given to him from Heaven. 28 You yourselves can bear me witness that I said, 'I am not the Christ,' but I am one sent on a mission in advance of Him. 29 He who has the Bride is the Bridegroom; whilst the Bridegroom's friend, who stands and listens to him, is filled with delight because of the Bridegroom's voice of happiness, *when he hears it*. This joy, which is mine, has been realized to the full. 30 His influence must grow; mine must dwindle."

**4** 1 When, therefore, the Lord learnt that the Pharisees had heard it said that "Jesus gains and baptizes more disciples than John" 2 (though Jesus Himself did not baptize, it was only His disciples who did so), 3 He left Judæa and departed again into Galilee. 4 He had to pass through Samaria; 5 and in the course of the journey He comes to a town of Samaria termed Sychar, near the plot of ground which Jacob gave to his son Joseph.<sup>2</sup> 6 "Jacob's Spring" was there. So Jesus, weary with travelling, was seated, just as He was, at the Spring, (the time being about noon). 7 A woman belonging to the province of Samaria comes to it to draw water. Jesus says to her, "Give

<sup>1</sup> For *vv.* 22-30 see below

<sup>2</sup> See *Gen.* 33. 19 and 48. 22.

me some water to drink" 8 (for His disciples had gone away to the town to buy provisions). 9 So the Samaritan woman says to Him, "How is that you—you a Jew!—ask for water to drink of me who am a Samaritan woman?" (for Jews do not associate on friendly terms with Samaritans). 10 Jesus, in answer, said to her, "If you knew what the free gift of God is, and Who it is that says to you, 'Give me some water to drink,' it is you who would have asked of Him, and He would have given you water, *not slow-flowing, like that which you draw*, but such as is quick-flowing and Quickening." 11 The woman says to Him, "Sir, you have no bucket for drawing water, and the well is deep; where, then, do you get the quick-flowing water from?" 12 Can it be that you are greater than our ancestor Jacob, who gave us this well, and who himself drank from it, and his sons and his stock as well?" 13 Jesus, in answer, said to her, "Everyone who drinks of this water will grow thirsty again, 14 but whosoever drinks of the Water that I shall give him will never thirst; on the contrary, the Water that I shall give him will become within him a Spring of Water welling up to ensure Eternal Life." 15 The woman says unto Him, "Sir, give me the water of which you speak, that I may not grow thirsty, or have to come all the way here to draw, *as I do now*." 16 He says to her, "Go and call your husband, and come back here." 17 The woman, in reply, said to Him, "I have no husband." Jesus says to her, "You are, indeed, right in saying 'I have no husband'; 18 for you have had five husbands, and the man with whom you now live is not your husband; in this you have spoken the truth." 19 The woman says to Him, "Sir, *from what you say*, I conclude that you are a Prophet. 20 Now our ancestors worshipped on this hill; whereas you and your countrymen maintain that Jerusalem is the place where worship should be offered: *is it so?*" 21 Jesus says to her, "Believe me, woman, that a time is coming when neither on this hill only, nor in Jerusalem only, will you and your countrymen worship the *universal* Father. 22 You Samaritans worship a Power that you do not really know; whereas we Jews worship a Power that we do know; for the hoped-for Salvation has its Source from among the Jews. 23 But a time is coming, yes, and is already here, when the real worshippers will render to the Father worship that is Spiritual and Real; for, indeed, it is only such that the Father, on His side, seeks to have as His worshippers. 24 God is Spirit; and those who worship Him must render to Him worship that is Spiritual and Real." 25 The woman says to Him, "I know that Messiah, Who is termed Christ, is coming, and when He has come, He will inform us of everything that we ought to do." 26 Jesus says to her, "I that am talking to you am He."

27 Hereupon His disciples came, and were surprised that He was talking with a woman; no one, however, said, "What is it

that you want?" or "Why are you talking with her?" 28 Therefore the woman left her water-jar and went away to the town, and says to the people there, 29 "Come and see a man who has told me everything that I have ever done. Can it be that he is the Christ?" 30 They went forth from the town and came one after another to Him. 31 Meanwhile the disciples begged Him to take food, saying, "Rabbi, have something to eat." 32 But He said to them, "I have food to eat of which you are unaware." 33 So His disciples remarked to one another, "Can anyone have brought Him something to eat?" 34 Jesus says to them, "My food is to do the will of Him that sent me, and bring His work to perfection. 35 Do you not say, *when the seed is sown*, there are still four months before harvest comes? Listen: I tell you to raise your eyes, and observe that the country places are bright with the promise of Harvest already. 36 The Reaper receives wages and gathers a Harvest for Eternal Life, in order that both the Sower and the Reaper may rejoice together. 37 For the saying, 'One man sows and another man reaps' is realized in your case. 38 I have sent you on a mission to reap a Harvest on which you have spent no toil. Others have toiled, and you have entered the Harvest field to gather what their toil has produced."

39 Now many from that town, though Samaritans, had believed on Him, because of the woman's statement, when she assured them, "He has told me all that I have ever done." 40 When, therefore, the Samaritans came to Him, they begged Him to stay with them. So He stayed there two days. 41 Then far more of them became Believers because of His discourses with them; so they said to the woman, 42 "It is no longer on account of what you have told us that we believe in Him; for we have heard Him ourselves, and we are sure that He is really the Saviour of the world."

43 After the two days were spent, He went forth from thence into Galilee, *the district for which He had started from Judæa* 44 (for Jesus Himself furnished evidence that "A Prophet gets no honour in his native place.") 45 When, then, He had come into Galilee, the Galilæans welcomed Him, after having seen all that He had done in Jerusalem at the Festival (for they, too, had gone to the Festival.) 46 So He came again to Cana in Galilee, where He had turned the water into wine. Now there was *one of Herod's Court-Officials* whose son was ill at Capernaum. 47 This man, having heard it said that "Jesus has come back from Judæa into Galilee," left home to go to Him, and begged Him to come down and heal his son, for he was at the point of death. 48 So Jesus said unto him, "Unless you all see Signs and Wonders, you will not believe." 49 The Court-Official says unto Him, "Sir, come down before my little boy dies." 50 Jesus says to him, "You can set out for your home: your son has recovered." The man believed the statement which

Jesus made to him, and started on his way. 51 And as he was already going down home, his servants met him, and told him that his boy had recovered. 52 So he enquired of them the time when he got better. They therefore said to him, "It was yesterday, about an hour after midday, that the fever left him." 53 So the father knew that it was at the very time when Jesus said to him, "Your son has recovered," and he and his whole household became Believers. 54 This was again the second Sign of His mission that Jesus performed after His return from Judæa into Galilee.

**6**<sup>1</sup> 1 After this Jesus departed to the further—the *Eastern*—side of the Sea of Galilee (or the Lake of Tiberias). 2 And there were following Him a large crowd, because they observed the Signs *accrediting His mission*, which He constantly wrought upon those who were sickly. 3 Now Jesus had gone up the hillside and was seated there with His disciples. 4 And the Pass-over, the chief festival of the Jews, was near. 5 Jesus, on raising His eyes and noticing that a large crowd was coming to Him, says to Philip, "Where are we to buy loaves for all these people to eat?" 6 (This, however, he said merely to test him, for He Himself knew what He was about to do.) 7 Philip answered Him, "Fifty pounds' worth of bread is not enough, to enable each to get a little." 8 One of His disciples, Andrew, the brother of Simon Peter, says to Him, 9 "There is a little lad here who has five barley-loaves and two dried fish; but what are these for so vast a number?" 10 Jesus said, "Get the people to seat themselves." Now there was plenty of turf at the spot. So they seated themselves on the ground, in number about five thousand adult men. 11 Thereupon Jesus received the loaves; and having said Grace, He distributed *portions* to those who were seated on the ground; and of the dried fish likewise He distributed as much as people wanted. 12 And when they had had enough, He says to His disciples, "Gather the surplus portions, that nothing may be wasted." 13 So they gathered them, and filled twelve hand-baskets with those portions of the five barley-loaves which were in excess of the needs of those who had eaten. 14 And the people, seeing the Signs of His Mission which He had performed, said, "This is truly the Prophet who was coming into the world." 15 Jesus, then, knowing that they were about to come and seize Him in order to make Him a king, retired again to the hillside all by Himself. 16 And when it was late, His disciples descended from the hillside to the sea; 17 and having got on board a fishing vessel, they started to go across the Sea to Capernaum. Now, it had already grown dark, and Jesus had not yet come to them; 18 and the sea was getting up, since a strong wind was blowing.

<sup>1</sup> For ch 5. see below.

19 Therefore, after they had rowed about three or four miles, they notice Jesus walking upon the sea, and drawing near the vessel; and they were terrified. 20 But Jesus says to them, "It is I, do not be afraid." 21 So they were willing to receive Him into the vessel; and the vessel was at once at the shore to which they were going.

22 On the morrow the crowd that had been standing on the further—the Eastern—side of the Sea, and had seen, *the previous evening*, that there was no other boat there except the one *belonging to the disciples' fishing-vessel*, and that Jesus had not gone in the vessel with His disciples, but that His disciples had departed by themselves, 23 though vessels from Tiberias had come *during the night*, near to the place where they themselves had eaten the bread after the Lord had said Grace — 24 *in the morning*, then, as soon as the crowd saw that Jesus was not there, any more than His disciples, they got on board the boats *that had arrived during the night* and went to Capernaum, looking for Jesus. 25 And having found Him on the opposite—the Western—side of the Sea, they said to Him, "Rabbi, when did you get here?" 26 Jesus, in answer, said, "In very truth I tell you, it is not because you saw Signs of my mission that you are looking for me, but because you ate of the loaves and satisfied your hunger. 27 Work not for the food that is perishable, but for the Food that lasts, for the sustaining of Eternal Life, which the Son of man will give you; for it is He, Whose mission the Father, even God, has authenticated." 28 They, therefore, said unto Him, "What are we to do, that we may accomplish the works desired by God?" 29 Jesus, in answer, said to them, "This is the work desired by God, that you believe in Him Whom He has sent on a mission." 30 So they said to Him, "What sign do you perform that we may see it and believe you? What marvel do you work?" 31 *Moses performed more wonderful Signs than you have done hitherto*, for our ancestors ate the Manna in the Wilderness, just as it stands recorded in the Scriptures, 'Bread out of Heaven He gave them to eat,' and *if you wish us to believe you, you must do as much as he.*" 32 Jesus therefore, said to them, "In very truth I tell you, it was not Moses who gave you the Bread out of Heaven, *for your ancestors, though they ate it, died*; it is my Father who gives you the Real Bread out of Heaven. 33 For the Bread of God is that which not only descends out of Heaven but also imparts true Life to the world." 34 So they said unto Him, "Sir, give us this Bread at all times." 35 Jesus said to them, "It is I that am the Life-sustaining Bread; he that comes to me will never again experience Hunger, and he that believes on me will never again experience Thirst. 36 But I have told you that, though you have seen me, you do not believe in me. 37 Every-

<sup>1</sup> Ps. 77 24, Sept (=78. 24, Heb.).

one whom the Father gives me will come to me, and none that comes to me will I ever reject; 38 because I have descended from Heaven to do, not my own will, but the will of Him that sent me. 39 And the will of Him that sent me is this—that of all that He has given me I should lose none, but should enable them to rise *from death to renewed Life* on the Last Day. 40 For this is the will of my Father, that every one who beholds the Son and believes on Him should have Eternal Life, and that I should raise him *from death to renewed Life* on the Last Day." 41 The Jews, therefore, proceeded to mutter unfavourable comments about Him, because He said, "I am the Bread that has descended out of Heaven." 42 And they said, "Is not this man Jesus the son of Joseph, whose father and mother we know? What does He mean by saying now, 'I have descended out of Heaven'?" 43 Jesus, addressing them, said, "Do not mutter one to another unfavourable comments about me. 44 No one can come to me unless the Father Who sent me has drawn him to me; and I will raise him *from death to renewed Life* at the Last Day. 45 A prediction stands recorded in the Prophets, 'And they shall all be God's Instructed Ones.'<sup>1</sup> Everyone who has listened to what proceeds from the Father and has learnt from Him, comes to me. 46 I *do not mean* that anyone has seen the Father: only He who has come from God has seen the Father. 47 In very truth I tell you, he that believes in me has Eternal Life. 48 I am the Life-sustaining Bread. 49 Your ancestors had in the Wilderness the Manna to eat, yet they died. 50 The Bread which descends out of Heaven is such that a man, by eating of it, need never die. 51 It is I Who am the Living and Life-imparting Bread that descended out of Heaven; if any eats of this Bread, he will live for ever. And the Bread which I shall give is my flesh, given to sustain the Life of the world." 52 The Jews, therefore, wrangled with one another:—"How can this man," some argued, "give us His flesh to eat?" 53 So Jesus said to them, "In very truth I tell you, unless you eat the Flesh of the Son of man and drink His Blood, you lack within you true Life. 54 Only he that feeds on my Flesh and drinks my Blood has Eternal Life, and I will raise him *from death to renewed Life* at the Last Day. 55 For my Flesh is true Food and my Blood is true Drink. 56 He that feeds on my Flesh and drinks my Blood remains in union with me and I in union with him. 57 Just as the Living Father sent me on a mission and I live because the Father lives, so he that feeds on me likewise shall live because I live. 58 This is the Bread that has descended out of Heaven; unlike your ancestors who ate the Manna and died, he who feeds on this Bread will live for ever." 59 This He said in a synagogue, as He taught at Capernaum. 60 Many, then, of His disciples,

<sup>1</sup> 7s. 54. 13; modified.



after hearing this, said, "This assertion is hard to accept; who can pay any attention to it?" 61 And Jesus, conscious inwardly that His disciples were muttering unfavourable comments about it, said to them, "Does this impede your faith in me? 62 If you should behold the Son of man ascending to where He existed before, what then? 63 It is the Spirit that creates true Life; mere flesh is of no avail. The words that I have spoken to you are Spiritual in their meaning, and Life-giving in their effects. 64 But there are some of you who do not believe in me." For Jesus knew from the first who they were that did not believe in Him, and who it was that would deliver Him up to His enemies. 65 So He went on to say, "This fact—that some of you do not believe in me—is the reason why I have said to you that no one can really come to me unless power to do so has been given him from the Father." 66 In consequence of this, many of His disciples went back, and no longer conorted with Him as He moved about. 67 So Jesus said to the Twelve, "Can it be that you too, wish to go away?" 68 Simon Peter answered Him, "Lord, to whom are we to go? You have at your command words that impart Eternal Life. 69 And we, on our side, have come to believe and to recognize that you are the Holy One of God." 70 Jesus answered them, "Is it not I who have chosen you to constitute the Twelve? and yet one among you is a devil." 71 He meant Judas, the son of Simon, the man of Kerioth; for it was he, who, though one of the Twelve, was about to deliver Him up to His enemies.

**5** 1 After this there occurred a festival of the Jews; so Jesus went up to Jerusalem. 2 Now there is in Jerusalem at the Sheep-gate a bathing pool which is termed in Aramaic Beth-zatha, having round it five alcoves. 3 In these there used to lie a multitude of infirm persons, some blind, others lame, others with shrivelled limbs, <awaiting the bubbling of the water; 4 for an angel of the LORD used at intervals to descend into the pool and cause the water to be agitated, so that he who was the first to enter it, after the agitation of the water, was restored to health, whatever the malady with which he was afflicted.> 5 And there was a man there who had been helpless for thirty seven years, 6 and Jesus, seeing him lying there, and knowing that he had been in that condition for a long while, says to him, "Do you want to get well?" 7 The helpless man replied, "Sir, I have no one, when the water is agitated, to carry and lower me into the pool; for whilst I am going to it without assistance, some one else steps down before me." 8 Jesus says to him, "Raise yourself, take up your pallet, and walk." 9 And at once the man got well; and he took up his pallet and began to walk. Now that day was a Sabbath. 10 So the Jews said to the man who had been cured, "It is a Sabbath today, so it is not religiously permissible for you to take up and carry your pallet."

11 He replied to them, " It was He Who made me well again that said to me, 'Take up your pallet and walk.' " 12 They therefore asked him, " Who is the man who said to you, 'Take it up and walk' ? " 13 But he who had been healed did not know who it was, for Jesus had slipped away, since there was a crowd on the spot. 14 Afterwards Jesus finds him in the Temple Courts, and said to him, " See, you have got well; do not sin again, lest something worse should happen to you." 15 The man went away, and reported to the Jews that He Who had made him well was Jesus. 16 It was for this reason—because Jesus was doing acts like these on the Sabbath—that the Jews proceeded to persecute Him. 17 Jesus' answer to them was, " My Father has been working until now *without observing the Sabbath*,<sup>1</sup> so I, too, am working *with the same freedom*." 18 This caused the Jews to endeavour the more persistently to kill Him, because He was not only repeatedly breaking the Sabbath but constantly terming God His own Father, putting Himself on a level with God. 19 So Jesus, addressing them, said, " In very truth I tell you, the Son can do nothing independently. He *cannot do anything* unless He first sees the Father doing it; it is only what He, the Father does that the Son does likewise. 20 For the Father holds the Son dear, and discloses to Him everything that He Himself is doing; and He will disclose to Him even more impressive works than these which have just been witnessed, that you, on your part, may be filled with wonder. 21 For as the Father awakens the *spiritually Dead*, and restores them to true Life, so the Son also restores to true Life whomsoever He pleases. 22 *And there is more than this to be said.* For the Father does not judge anyone, either; but He has entrusted all judgment to the Son, 23 in order that all men may honour the Son, just as they honour the Father. He who fails to honour the Son fails to honour the Father Who sent Him. 24 In very truth, I tell you, he that listens to my Message, and believes Him that sent me, has Eternal Life and does not incur judgment, but has already passed over from *spiritual Death* into *spiritual Life*. 25 In very truth, I tell you, a Time is coming, and is now at hand, when the Dead—the *spiritually Dead*—will hear the Voice of the Son of God, and those who have listened to it will Live. 26 For as the Father has Life centred in Himself *as its original Source*, so He has also enabled the Son to have Life centred in Himself, *as its mediate Source*; 27 and has given to Him authority to execute judgment because He is a son of man. 28 Do not be surprised at what I am about to say, that a Moment is coming in which all who are in the tombs will hear His Voice 29 and will issue forth: those who have done good deeds, to experience a resurrection to Life, and those who have per-

<sup>1</sup> Contrast *Gen. 2. 2.*

petrated base deeds, to experience a resurrection to judgment. 30 I am able to do nothing independently; it is as I am instructed by the Father that I pronounce judgment; and the judgment I pass is just, because I seek to carry out not my own will but the will of Him that sent me.

31 If I bear witness to myself, my testimony is not trustworthy. 32 It is Another Who bears witness to me, and I know that the testimony which He bears to me is trustworthy. 33 You yourselves have sent emissaries to John, and he has borne witness to the truth. 34 For my part, indeed, the witness which I accept does not come from man; nevertheless I say this *about John's witness*, in order that you, *though you are my persecutors*, may be saved. 35 He was the burning and shining Lamp, and you were willing to find satisfaction for a while in the Light which he diffused. 36 But the evidence to which I can appeal is superior to John's; for the works which the Father has entrusted to me to accomplish, the very works which I am doing, bear witness to me, that the Father has sent me on a mission; 37 and the Father Who sent me is He Who has borne witness to me. His Voice, indeed, you have never heard, and His Form you have never seen; 38 and His Message, *which comes to men through their consciences*, you do not keep in mind, *as you show by this*, that Him, Whom He has sent on a mission, you refuse to believe. 39 You study the Scriptures, because you, on your part, think that in them you have the clue to Eternal Life; and it is they that bear witness to me; 40 yet you refuse to come to me that you may have true Life. 41 *It is not honour that I desire from you*. Honour from men I do not need to receive; 42 *but by your attitude to me* I know that you have not within you the love for God *which you ought to feel*. 43 I am come as Representative of my Father, and you refuse to accept me. If another should come, representing none but himself, him you will accept. 44 How can you believe, accepting, as you do, honour from one another; whilst the honour that comes from the Sole God you do not seek? 45 Do not think that it is I Who will accuse you to the Father. Your accuser is Moses, in whom you have placed your hopes. 46 For if you really believed Moses, you would believe me, for it was of me that he wrote. 47 But if you fail to believe his writings, how are you to believe my words?"<sup>1</sup>

7 <sup>2</sup> 15 The Jews, therefore, were filled with wonder, and said "How comes this man to be possessed of learning, though He has never studied?" 16 Jesus, therefore, addressing them, said, "My teaching is not my own, but is derived from Him Who sent me 17 If anyone resolves to do His will, he will get to know about such teaching, whether it proceeds from God,

<sup>1</sup> For ch. 6. see above, p. 491.

<sup>2</sup> For 7. 1-14 see p. 497.

or whether I speak independently of God. 18 He who speaks independently of any other makes his own honour his aim; but he whose aim is the honour of Him who sent him is trustworthy, and there is no dishonesty in him. 19 Did not Moses give you the Law? Yet none of you carries out the Law. Why do you seek to kill me?" 20 The crowd retorted, "You have a demon in you; who wants to kill you?" 21 Jesus in reply said to them, "One work I did *on the Sabbath—the cure of a man*—and you are all filled with wonder 22 at this. Moses gave you the rite of circumcision (not that it really comes down from Moses' time only, but from the time of the patriarchs) and you circumcise a man on the Sabbath. 23 If a man undergoes circumcision on a Sabbath, that the Law of Moses, *enjoining that rite*, may not be violated, are you angry with me because I made an entire man sound—and *not merely one of his members*—on a Sabbath? 24 In passing judgment, do not be guided by appearance but by justice."

8 <sup>12</sup> Jesus, then, talked to them again, and said, "I am the Light of the World. He who follows me will never have to pursue his course in spiritual Darkness, but will have the Light that proceeds from Him Who is the Life." 13 So the Pharisees said to Him, "You bear witness concerning yourself; your testimony is not trustworthy." 14 Jesus replied to them, "Even if I do bear witness concerning myself, my testimony is trustworthy, because I know the Source whence I come and the Destination to which I go; but you, on your side, do not know the Source whence I come and the Destination to which I go. 15 You, on your part, judge by human standards, whereas I judge no one. 16 Yet even if I do judge, my judgment is reliable, because I am not alone, *but I have One to corroborate me*; there is myself and there is also the Father Who sent me. 17 Why, even in the Law, your own Law, it is laid down in writing that the testimony of two persons is trustworthy.<sup>2</sup> 18 I that bear witness concerning myself am one, and the Father Who sent me is a second that bears witness concerning me also." 19 So they said to Him, "Where is your Father?" Jesus answered, "You know neither me nor my Father; if you knew me, you would know my Father also." 20 These words He uttered in the vicinity of the Temple Treasury, as He was teaching in the Temple Courts; yet no one arrested Him, because the moment for His being delivered up to His enemies had not yet come.

7 <sup>1</sup> And after this Jesus kept moving about in Galilee, for He was unwilling to move about any longer in Judæa, because the Jews were endeavouring to kill Him. <sup>2</sup> But the *autumnal* Festival of the Jews—the Festival of Tabernacles—was near. 3

<sup>1</sup> For 7. 53—8. 11 see p. 313.

<sup>2</sup> See *Num.* 35. 30; *Dt.* 17. 6.

So His brothers said unto Him, "Withdraw from hence and go away into Judæa, that your disciples *there, as well as here*, may observe the works which you are doing; 4 for no one who wishes himself to be publicly known, keeps in obscurity anything that he does. If you are doing things like these, of which we hear, disclose yourself to the world." (5 For even His brothers did not believe on Him.) 6 So Jesus says to them, "The fit occasion for my going up to the Festival, *and for disclosing myself*, has not yet come; but the occasion for your doing so is at all times at your disposal. 7 The world cannot hate you, but me it does hate, because I bear witness about it, that its deeds are wicked. 8 Go up to the Festival yourselves. I, for my part, am not yet going up to this Festival, because the fit occasion *for my Self-disclosure* has not yet fully come." 9 After saying this to them He remained in Galilee. 10 But when His brothers had gone up to the Festival, then He, too, went up, not openly but, as it were, privately. 11 So the Jews were on the watch for Him at the Festival, and said, "Where is He?" 12 And there were circulating among the crowds many whispered comments about Him. Some persons said, "He is a good man"; others said, "No, on the contrary, He deludes the rabble." 13 No one, however, spoke freely about Him, for fear of the Jews.

14 When the Festival was already half over, Jesus went up into the Temple Courts and began to teach. 15 Some, then, of the inhabitants of Jerusalem remarked, "Is not this the man whom they were endeavouring to kill?" 26 Yet, you see, He talks in public, and they say nothing to Him? Can our Officials have really ascertained that He is the Christ? 27 But this man's origin we know; whereas, whenever the Christ comes, no one can ascertain His origin." 28 So Jesus, as He was teaching in the Temple Courts, cried, "You know me, and you know my origin, *you declare*; and yet I am not come independently of Another, *but have been sent*, and He Who sent me is reliable. 29 Him you do not know; but I do know Him, because I come from Him, and He has sent me on a mission." 30 So they wanted to arrest Him, yet no one laid a violent hand upon Him because His time *for being delivered up to His enemies* had not yet come. 31 But of the crowd many believed on Him, and repeatedly said, "Is it possible that the Christ, whenever He comes, will do more Signs of His mission than these which this man has done?" 32 The Pharisees heard the crowd whispering such comments about Him. So the Chief Priests and the Pharisees sent the Temple-police to arrest Him. 33 Therefore Jesus said, "I shall be with you but a little while longer, and then I go to Him that sent me. 34 You will look for me *in the time of your need*, yet you will not find me; and

<sup>1</sup> For vv. 15-24 see p. 496.

where I am to be, you cannot come." 35 So the Jews said among themselves, "Whither does this man intend to betake Himself, that we shall not find Him? Surely it is not to our countrymen who are dispersed among the Greeks that He intends to betake Himself, and to teach the Greeks? 36 What is the meaning of this statement which He has just made, 'You will look for me, yet you will not find me, and where I am to be you cannot come.'"

37 On the last—the principal—day of the Festival Jesus stood and cried, "If anyone thirsts, let him come to me; and let him 38 who believes on me drink of *what I can provide* (just as the Scripture has declared 'From His breast there will flow streams of Life-imparting water''"). 39 This He said concerning the Spirit, which those who had believed on Him were to receive in the future (for as yet there was no gift of the Spirit, because Jesus was not yet exalted to Glory). 40 Some of the crowd, then, having heard these utterances, said, "This is truly the expected Prophet"; others said, "This is the Christ"; 41 but others said, "Why, can it be out of Galilee that the Christ comes? 42 Has not the passage of Scripture relating to Him declared that it is of the posterity of David, and from Bethlehem, the village where David's home was, that the Christ is to come?" 43 So there occurred a cleavage among the crowd on His account. 44 And some of them were wanting to arrest Him, but no one laid violent hands upon Him. 45 So the Temple-police went to the Chief Priests and Pharisees; and the latter said to them, "Why have you not brought Him to us?" 46 Then the Temple-police replied, "Never did a human being speak as He speaks." 47 The Pharisees thereupon retorted, "Can it be that you, too, have been deluded? 48 Has anyone of the Ecclesiastical Officials or of the Pharisees believed on Him? 49 But this rabble, that has no acquaintance with the Law, are accursed." 50 Nicodemus, who had gone to Him previously, and who was one of their number, says unto them, 51 "Surely our Law does not pass judgment upon an accused man without having first heard and ascertained from him what he has been doing?" 52 They in rejoinder said, "Is it possible that you, too, come from Galilee? Study the Scriptures, and you will see that out of Galilee no prophet is destined to spring."

8 <sup>21</sup> Therefore Jesus on another occasion said to them, "I am going away, and you will look for me, and will die in your sin; whither I am going you cannot come." 22 So the Jews observed, "Does He mean to kill Himself? Is that why He says 'Whither I am going, you cannot come.'?" 23 And He

<sup>1</sup> Perhaps cf. *Prov.* 18. 4.

<sup>2</sup> See *Ps.* 88. 4, 5, Sept. (=89. 3, 4, Heb.), *Mic.* 5. 2, Sept. (=5. 1, Heb.).

<sup>3</sup> For 7. 53—8. 11

see p. 313; for 8. 12-20 see p. 497.

went on to say to them, " You are from Below, I am from Above : you belong to this world ; I do not belong to this world. 24 Therefore I said to you, that you will die in your sins ; for if you do not believe that I am what I say, you will die in your sins." 25 So they said to Him, " You ! Why. who are you ?" Jesus said to them, " *After such a question, why is it that I actually talk to you at all?* 26 Nevertheless, I have much to say about you and many a judgment to pass on you ; but He who sent me is trustworthy ; and it is only what I have heard from Him that I say to the world." 27 They did not perceive that by these words He meant them to understand that He referred to the Father. Jesus, therefore, said, 28 " After you have lifted on high the Son of man, then you will recognize that I am what I say, and that I do nothing independently ; but that in speaking thus I am talking just as the Father has taught me to speak. 29 And He who sent me is with me. He has not left me alone, because I, for my part, at all times do what is pleasing to Him." 30 Whilst He talked thus, many believed on Him. 31 Therefore Jesus said unto the Jews who had come to believe Him, " If you, on your part, in what you do, keep within the bounds of my Message, you are truly my disciples ; 32 and you will come to know the Truth, and the Truth will give you freedom." 33 The *other* Jews answered Him, " We are the posterity of Abraham, and have never yet been in slavery to anyone : what do you mean by saying, ' You will become free ?' " 34 Jesus replied to them, " In very truth I tell you, everyone who continues to practise sin is sin's slave. 35 A slave does not remain in the house permanently, but a son of the household remains there permanently. 36 If, then, the Son should give you freedom, you will be really free. 37 I know that you are the posterity of Abraham, but you endeavour to kill me, because my Message does not penetrate among you. 38 I speak of what I have seen in the presence of my Father ; whereas you do what you have heard from your father." 39 They said to Him in reply, " Our father is Abraham." Jesus says to them, " If you are really the offspring of Abraham, do as he did. 40 As it is, you try to kill me, a man that has told you the Truth which I heard from God ; Abraham did not act thus. 41 You do what your *spiritual* father does." They said to Him, " We are not *spiritual* bastards. We have One *Spiritual* Father, even God." 42 Jesus said to them, " If God were really your *Spiritual* Father, you would love me, for I, *Whom you oppose*, came forth from God and am come here ; for I have not come independently of Him ; it was He that sent me on a mission. 43 Why do you not understand what I am telling you ? Because you are incapable of listening to my Message. 44 You belong to your father the devil, and what your father desires, you determine to carry out. He was a homicide from the first, and had no foothold on the Truth, because there is no Truth in him. When-

ever he utters a lie, his utterance is the outcome of his own qualities, because he is a liar and the father of lying. 45 But because I, on my part, speak the Truth, you do not believe me. 46 Who among you convicts me of sin? If it is Truth that I speak, why do you not believe me? 47 He who belongs to God, listens to God's words. You, on your part, refuse to listen to them, because you do not belong to God." 48 The Jews, in retort, said to him, "Are not we, on our side, right in saying that you are a Samaritan and have in you a demon?" 49 Jesus in answer said to them, "I have no demon in me, but I honour my Father, and you dishonour me. 50 I, however, do not make my own honour my aim; there is One Who makes my honour His aim, and He is Judge. 51 In very truth I tell you, if anyone keeps in mind my Message, he will never have experience of Death." 52 The Jews said to Him, "Now we know that you have a demon in you. Abraham died, and the Prophets died; and you say, 'If anyone keeps in mind my Message, he will never taste the bitterness of death.' 53 Can it be that you are greater than our father Abraham, seeing that he died? and the Prophets died. Whom do you make yourself out to be?" 54 Jesus answered, "If I honour myself, my honour amounts to nothing; He that honours me is my Father, of Whom you say that He is your God. 55 Yet you have no acquaintance with Him, whereas I know Him; and if I should say, 'I do not know Him,' I shall be a liar like you; but I do know Him, and I keep in mind His Message. 56 Abraham, your ancestor, exulted that he was to see by *spiritual insight* the Day of my appearing; and he saw it and rejoiced." 57 The Jews, therefore, said unto Him, "You are not yet fifty years old, and has Abraham seen you?" 58 Jesus said to them, "In very truth I tell you, before Abraham came into being, I have existed." 59 They, therefore, took up stones to fling at Him, but Jesus hid Himself from their observation and went out of the Temple Courts.

9 1 Now as He was passing along He saw a man blind from birth, 2 and His disciples asked Him this question: "Whose sin, Rabbi, occasioned this man to be born blind—his own sin, *before birth*, or his parents'?" 3 Jesus replied, "Neither his own nor his parents' sin: his *blindness* was designed to enable the gracious works of God to be exemplified in him. 4 We must be engaged with the works of Him Who sent me, so long as Daylight lasts. Night is coming when none can work. 5 While I am in the world, I am the world's Light." 6 Having said this, He spat on the ground and with the saliva made clay and smeared it on the man's eyes, 7 and said to him, "Go, wash them in the pool of Siloam (the translation of the name is 'Sent')." So the man departed, and washed his eyes, and went home able to see. 8 His neighbours, therefore, and those who previously used to notice him, because he was a beggar,



said, "Is not this man he who used to sit and beg?" 9 Some said, "He is"; others said, "No, though he is like him." The man said, "I am he." 10 So they said to him, "How did your eyes get their sight?" 11 He answered, "The man termed Jesus made clay and smeared it upon my eyes, and said to me, 'Go to Siloam and wash them.' So I went off and washed them, and I gained my sight." 12 And they said to him, "Where is he?" He says, "I do not know."

13 They take him—the man who was once blind—to the Pharisees. 14 And the day on which Jesus made clay and gave sight to his eyes was a Sabbath. 15 So the Pharisees also asked him again how he gained his sight. And he said to them, "He smeared clay upon my eyes and I washed them, and I can now see." 16 Therefore some of the Pharisees said, "This man does not come from God, because He does not keep the Sabbath." Others said, "How can a man who is a sinful character do such Signs?" And there was a division of opinion among them. 17 So they say again to the man who had been blind, "What do you yourself say about Him, inasmuch as it was to your eyes that He gave sight?" And he said, "He is a prophet." 18 Now the Jews refused to believe the statement about him that he had been really blind, and had now gained sight, until they summoned the parents of the man who had gained sight, 19 and asked them, "Is this your son who, you say, was born blind? how is it, then, that he can now see?" 20 So his parents, in reply, said, "We know that he is our son, and that he was born blind; 21 but how it is that he can now see we do not know: ask him; he is of age to answer; it is he who will explain to you what has happened to him." 22 His parents said this because they were afraid of the Jews, for the Jews had already made a compact that, if any should acknowledge Jesus to be Christ, he should be excommunicated. 23 It was for this reason that the man's parents said, "He is of age to answer; to him put your questions." 24 So they summoned a second time the man who had been blind, and said to him, "Give the honour of your cure to God by *telling the whole truth*. We, for our part, know that this man is a sinful character." 25 So he answered, "Whether he is a sinful character I do not know; but one fact I do know, that, being a blind man by birth, I can now see." 26 They therefore said to him, "What did He do to you? How did He give sight to your eyes?" 27 He answered, "I have told you already, and you did not listen; why do you want to hear it again? Can it be that you too, wish to become His disciples?" 28 They reviled him and said, "It is you who are that fellow's disciple; whereas we are Moses' disciples. 29 We know that God has spoken to Moses; but as for this fellow, we do not know whence He comes." 30 The man replied to them, "Why, here is a surprising thing, that you, of all people, do not know whence He comes, and yet He has given

sight to my eyes! 31 We know that God does not listen to sinful characters; but if anyone is devout and does His will, to such a one He listens. 32 It is a thing unheard of since the world began that anyone has ever given sight to the eyes of one born blind. 33 If this man did not come from God, He could do nothing." 34 They, in rejoinder, said to him, "It was in conditions of sin that you were altogether begotten and born; and are you—you!—going to teach us?" And they drove him away from their company. 35 Jesus heard that they had driven him away, and having found him, He said, "Do you—you at least—believe on the Son of man?" 36 He answered, "Who is he, Sir? *tell me*, that I may believe on him?" 37 Jesus said to him, "You have seen Him, and it is He that is talking with you." 38 "I believe, Lord," he said; and he did Him reverence. 39 And Jesus said, "It is to pass sentence of judgment that I came into this world, that those who are *spiritually* sightless may see, and those who *spiritually* can see, *but will not*, may become blind." 40 Some of the Pharisees who were with Him heard Him, and said to Him, "Do you actually mean that we, too, are *spiritually* blind?" 41 Jesus said to them, "If you were *spiritually* blind, you would not have incurred sin; but as it is, you say 'We can see'; so your sin remains."

**10** 19 Again there occurred a division of opinion amongst the Jews by reason of these speeches of His. 20 Many of them said, "He has a demon in Him, and is mad; why do you pay any attention to Him?" 21 Others said, "Words like these are not those of a demon-ridden man. Is it possible for a demon to give sight to the eyes of blind persons?"

22 Then there occurred at Jerusalem the Festival of the Rededication of the Temple.<sup>2</sup> 23 It was winter time, and Jesus used to walk within the Temple Courts under Solomon's Colonnade. 24 The Jews, therefore, came around Him, and said to Him, "How long do you mean to keep our minds in suspense? If you—you! are the Christ, tell us frankly." 25 Jesus answered them, "I have told you, and yet you do not believe. The Works done by me, as representing my Father—they bear witness concerning me; 26 but you refuse to believe because you are not among my Sheep. 27 My Sheep heed my voice, and I know them, and they follow me; 28 and I give to them Eternal Life, and they will never perish, and no one will snatch them out of my hand. 29 My Father, Who has given them to me, is greater than all; and no one is able to snatch anything out of the Father's hand.

1 In very truth, I tell you, he that does not enter the sheep-fold through the gate, but climbs into it from another direction is a thief and a robber; 2 whereas he who enters through the gate is the shepherd of the sheep. 3 To him the gate-keeper

<sup>1</sup> For 10. 1-18 see below.

<sup>2</sup> See *1 Macc.* 4. 59.

opens the gate, and the sheep heed his voice; and he calls his own sheep by their names and leads them out. 4 When he has put out of the fold all his own, he goes in front of them, and his sheep follow him, because they know his voice; 5 but a stranger they will not follow, but will run from him, for they do not recognize the voice of strangers." 6 In speaking to them Jesus employed this figure of speech; but they did not understand the import of what He was telling them. 7<sup>a</sup> So Jesus said to them again, "In very truth, I tell you, 9 I am the Gate of the fold: if through me any Sheep enters, that Sheep will be safe, and will go in and out and find pasturage. 7<sup>b</sup> I am \*the Shepherd\* of the Sheep. 8 All who came before me, *claiming to be Shepherds of the Sheep*, have been but thieves and robbers; but the Sheep did not heed them. 10 A thief only comes to steal and slaughter and destroy; I, on the contrary, have come that they may have Life, and have it in fullest measure. 11 I am the Good Shepherd; the Good Shepherd lays down his life for the sake of his Sheep. 12 The hireling, who is not a real Shepherd, and to whom the Sheep do not belong, when he notices a wolf coming, leaves the Sheep and runs away, whilst the wolf snatches at them and scatters them. 13 *He takes to flight* because he is a hireling and is not concerned for the Sheep. 14 I am the Good Shepherd, and I know those that are mine, and those that are mine know me, 15 (just as the Father knows me and I know the Father), and I must lay down my life for the sake of the Sheep. 16 I have other Sheep also, which do not belong to this Fold; them, too, I must fetch, and they will heed my voice: so they will all constitute a single Flock under a single Shepherd. 17 This is the reason why the Father loves me—because I lay down my life, that I may take it again. 18 No one takes it from me. I am empowered to lay it down and I am empowered to take it again. The command to do this I have received from my Father. 130 I and my Father are one." 31 The Jews again carried stones with which to pelt Him. 32 Jesus, addressing them, said, "Many good deeds originating from the Father have I done in your sight. What kind of deed is it for which you are pelting me with stones?" 33 The Jews answered Him, "It is not for any good deed that we are pelting you with stones but for blasphemy, and because you, being only a man, make yourself out to be God." 34 Jesus replied to them, "Does it not stand written in your Law, 'I said "Ye are Gods?"' 2 35 If the Scripture termed 'Gods' those to whom God's Utterance was addressed (and the authority of the Scriptures cannot be nullified), 36 do you—who *claim to know the Scriptures*—say of Him Whom the Father has sanctified and sent on a mission into the world, 'You blaspheme,' because I said, 'I am God's Son?' 37 If I fail to do the Works of my Father, do not believe me; 38 but if I do

<sup>1</sup> For vv. 19-29 see p. 503.

<sup>2</sup> Ps. 81. 6, Sept. (=82. 6, Heb.)

them, then, even if you do not believe me, believe the evidence of the Works, in order that you may come to know and realize that the Father is in union with me and I in union with the Father." 39 They therefore endeavoured again to arrest Him, but He escaped out of their hands. 40 And He went away again to the further side of the Jordan, to the place where John had been baptizing at first; and He remained there. 41 And many went to Him, and repeatedly said, "Though John did no Sign, yet everything which John affirmed concerning this man was true." 42 And many believed upon Him there.

**11** 1 Now there was lying ill a certain man, Lazarus of Bethany—thus belonging to the same village as Mary and her sister Martha. (2 Mary was the woman who anointed the Lord with fragrant unguent, and wiped His feet with her hair, and it was her brother Lazarus who was ill.) 5 Now Jesus loved Martha, and her sister, and Lazarus. 3 So the sisters sent word to Him, "Lord, he whom you hold dear is ill." 4 Jesus, on hearing it, said, "This illness is not designed to result in death, but to redound to the honour of God, in order that through it (*as giving scope for God's Favour*) the Son of man may be honoured." 6 So when He heard that he was ill, He remained in the place where He was for more than a day: 7 after that interval He says to His disciples, "Let us go again into Judæa." 8 His disciples exclaim, "Rabbi, it was but now that the Jews wanted to pelt you with stones; and are you going there again?" 9 Jesus answered, "There are but twelve hours in the day (are there not?) *in which work can be done*. If a man walks in the day-time, he does not stumble, because he has the light of this world by which to see. 10 But if anyone walks in the Night—in *spiritual Night*—he does stumble, because the *Spiritual Light* is not within him." 11 This is what He declared; and afterwards He goes on to say to them, "Our friend Lazarus is at rest; but I go to awaken him." 12 Therefore His disciples said to Him, "Lord, if he is resting, he will recover." 13 But Jesus, by the term He used, meant his death; whereas they, on their part, thought that He was speaking of the rest of sleep. 14 Then Jesus said to them in plain words, "Lazarus has died, 15 and I am glad on your account that I was not there, *at the time*, in order that you may believe the more in me. But, at any rate, let us go to him." 16 So Thomas (who was termed Didymus ("Twin")) said to his fellow-disciples, "Let us, too, go, in order that, *if He should be killed*, we may die with Him." 17 So Jesus, when He had gone there, found that Lazarus had already been three days in the tomb. 18 Now Bethany was near Jerusalem—less than two miles off; 19 and many of the Jews had gone to Martha and Mary to sympathize with them about their brother. 20 Martha, when she heard that Jesus was coming, met Him, whilst Mary continued to sit in the house. 21 So

Martha said unto Jesus, "Lord, if only you had been here, my brother would not have died! 22 Even as it is, I know that God will grant to you all that you ask of Him." 23 Jesus says to her, "Your brother will rise again." 24 Martha says to Him, "I know that he will rise again in the Resurrection at the Last Day." 25 Jesus said to her, "It is I Who am the Resurrection and the Life. He that believes on me, even if he has died, shall live; 26 and everyone who *spiritually* lives and believes on me shall never die. Do you believe this?" 27 She says to Him, "Yes, Lord, I, for my part, have learnt to believe that you are the Christ, the Son of God, He Who was to come into the world." 28 And after saying this, she went away, and summoned Mary, her sister, saying to her privately, "The Teacher is here and is asking for you." 29 When Mary heard this, she hastily rose and went to Him. 30 Jesus had not yet reached the village, but was still at the place where Martha had met Him. 31 The Jews, who were with Mary in the house, expressing their sympathy, when they saw that she got up hastily and went out, followed her, supposing that she was going to the tomb to weep there. 32 Mary, when she reached the place where Jesus was, and saw Him, threw herself at His feet, exclaiming to Him, "Lord, if only you had been here, my brother would not have died!" 33 When, therefore, Jesus saw her weeping, and the Jews, who had come with her, weeping, too, He gave way to strong emotion and became agitated, 34 and said, "Where have you laid him?" They say to Him, "Come, Sir, and see." 35 Jesus burst into tears. 36 The Jews said, "See how dear He held him!" 37 And some of them observed, "Could not this man, who gave sight to the blind man's eyes, have likewise preserved Lazarus from dying?" 38 Jesus, again giving way to His emotion, comes to the tomb. It was a cave, and a boulder lay against the entrance. 39 Jesus says, "Take away the boulder." Martha, the sister of the deceased man, exclaimed, "Lord, by this time, the remains must be offensive, for it is the third day since death occurred." 40 Jesus says to her, "Did I not tell you, 'If you believe, you will see the Glory of God'?" 41 So they took away the boulder. And Jesus, raising His eyes upward, said, "Father, I thank Thee that Thou hast listened to me. 42 For myself, I knew that Thou dost at all times listen to me; but I said what I did on account of the crowd standing round, that they may believe that Thou hast sent me on a mission." 43 And having said this, He called with a loud voice, "Lazarus, come forth." 44 The dead man came out, with his hands and feet tied with swathes of linen, whilst his face was wrapped about with a handkerchief. Jesus says to them, "Untie him, and let him go away home."

45 Many, therefore, of the Jews—those who had come to Marv, and had seen what He did—believed on Him. 46 But some of them went away to the Pharisees and told them what

Jesus had done. 47 So the Chief Priests and the Pharisees convened a meeting of the Council, and said, "What steps are we taking? because the Signs which this man performs are numerous. 48 If we let Him be, as we are doing, everyone will believe on Him; and the Romans will come and take from us both our *Sacred Place* and our nationality." 49 But one of them, Caiaphas, who was High Priest in that fateful year, said to them, "You know nothing about it, 50 and fail to reflect that it is for your interest that one man should die on behalf of the People, to save the whole nation from destruction." 51 This, however, he did not say on his own spontaneous impulse, but being High Priest in that fateful year, he was inspired to prophesy that Jesus was to die for the sake of the nation, 52 and not for the sake of the nation only, but also for the purpose of gathering into One Body all God's scattered children. 53 So from that day forward they took counsel with one another to kill Him.

54 Jesus, therefore, no longer moved about openly among the Jews, but went away from thence to the country adjacent to the desert, to a town termed Ephraim; and there He remained with His disciples. 55 Now the Passover of the Jews was near, and many went up from the country to Jerusalem before the Passover, in order to purify themselves ceremonially for the Festival. 56 So they looked out for Jesus, and said to one another, as they were standing in the Temple Courts, "What do you think? That He will avoid coming to the Festival?" 57 Now the Chief Priests and the Pharisees had issued orders that, if any should learn where He was, he was to furnish information, that they might arrest Him.

**12** 1 Jesus, then, five days before the Passover, came to Bethany, the home of Lazarus, whom He had raised to life from the dead. 2 So they gave a dinner to honour Him there, and Martha waited on the guests, whilst Lazarus was one of those who had seats at the table together with Him. 3 Then Mary, taking nearly a pound of unguent of genuine nard, exceedingly valuable, anointed Jesus' feet and wiped them with her hair; and the house was filled with the fragrance of the unguent. 4 So Judas, the man of Kerioth, one of His disciples—he who was about to deliver Him up to *His enemies*—exclaims, 5 "Why was not this fragrant unguent sold for seventy pounds, and the proceeds given to needy persons?" (6 It was not, however, because he was concerned about the needy, that he said this, but because he was dishonest, and, since he kept the cash-box, used to pilfer the money which from time to time was put into it.) 7 Therefore Jesus said, "Let her be, that she may keep *what remains* against the day for preparing my body for burial. 8 For the needy you have with you at all times, but you cannot at all times have me." 9 Now the crowd—a large

one, composed of the Jews—learnt that He was there, and came not merely on account of Jesus, but also to see Lazarus whom He had raised to life from among the dead. 10 And the Chief Priests planned to put to death Lazarus also, as well as Jesus, 11 because, on account of him, many of the Jews went off one after another, and became Believers in Jesus.

12 On the morrow the crowd—a large one—that had come for the Festival, having heard that Jesus was entering Jerusalem, 13 took branches of the palm trees and went forth to meet Him, keeping up the shout,

"Grant *Israel* victory, O God;

Blessed is He that comes as Representative of the LORD,<sup>1</sup> even the King of Israel." 14 And Jesus, having found a young ass, mounted it (in agreement with the prediction that is recorded:—

15 "Fear not, Daughter of Zion,

Lo, thy King cometh,

Riding on the colt of an ass").<sup>2</sup>

16 This fulfilment of the prophecy His disciples did not recognize at first; but when Jesus was exalted to Glory, they then remembered that this stood recorded about Him, and that people had acted thus in honour of Him. 17 So the crowd that had been with Him when He called Lazarus out of the tomb, and raised him to life from among the dead, bore their witness to Him. 18 This was the reason why the crowd *from Jerusalem* also went to meet Him—because they had heard that He had wrought that Sign of His mission. 19 The Pharisees, therefore, said to one another, "You notice that, *in spite of your efforts*, you do no good; as you see, the world has gone after Him."

20 Now among those who were going up to Jerusalem to worship at the Festival were certain Greeks; 21 so these approached Philip (who was of Bethsaida in Galilee), with the request, "Sir, we want to see Jesus." 22 Philip goes and tells Andrew, and Andrew and Philip go and tell Jesus. 23 And Jesus, addressing them, says, "The time has come for the Son of man to be glorified. 24 In very truth I tell you, unless a grain of wheat falls into the ground and dies, it remains solitary; but if it dies, it produces a great crop. 25 He who holds his life dear, loses it, whereas he who holds his life cheap in this world will safeguard it for Life Eternal. 26 If it is to me that anyone ministers, it is my example that he must follow; and where I am, there, too, must my minister be. If to me anyone ministers, him my Father will honour. 27 Now is my heart disquieted; and what am I to say? Am I to say, 'Bring me, O Father, safe out of this time of trial?' On the contrary, I have faced this time of trial to fulfil a different prayer: 28 'Glorify, O Father, at any cost to me, the revelation of Thyself.'" There-

<sup>1</sup> Ps. 117. 25<sup>a</sup>, 26<sup>a</sup>, Sept. (=118 25<sup>a</sup>, 25<sup>b</sup>, Heb.).  
19; divergent and abbreviated.

<sup>2</sup> Zech 9.

upon there came a Voice out of Heaven, "I both have glorified it already and will glorify it again." 29 The crowd that was standing there, and heard it, said that there had been thunder. Others said, "An angel has spoken to Him." 30 Jesus, addressing them, said, "It is not for my sake that this Voice has come from Heaven, but for yours. 31 Now this world is being put on its trial; now will the Ruler of this world be driven out of it. 32 And I, if I am lifted on high from off the earth, will draw all men to myself." 33 He said this to intimate by what kind of death He was about to die. 34 Therefore the crowd, addressing Him, said, "We, for our part, have been told from what is contained in the Law, that the Christ is to remain for ever.<sup>1</sup> What do you, on the other hand, mean, by 'The Son of man must be lifted on high'? Who is this Son of man?" 35 Jesus said to them, "For only a short time longer will the *Spiritual* Light be among you. As you pursue your life's course, avail yourself of the *Spiritual* Light, while you have it, for fear lest *Spiritual* Darkness overtake you; he that pursues his course in the Darkness does not know whither he is going. 36<sup>a</sup> While you have the Light, believe in the Light, that you may become *Spiritually* enlightened."

<sup>2</sup>44 And Jesus cried and said, "He that believes on me, believes not on me only, but on Him that sent me; 45 and he that beholds me beholds Him that sent me. 46 I am come into the world as a source of *Spiritual* Light, that everyone who believes on me may not remain in *Spiritual* Darkness. 47 And if any hears my words but fails to keep them carefully in mind, it is not I that judge him. For I have not come to judge the world but to save it. 48 He who rejects me and does not accept my words has his Judge; the Message that I have delivered will be his Judge at the Last Day, 49 because I have not spoken on my own responsibility, but the Father Who has sent me has Himself given me directions what to say and what to speak. 50 And I know that His commandment ensures Eternal Life. Therefore in all that I speak, I speak only as the Father has told me."

<sup>3</sup>36<sup>b</sup> This is what Jesus said: He then departed and concealed Himself from them. 37 And though He had wrought so many Signs of His mission in their presence, they did not believe on Him, 38 that the Utterance of the Prophet Isaiah might be fulfilled:—

"O LORD, who of us put faith in what we heard,  
And to whom was the LORD's power disclosed?"<sup>4</sup>

39 It was for this reason that they could not believe—because Isaiah declared in another passage:—

40 "He hath blinded their eyes and hath dulled their mind,

<sup>1</sup> Cf. *Ezek.* 37. 25  
1-36<sup>a</sup> see p. 507.

<sup>2</sup> For *vv.* 36<sup>b</sup>-43 see below.  
<sup>4</sup> *Is.* 53. 1.

<sup>3</sup> For *vv.*



Lest they should see with their eyes, and discern with their mind,

And should turn, and I should heal them."<sup>1</sup>

41 Isaiah said this because he, in mental vision, saw His Glory, and spoke about Him. 42 Nevertheless even of the Jewish Officials many believed on Him; but for fear of the Pharisees they did not avow their belief, lest they should be excommunicated. 43 For they loved the honour bestowed by men more than the honour bestowed by God.

**13** 1 Now, by the eve of the Festival of the Passover, Jesus knew that the Moment had come for Him to pass out of this world unto the Father; and since He had loved those in the world who were His own, He showed His love for them to the last. 2 So while supper was in progress (the Devil having already suggested to Judas, the son of Simon, the man of Kerioth, that he should deliver Him up to *His enemies*), 3 Jesus, though He knew that the Father had committed to Him control of all things and that He had come forth from God and was going back to God, 4 yet rises from the supper-table, and lays aside His outer garments; and having taken a towel, tied it round Him. 5 Then He pours water into a basin and began to wash the feet of the disciples, and to wipe them with the towel which He had tied about Him. 6 So He comes to Simon Peter; and Peter says to Him, "Lord, is it you—you!—Who are going to wash my feet?" 7 Jesus, in reply, said to him, "What I am doing you do not understand now, but you will understand later." 8 Peter says to Him, "You shall never wash my feet—never." Jesus replied, "Unless I wash you, you cannot have any part with me." 9 Simon Peter says to Him, "Lord, then not my feet only, but my hands and my head, too." 10 Jesus says to him, "He that has bathed his whole body needs only to have his feet washed, and then he is wholly clean. And as for you collectively, you are clean, though not everyone." 11 For He knew the character of the man who was delivering Him up to *His enemies*, and this was the reason why He said, "Not everyone of you is clean." 12 When, then, He had washed their feet, and had taken again His outer garments and resumed His seat at the table, He said to them, "Do you understand the meaning of what I have done for you?" 13 You, on your part, style me 'Teacher' and 'Lord'; and you are right, for such I am. 14 If, then, I, your Lord and your Teacher, have washed your feet, you also ought to wash one another's feet. 15 For I have set you an example, that what I have done for you, you also should do for others. 16 In very truth I tell you, a servant is not superior to his master, nor an emissary superior to him who has sent him *on his mission*. 17 If you know this, you are happy

<sup>1</sup> /s 6. 10; divergent.

if you act accordingly. 18 *When I say 'you,'* I am not speaking of you all. I know the characters of those whom I have chosen; but the purpose of my choice was to ensure the fulfilment of this passage of Scripture, 'He who eateth the food which I provide hath spurned me with his foot.' 19 Henceforward I tell you of coming events before they happen, in order that, when an event occurs, you may be convinced that I am what I say. 20 In very truth I tell you, he that receives anyone whom I shall send, receives me, and he that receives me receives Him that sent me." 21 Jesus, after saying this, became profoundly agitated, and affirmed solemnly, "In very truth I tell you that one of you will deliver me up to my enemies." 22 The disciples looked at one another, being at a loss to know of whom He was speaking. 23 One of His disciples—he whom Jesus loved—had a seat at the table on Jesus' right—the place of honour. 24 So Simon Peter beckons to him to attract his attention, and says to him, "Tell me who it is that He means." 25 The other, leaning back, just as he was, upon Jesus' breast, says to Him, "Lord, who is it?" 26 So Jesus answers, "It is he to whom I shall give a morsel of bread after dipping it in the dish." So having dipped a morsel of bread, He takes it and gives it to Judas, the son of Simon, the man of Kerioth. 27 And after Judas had received the morsel of bread, then Satan entered into him. So Jesus says to him, "What you are going to do, do quickly." 28 Why He said this to him none of those who were seated at the table understood: 29 some supposed that, since Judas had charge of the cash-box, Jesus meant, "Buy what we need for the Festival," or that he was to give something to the needy. 30 So he, having received the morsel of bread, straightway went out; and it was Night.

31<sup>a</sup> When, therefore, he had gone out, Jesus says,<sup>2</sup>  
**15**<sup>3</sup> 1 "I am the Real Vine, and my Father is the Vine-dresser. 2 Every Branch in me that does not bear fruit He clears away; and every Branch that bears fruit He prunes, that it may bear more fruit. 3 Already you have undergone *Spiritual* pruning in virtue of the Message which I have imparted to you. 4 Remain united to me, and I shall then remain united to you. Just as a branch cannot produce fruit by itself, but only by remaining united to the vine, so you cannot produce *Spiritual fruit* unless you remain united to me. 5 I am the Vine, you are the Branches. Only he who remains united to me, whilst I am united to him, produces *Spiritual* fruit plentifully, because apart from me you can do nothing. 6 If anyone does not remain united to me, he is thrown away, like a severed branch, and withers up; and such withered Branches are col-

<sup>1</sup> Ps. 40. 10, Sept. (= 41. 10, Heb.); nearer the Heb.

<sup>31b-38</sup> see p. 514.

<sup>3</sup> For ch. 14. see p. 515.

<sup>2</sup> For *vv.*

lected and flung into a Fire, and are burnt. 7 If you remain united to me, and my words remain within your hearts, request what you will, and it shall be yours. 8 It is by this means—by your producing plentiful fruit, and thus shewing yourselves to be my disciples—that the Father is honoured. 9 Just as the Father has loved me, so I have loved you: remain within the shelter of my love. 10 If you keep in mind my commandments, you will remain within the shelter of my love, just as I have kept my Father's commandments and remain within the shelter of His love. 11 These things I have told you, that the joy which is mine may be in you, too, and your joy may be rendered complete. 12 My command is this—that you love one another, just as I have loved you. 13 No one is capable of greater love than this—the surrender of life for the sake of his friends. 14 You are my friends, if you do what I command you. 15 I no longer term you servants, because the servant has no knowledge of his master's doings; but I have called you friends, because I have acquainted you with all that I have learnt from my Father. 16 It was not you who chose me: it was I who chose you; and I appointed you with the intention that you should go and produce results, and that such results should be lasting; in order that, whatever you, as followers of me, should ask of the Father, He may give it to you. 17 This is my command to you—that you love one another. 18 If the world hates you, you know that it has hated me before hating you. 19 If you belonged to the world, the world would hold dear its own; but because you do not belong to the world, but I have chosen you out of the world, therefore the world hates you. 20 Recall the Saying which I used in speaking to you, 'A servant is not superior to his master.' If they have persecuted me, they will persecute you also. If they have kept in mind my Message, they will keep in mind yours, too. 21 They will treat you in the way I have described, because of my Self-revelation *in which you have believed*, because they do not know Him that sent me, *and therefore do not recognize in me His Representative*. 22 If I had not come and talked to them, they would not have incurred guilt: as it is, they have no excuse for their guilt. 23 He who hates me hates my Father also. 24 If I had not done amongst them such works as no one else has done, they would not have incurred guilt: as it is, they have both seen and hated both me and my Father. 25 But this has happened for the fulfilment of the Saying that stands written in their Law, 'They hated me without reason.' 26 But when the Pleader for you has come, Whom I will send to you from the Father—the Spirit of Truth, Who proceeds from the Father—He will bear witness to me. 27 And you also are to bear witness, because you have been with me from the first.

<sup>1</sup> Ps. 34 19, Sept. (=35. 19, Heb.).

**16** <sup>1</sup> I have told you all this beforehand, to prevent your loyalty from being shaken *when the events happen*. <sup>2</sup> You will be excommunicated : nay, more, a time is coming when everyone who kills you will think that he is thereby offering religious service to God ! <sup>3</sup> And they will do this because they have failed to recognize either the Father or me. <sup>4</sup> I have told you this in order that when the time of these persecutions has come, you may call to mind the fact that I told you of them. I did not tell you this at first, because I was then with you. <sup>5</sup> But now I am going away to Him that sent me : yet none of you asks me ' Whither are you going ? ' <sup>6</sup> But because I have told you this, distress has filled your heart. <sup>7</sup> Yet I tell you the truth : my departure is for your good. For if I do not depart, the Pleader for you will not come to you ; whereas, if I go away to the Father, I will send Him to you. <sup>8</sup> And when He comes, He will convince the world of sin in one instance ; of righteousness in another ; and of judgment in a third. <sup>9</sup> Of sin *in the Jews*, as proved by their refusal to believe on me : <sup>10</sup> of righteousness *in me*, as proved by my departure to the Father, and your beholding me no more : <sup>11</sup> of judgment, as proved by the fact that the Ruler of this world has been judged. <sup>12</sup> I have still much to say to you, but you cannot bear it now. <sup>13</sup> But when He, the Spirit of Truth, has come, He will guide you into all the Truth, for He will not speak independently *of the Father*, but He will tell you all that is imparted to Him ; and He will announce the events that are coming. <sup>14</sup> He will glorify me, because He will draw upon what is mine, and will announce it to you. <sup>15</sup> All the knowledge that the Father has is mine also ; and therefore I said that the Pleader for you draws upon what is mine, and will announce it to you.

<sup>16</sup> In a little while you will behold me no longer ; and again, in a little while you will see me once more." <sup>17</sup> Some of His disciples, therefore, said to one another, " What is the meaning of this that He is telling us, ' In a little while you will behold me no longer ; and again in a little while you will see me once more,' and ' I am going to the Father.' " <sup>18</sup> So they said, ' What is the meaning of this expression that He uses, ' In a little while ' ? We cannot comprehend what He is saying." <sup>19</sup> Jesus recognized that they wanted to ask Him ; so He said to them, " Is it about this that you are enquiring one with another—about my saying, ' In a little while you will behold me no longer, and again in a little while you will see me once more ' ? " <sup>20</sup> In very truth I tell you that you will weep and lament, but the world will rejoice. You will be distressed ; but your distress will be turned into joy. <sup>21</sup> A woman, when she is in labour, is distressed because her time has come ; but when she has given birth to the child, she no longer recalls the anguish, because of her joy that another human life has been brought into the world. <sup>22</sup> Therefore, though you, too, suffer distress now, yet I shall see

you again, and your hearts will be filled with joy; and of your joy none will be able to deprive you. 23 And in that day you will have no need to beseech me for anything: in very truth I tell you, if you ask the Father for anything, He will give it to you because you are followers of me. 24 Up to now you have, as my followers, asked for nothing: ask and you shall receive, that your joy may be rendered complete. 25 These things I have told you in enigmatic phrases; but the time is coming when I shall no longer talk to you in enigmatic phrases, but I shall in plain terms bring word to you about the Father. 26 In that day as followers of me you shall make requests; and there is no need for me to say that I will beseech the Father for you; 27 for the Father Himself holds you dear because you, on your part, have held me dear, and have believed that I came forth from the Father. 28 I came forth from the Father, and I am come into the world: again, I leave the world and am on my way to the Father." 29 His disciples say, "See! you are now talking in plain terms, and are using no enigmatic phrases. 30 Now we are sure that you know everything, and do not need that anyone should question you *to learn what you mean*. this convinces us that you have really come forth from God." 31 Jesus answered them, "For the present you are convinced; 32 but listen: a time is coming, and, indeed, has already come, when you will be scattered each to his own home, and will leave me alone. Yet I am not alone, because the Father is with me. 33 I have told you this, in order that, through union with me, you may have peace. In the world you are to suffer affliction; but be of good courage, I am victorious over the world.

**13** <sup>131<sup>b</sup></sup> Now the Son of man is glorified; and God, in union with Him, is glorified also. 32 Moreover God will exalt Him to Glory by uniting Him to Himself, and will do so very shortly. 33 Dear children, it is only a little while longer that I can be with you. You will look for me; and just as I told the Jews, so I now tell you also, 'Whither I am going, you cannot come.' 34 A fresh command I give you—you are to love one another: just as I have loved you, you, too, are to love one another. 35 It is by this—by your mutual love among yourselves—that all will recognize you to be disciples of mine." 36 Simon Peter says to Him, "Lord, whither are you going?" Jesus answered, "Whither I am going you cannot follow me now, but you shall follow me later." 37 Peter says to Him, "Lord, why cannot I follow you now? my very life I will lay down for your sake." 38 Jesus answers, "*Do you say, 'Your very life you will lay down for my sake'?*" In very truth I tell you, a cock will not crow before you have thrice disowned me.

<sup>1</sup> For the earlier part of ch. 13. see p 510.

**14** <sup>1</sup> Do not let your hearts be disquieted. Put faith in God: put faith in me also. <sup>2</sup> In my Father's House are many lasting Abodes: if it were not so, should I have implied that I am going on my way to make ready a place for you? <sup>3</sup> And if I go and make ready a place for you, I am coming again, and will take you to join me, in order that where I am, you, too, may be. <sup>4</sup> And as for my Destination, you know the Way thither." <sup>5</sup> Thomas says to Him, "Lord, we do not know your destination: how can we know the way thither?" <sup>6</sup> Jesus says to him, "I am the Way, the Right Way, that leads to True Life: no one comes to the Father except through me. <sup>7</sup> If you had learnt to know me, you would have attained to knowledge of the Father also: henceforward you are learning to know Him, and have seen Him." <sup>8</sup> Philip says to Him, "Lord, enable us to see the Father, and we shall be satisfied." <sup>9</sup> Jesus says to him, "Have I been so long with you all, and you, Philip, have not learnt to know me? He who has seen me has seen the Father: how, then, can you—you!—say, 'Enable us to see the Father'? <sup>10</sup> Do you not believe that I am united to the Father, and the Father united to me? The words that I say to all of you, I do not speak on my own authority: it is the Father Who, being in lasting union with me, accomplishes Works which are really His own. <sup>11</sup> Believe me when I say that I am united to the Father, and the Father to me: if you cannot believe this *on my word*, believe it on the evidence of the actual Works which you witness. <sup>12</sup> In very truth I tell you, he that believes on me shall accomplish the Works that I do, and shall accomplish Works surpassing them, because I am on my way to the Father. <sup>13</sup> And whatever you, as followers of mine, ask *of the Father*, I will do it, that the Father may be glorified in union with the Son. <sup>14</sup> If you, as followers of mine, ask for anything, I will do it. <sup>15</sup> If you love me, you will keep in mind my commandments. <sup>16</sup> And I will beseech the Father, and He will give you another Pleader for you, in order that He may be with you for ever— <sup>17</sup> even the Spirit of Truth, whom the world cannot receive because it does not behold Him *with physical vision*, and so does not recognize Him. You, on your part, recognize Him, because He remains by you, and is in union with you. <sup>18</sup> I will not leave you bereaved: I am coming to you. <sup>19</sup> It is but a little while before the world will cease to behold me any longer; but you will still behold me: because I am in possession of Life, you will possess It also. <sup>20</sup> In that day you will come to know that I am united to the Father, and you are united to me, and I am united to you. <sup>21</sup> He who has my commands and keeps them in mind is he who loves me; and he who loves me will be loved by my Father, and I will love him and will make my presence evident to him." <sup>22</sup> Judas (not Judas, the man of Kerioth) says to Him, "Lord, how is it that you are going to make your presence evident to us

but not to the world?" 23 Jesus, in answer, said to him, "If any one loves me, he will keep in mind my Message; and my Father will love him; and it is to him that we will come, and will take up our abode with him. 24 He who does not love me does not keep in mind what I say; yet the Message which you hear from me is not mine, but the Father's Who sent me. 25 I have spoken this to you, whilst I am still remaining by you; 26 but the Pleader for you, the Holy Spirit that the Father will send to represent me, will teach you all *Spiritual* truths, and will recall to your mind all that I have said to you. 27 A farewell Blessing I leave with you; my farewell Blessing I give to you. I do not give it in the spirit in which the world gives its farewell blessings. Let not your hearts be disquieted, or grow timorous. 28 You heard me say to you, 'I am going away, and am coming back to you.' If you loved me, you would have rejoiced that I am on my way to the Father, because the Father is greater than myself. 29 And I have told you now before it happens, in order that, when it has happened, you may believe. 30 I will no longer talk much with you, for the Ruler of the World is coming, and in me finds nothing *that has its source from him*. 31 *But his coming, and the suffering which he will occasion to me*, will shew the world that I love the Father, and act just as the Father has given me commandment to do. Arise, let us go hence."

**17** 1 After Jesus had thus spoken, He raised His eyes to Heaven and said, "Father, the Destined moment is come : glorify Thy Son, that Thy Son may glorify Thee; 2 that just as Thou hast given Him authority over all mankind, so He on all whom Thou hast given to Him may bestow Eternal Life. 3 That Eternal Life consists in this—in their learning to know Thee, the only Real God, and Him Whom Thou hast sent, even Jesus Christ. 4 I have glorified Thee upon the Earth by bringing to perfection the Work that Thou hast entrusted to me to do; 5 and now glorify me, O Father, by Thy side with the Glory which I had beside Thee before the world came into being. 6 I have made manifest Thy Self-revelation to the men whom Thou gavest me out of the world. Thine they were, and it was to me that Thou gavest them; and they have kept in mind Thy Message. 7 By this time they have become aware that all the knowledge which Thou gavest to me is really from Thyself, 8 because the words which Thou didst entrust to me I have entrusted to them; and they, on their part, have welcomed them; and they have become fully convinced that I came forth from Thee; and have believed that Thou didst send me on a mission. 9 It is I that make request for them : not for the world do I make request, but for those whom Thou hast given me, because they are Thine; 10 and all things that are mine are Thine, and Thine are mine; and I am glorified in them *because of their*

*being what, through me, they have become.* 11 And I am to be in the world no longer; whereas they are to remain in the world, whilst I am coming to Thee. Holy Father, keep them secure through the Revelation of Thyself, which Thou hast committed to me, in order that they may be one, as we are. 12 As long as I have been with them, I have kept them secure through the Revelation of Thyself which Thou hast committed to me, and I have safeguarded them; and none of them has perished but he who was doomed to perish (for the fulfilment of the passage of Scripture relating to him<sup>1</sup>). 13 And now I am coming to Thee, and am saying this whilst I am still in the world, in order that they may have in their hearts in fullest measure the joy that is mine. 14 I have entrusted to them Thy Message: and the world has hated them, because they do not belong to the world, just as I do not belong to the world. 15 I do not request that Thou shouldest take them out of the world, but that Thou shouldest keep them from the Wicked One. 16 They do not belong to the world, just as I do not belong to the world. 17 Sanctify them with the Truth. Thy Message is Truth. 18 Just as Thou hast sent me on a mission into the world, so I have sent them on a mission into the world; 19 and for their sake I sanctify myself, that they, too, may be sanctified by the Truth.

20 Not for them alone do I make request, but for those, too, who believe on me through the Message which they convey, 21 in order that they all may be one, that, just as Thou, Father, art united to me and I united to Thee, so they, too, may be united to us, that the world may believe that Thou didst send me on a mission. 22 And a share of the Glory which Thou hast given to me I, on my part, have given to them, in order that they may be one just as we are one, 23 (I united to them and Thou united to me), that they may be brought to perfect union in one, in order that the world may recognize that Thou hast sent me on a mission, and hast loved them just as Thou hast loved me. 24 O Father, I wish that where I am, these men, Thy gift to me, may also *hereafter* be with me, in order that they may behold my Glory which Thou has given me, because Thou didst love me before the foundation of the world. 25 O Righteous Father, the world has not known Thee (though I have known Thee), but these men have recognized that Thou hast sent me on a mission; 26 and I have made known to them Thy Self-revelation, and will make it still further known, in order that the same love which Thou hadst for me may be in their hearts, and that I, too, may be united to them."

**18** <sup>1</sup> Jesus, after having said this, went forth, together with His disciples, to the further side of the Ravine of the

<sup>1</sup> *Pss.* 108. 8, Sept (= 109. 8, Heb.).



Cedars, where there was a garden; and into this He and His disciples entered. 2 Judas, too—he who was delivering Him up to *His enemies*—knew the place, because Jesus had often consorted with His disciples there. 3 So Judas, when he had got the battalion, *forming the Roman garrison*, and a body of the Temple-police from the Chief Priests and Pharisees, goes thither with lanterns and torches and weapons. 4 Jesus, then, aware of everything that was about to befall Him, advanced *from the spot where He was standing*, and says to them, "For whom are you looking?" 5 "Jesus the Nazoræan," they answered. He says to them, "I am He" (Judas, too, who was delivering Him up, was standing with them). 6 When, therefore, He said to them, "I am He," they stepped backwards, and threw themselves upon the ground. 7 So Jesus repeated the question, "For whom are you looking?" And they said, "Jesus the Nazoræan." 8 "I told you," Jesus answered, "that I am He. If, then, it is I for whom you are looking, let these men go away." 9 (This He said for the fulfilment of His declaration, "Of those whom Thou hast given me I have lost none.") 10 Thereupon Simon Peter, having a sword, drew it and struck the servant of the High Priest and cut off his right ear (the servant's name was Malchus). 11 Jesus, therefore, said to Peter, "Put back your sword into its sheath. The cup of *woe* which the Father has given me—must I not drink it?"

12 So the battalion, with their colonel and the Jewish Temple-police, apprehended Jesus and bound Him, 13 and led Him to Annas first, for he was the father-in-law of Caiaphas, who was officially High Priest that fateful year. (14 It was Caiaphas who had counselled the Jews that it was expedient that one individual should die for the sake of the *whole* People.) 15 And following Jesus were Simon Peter and another disciple. This disciple was an acquaintance of the High Priest's, and he entered with Jesus into the High Priest's court-yard.

16 Now Peter was left standing at the entrance, outside. So the other disciple, the acquaintance of the High Priest, went out and, saying a word to the portress, brought Peter in. 17 Therefore the maid—the portress—says to Peter, "Can it be that you, too, are one of this man's disciples?" He says, "I am not." 18 Now the servants and the Temple-police were standing near a charcoal fire which they had kindled, because it was cold; and they were warming themselves; and Peter, too, was with them, standing there, and warming himself.

19 So the High Priest, *when Jesus was brought before him*, asked Him about His disciples and about His teaching. 20 Jesus answered him, "I, for my part, have spoken openly to the world; I have at all times taught in some synagogue or in the Temple Courts, where all the Jews come together; I have spoken nothing in secret. 21 Why do you question me? Ask my hearers what I told them. These men here know what I

said to them." 22 On His saying this, one of the Temple-police, standing by, gave Jesus a blow with his open hand, exclaiming, "Is this the way you answer the High Priest?" 23 Jesus replied to him, "If what I said is wrong, produce evidence of it; but if right, why do you strike me?" 24 Annas therefore sent Him, fettered as He was, to Caiaphas.

25 Now Simon Peter (*as has been said*) was in the court-yard, standing and warming himself. So the others by the fire said to him, "Is it possible that you, too, are one of His disciples?" He disowned Him, and said, "I am not." 26 One of the High Priest's servants, a relative of the man whose ear Peter had cut off, observes, "Did not I myself see you in the garden with Him?" 27 So Peter disowned him again; and a cock crew directly afterwards.

. . . . 28 They lead Jesus, therefore, from Caiaphas' residence to the Government House (it was early), though they themselves refrained from entering the Government House, to avoid incurring ceremonial defilement, and so being prevented from eating the Passover. 29 Therefore Pilate came forth to them outside, and says, "What accusation are you bringing against this man?" 30 In reply they said to him, "If He were not an offender, we should not have handed Him over to you." 31 Therefore Pilate said to them, "Take Him yourselves and try Him by your own Law." The Jews said to him, "We are not empowered to put anyone to death" (32 this happening for the fulfilment of Jesus' declaration, intimating by what kind of death He was going to die). 33 So Pilate entered the Government House again, and summoning Jesus, said to Him, "You!—are you the King of the Jews?" 34 Jesus answered, "Do you say this independently of anything you have heard, or have others spoken to you about me?" 35 Pilate answered, "Am I a Jew? It is your own nation and the Chief Priests who have delivered you over to me. What have you done?" 36 Jesus answered, "My Dominion does not belong to this world. If my Dominion did belong to this world, my subordinates would be fighting to prevent me from being delivered up to the Jews; but as it is, my Dominion is elsewhere." 37 Thereupon Pilate said to Him, "Are you, then,—you!—a King?" Jesus replied, "It is you who say that I am a King. The purpose for which I have been born, and for which I have come into the world, is to bear witness to the Truth. Everyone who is inherently truthful listens to my Voice." 38 Pilate says to Him, "What is Truth?" After saying this, he went out again to the Jews and says to them, "I, for my part, can discover no offence with which He can be charged. 39 Now you have a custom that at the Passover I, to gratify you, should discharge some one prisoner: do you wish, then, that, to please you, I should discharge the King of the Jews?" 40 So they all shouted again, "Not this fellow but the Barabbas." Now the Barabbas they meant was a brigand.

**19** <sup>1</sup> Then Pilate took Jesus and had Him flogged. <sup>2</sup> And the soldiers twined a circlet out of some twigs from a thorn-tree, and placed it upon His head; and they arrayed Him in a purple cloak, <sup>3</sup> and proceeded to march up to Him, and to say, "Long live the King of the Jews!" and dealt Him blows with their open hands. <sup>4</sup> And Pilate again went forth outside, and says to the people there, "See, I am bringing Him out to you, to let you understand that I find in Him no offence with which He can be charged." <sup>5</sup> So Jesus went forth outside, wearing the circlet made of thorn twigs, and the purple cloak. And Pilate says to them, "Look! here is the man!" <sup>6</sup> As soon as the Chief Priests and the Temple-police saw Him, they shouted, "Crucify Him, crucify Him." Pilate says to them, "Take Him yourselves, and crucify Him, for I, at all events, cannot discover in Him any offence with which He can be charged." <sup>7</sup> The Jews retorted, "We, at any rate, have a Law, according to which He ought to be put to death, because He has made Himself out to be God's Son." <sup>8</sup> When Pilate heard this statement, he was more alarmed than before, <sup>9</sup> and entered again into the Government House and says to Jesus, "What is your origin?" but Jesus gave him no answer. <sup>10</sup> Therefore Pilate says to Him, "Is it to me that you refuse to speak? Are you not aware that I have authority to discharge you, and authority to crucify you?" <sup>11</sup> Jesus replied to him, "You would have no authority over me, if it were not given to you from Above: consequently he that delivered me over unto you, *who are thus invested with authority*, has to answer for a greater sin *than would otherwise be his*." <sup>12</sup> This reply caused Pilate to try to secure His discharge; but the Jews shouted, "If you discharge this fellow, you are no friend of the Emperor's. Everyone who makes himself out to be a king denies the right of the Emperor." <sup>13</sup> So Pilate, when he heard these cries of theirs, led Jesus outside, and took his seat on a tribunal at a place termed "The Tessellated Pavement" (in Aramaic, "Gabbatha"). <sup>14</sup> Now it was the Day of Preparation preceding the Passover; and the time was just before noon. And he says to the Jews, "See, here is your King!" <sup>15</sup> This made them shout, "Away with Him! away with Him! crucify Him!" Pilate says to them, "Is it your King that I am to crucify?" The Chief Priests answered, "We have no king but the Emperor." <sup>16</sup> So then he delivered Him over to them to be crucified. <sup>17</sup> They therefore took Jesus with them; and He, carrying the cross for Himself, went forth to the so-termed Skull-Place (which in Aramaic is termed "Golgotha"), <sup>18</sup> where they crucified Him; and with Him two others, one on either side, Jesus being in the middle. <sup>19</sup> And Pilate wrote a notice also, and had it fixed above the cross: the words of it were, "Jesus the Nazoræan, the King of the Jews." <sup>20</sup> This notice was read by many of the Jews, because the place where Jesus had been crucified was near the city; and it was written

in Aramaic and Latin and Greek. 21 So the Chief Priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but His own words, 'I am King of the Jews.'" 22 Pilate answered, "What I have written I have written."

23 So the soldiers, after they had crucified Jesus, took His outer garments (dividing them into four shares, one for each soldier), and His under garment also. This was seamless, woven from the top in one piece throughout; 24 so they said one to another, "Do not let us tear it, but let us decide by drawing lots for it who is to have it" (for the fulfilment of the passage in Scripture,

"They parted among them my garments,  
And upon my raiment they cast lots")<sup>1</sup>

Such, then, were the proceedings of the soldiers. 25 On the other hand, there stood by the side of Jesus' cross His mother, and His mother's sister, Mary (the wife of Clopas), and Mary the Magdalene. 26 Jesus, seeing His mother, and the disciple whom He loved, standing by her, says to His mother, "Mother, see, there is your son." 27 Then He says to the disciple, "See, there is your mother." And from that time the disciple took her to his own dwelling.

28 After this Jesus, knowing that everything predicted about Him was now accomplished, says (for the fulfilment of the passage of Scripture foretelling what occurred) "I am parched with thirst." 29 Close by, there was set a vessel full of sour wine. So they fastened upon \*a javelin\* a sponge steeped in the sour wine, and put it to His lips. 30 As soon, therefore, as Jesus had received the sour wine,<sup>2</sup> He said, "All is finished": and bowing His head, He yielded up His Spirit.

31 The Jews, then, since it was Preparation Friday, to prevent the bodies from remaining on the cross during the Sabbath (for the day on which that Sabbath fell was a specially Solemn Day) requested Pilate that the legs of those who had suffered might be broken, and the bodies might be taken away. 32 The soldiers, therefore, came and broke the legs of the first man, and of the other who had been crucified along with Jesus; 33 but when they came to Jesus Himself, and saw that He was already dead, they refrained from breaking His legs. 34 One of the soldiers, however, with his lance pierced His side, and there straightway gushed out blood and water. 35 And the fact is attested by an eye-witness (and his evidence is reliable and He *that is Above* knows that what has been asserted is true), in order that all of you *who read this* may likewise believe. 36 For this occurred for the fulfilment of a passage in Scripture, "Not a bone of him shall be broken."<sup>3</sup> 37 And again a second

<sup>1</sup> Ps. 21. 19, Sept. (=22. 19, Heb.).      <sup>2</sup> Ps. 68. 22, Sept. (=69, 22, Heb.).      <sup>3</sup> Ex 12. 46, Sept.; slightly modified.

passage of Scripture declares: "They will look to Him Whom they pierced."<sup>1</sup>

38 After all this, Joseph of Ramathaim, a disciple of Jesus (though a secret disciple, owing to his fear of the Jews), requested of Pilate permission to take away the Body of Jesus, and Pilate gave him leave to do so. He came, therefore, and took away His Body. 39 And Nicodemus, who at first had gone to Jesus under cover of night, also came, bringing a mixture of myrrh and aloes, more than five stone in weight. 40 So they took the Body of Jesus and swathed It in linen sheets, along with the spices, following the custom of the Jews when preparing the dead for burial. 41 And there was in the place where He had been crucified a garden; and in the garden a freshly excavated tomb, in which no one had yet been laid. 42 So there (on account of the Jews' Day of Preparation for the Passover, because the tomb was close by) they laid Jesus.

**20** 1 On the first day of the week Mary the Magdalene goes early (whilst it is still dark) to the tomb, and sees that the boulder has been taken away from the tomb. 2 So she goes as fast as she can to Simon Peter and to the other disciple whom Jesus held dear, and says to them, "The Lord has been taken away out of the tomb, and we do not know where He has been laid." 3 Peter, therefore, went out, and the other disciple, and they started for the tomb. 4 And the two at the outset ran together, but the other disciple ran on in front, faster than Peter, and was the first to reach the tomb; 5 and peering into it he sees lying there the linen sheets *in which the Body had been swathed*, though he did not enter. 6 Following him, Simon Peter also comes: he entered the tomb, 7 and notices the linen sheets, lying there, and the handkerchief, which had been over Jesus' head, laid apart from the linen sheets and folded by itself in a separate place. 8 Then the other disciple, who had been the first to get to the tomb, likewise entered it, and saw with his own eyes *that it was vacant*, and so—but only so—was convinced *that Jesus had risen*; 9 for not even yet did they understand the passage of Scripture which declared that He was destined to rise to Life from among the dead.<sup>2</sup> 10 So the disciples went back to their own company.

11 Meanwhile Mary was standing near the tomb, outside it, weeping. As she wept she peered into the tomb, 12 and beholds two angels in white, seated, where the Body of Jesus had lain, one at the head and the other at the feet; 13 and they say to her, "Woman, why are you weeping?" She says to them, "My Lord has been taken away, and I do not know where He has been laid." 14 On saying this, she turned right round, and beholds Jesus, standing there, but did not recognize

<sup>1</sup> Zech. 12. 10, mg.    <sup>2</sup> Probably Ps. 15. 10, Sept. (= 16. 10, Heb.)

that it was Jesus. 15 Jesus says to her, "Woman, why are you weeping? For whom are you looking?" She, thinking that He was the gardener, says to Him, "Sir, if it is you who have carried Him hence, tell me where you have laid Him, and I will take Him away." 16 Jesus says to her, "Mary!" She, turning, says to Him, "Rabboni!" (an Aramaic term meaning *Most Honoured Teacher*). 17 Jesus says to her, "Do not cling to me, *to detain me*, for I have not yet ascended to the Father, but go to my Brothers and tell them, 'I am ascending to Him Who is my Father and your Father and my God and your God.'"  
18 Mary the Magdalene goes and reports, "I have seen the Lord"; and tells them that He had said this to her.

19 That very day, the first day of the week, when it was late, and the doors of the room, where the disciples were, had been fastened for fear of the Jews, Jesus came and stood in the middle of them and says to them, "God's Blessing be with you." 20 And after saying this, He showed to them both His hands and His side. So the disciples were filled with joy at seeing the Lord.

21 But Thomas, he who was termed Didymus ("Twin"), one of the Twelve, was not with them when Jesus came. 22 So the other disciples said to him, "We have seen the Lord!" And he said to them, "Unless I see in His hands the marks of the nails, and put my finger into the marks of the nails, and put my hand into the wound in His side, I will not believe it." 23 And a week later, His disciples were again indoors, and Thomas with them. Jesus comes again, though the doors were fastened, and stood in the middle of them and said, "God's Blessing be with you." 24 Then He says to Thomas, "Place your finger here, and feel my hands; and place your hand here, and put it into the wound in my side; and do not show yourself incredulous but believing." 25 Thomas, in reply to Him, exclaimed, "My Lord and my God!" 26 Jesus says to him, "Is it because you have seen me that you have come to believe? Happy are they who, without seeing me, yet have believed." 27 He said again to them, "God's Blessing be with you. Just as my Father has sent me on a mission, so I on my part send you." 28 And having said this, He breathed into them, and says to them, "Receive Holy Spirit. 29 If you forgive the sins of any, they are forgiven to them; if from the sins of any you withhold forgiveness, from them forgiveness is withheld."

30 Though Jesus did in the presence of His disciples many other Signs (besides these) which are not recorded in this book, 31 yet these have been recorded that you all may believe that Jesus is the Christ, the Son of God, and may, by believing, have Life through His Self-revelation.

<sup>1</sup> For *iii.* 21-23 see below.

**21** <sup>1</sup> After these occurrences Jesus manifested Himself again to the disciples by the Sea of Tiberias; and He manifested Himself under these circumstances. <sup>2</sup> There were together Simon Peter and Thomas (he who was termed Didymus, "*Twin*"), and Nathaniel (he who was of Cana in Galilee), and the sons of Zebedee, and two others of His disciples. <sup>3</sup> Simon Peter says to them, "I am going off to fish." They say to him, "We, too, are coming along with you." They set out, and got on board their fishing-vessel; but that night they caught nothing. <sup>4</sup> When, however, the morning was already breaking, Jesus was standing on the beach, though the disciples were not aware that it was Jesus. <sup>5</sup> Jesus says to them, "My children, you have not got any fish, have you, to give a relish to our meal?" They replied to Him, "No." <sup>6</sup> So He said to them, "Cast the net on the starboard beam, and you will find what you want." So they cast it, and now they were no longer strong enough to haul in the net, owing to the size of the catch. <sup>7</sup> So that disciple whom Jesus loved says to Peter, "It is the Lord!" And Simon Peter, being told that it was the Lord, put on, and fastened about him, his upper garment (for he had stripped for his work) and flung himself into the sea; <sup>8</sup> whilst the rest of the disciples came in the boat—for they were not far from the shore, only about a hundred yards—towing the netful of fish. <sup>9</sup> As soon as they disembarked on the shore, they see a charcoal fire ready laid *and lighted*, and dried fish placed upon it, *being cooked*, and some bread. <sup>10</sup> Jesus says to them, "Bring some of the fish which you have just now caught." <sup>11</sup> So Simon Peter went on board and hauled to the shore the net full of big fish, one hundred and fifty three in all; yet, though there was such a number, the net was not torn. <sup>12</sup> Jesus says to them, "Come here and have breakfast." None of the disciples ventured to enquire of Him, "Who are you?" knowing, as they did, that it was the Lord. <sup>13</sup> Jesus comes and takes the bread and gives it to them; and the fish likewise. <sup>14</sup> This was already the third occasion on which Jesus manifested Himself to His disciples after He had been raised to Life from among the dead.

<sup>15</sup> When they had finished breakfast, Jesus says to Simon Peter, "Simon, son of John, do you love me more than these others do?" He says to Him, "Yes, Lord, you know that I hold you dear." He says to him, "Feed my Lambs." <sup>16</sup> He says again to him a second time, "Simon, son of John, do you love me?" He says to Him, "Yes, Lord, you know that I hold you dear." He says to him, "Tend my little Sheep." <sup>17</sup> He says to him a third time, "Simon, son of John, do you hold me dear?" Peter was distressed at His saying to him the third time, "Do you hold me dear?" and he said to Him, "Lord, you—you know all things: you can recognize that I hold you dear." Jesus says to him, "Feed my Sheep. <sup>18</sup> In very truth I tell

you, that when you were younger, you used to gird yourself about, and walk wherever you wished; but when you have grown old, you will have to stretch out your arms, and another will gird you about, and will carry you where you have no wish to be." 19 He said this to intimate by what kind of death he was to glorify God. And having told him this, He says to him, "Follow me." 20 Peter, turning round, sees following Jesus the disciple whom He loved, and who, at the Supper, leaned back upon His breast, and said, "Lord, who is he who is delivering you up to your enemies?" 21 So Peter, seeing him, says to Jesus, "Lord, this man—what about him?" 22 Jesus says to him, "If I wish him to survive till I come, what has that to do with you? it is for you to follow me." 23 So there went abroad among the Brotherhood the report, "That disciple is not to die." Yet Jesus did not say that he was not to die, but only, "If I wish him to survive till I come, what has that to do with you?"

24 This is the disciple who furnishes evidence about these occurrences, and who has had these occurrences put on record, and we know that his testimony is true.

25 But there are many other things besides, which Jesus did; so many, indeed, that, if they were to be recorded in detail, I think that not even the world itself could contain the books that would have to be written.

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## THE FIRST EPISTLE OF ST. JOHN THE PRESBYTER

The Letter known as the *First Epistle of St. John* lacks the usual beginning and ending appropriate to a letter, and it contains no mention of the author's name. It is really a Homily, addressed to Christian Believers in general (not to any local community of Christians). The author's purpose in writing it was to guard his readers against certain prevalent errors of doctrine and conduct: he insists, for instance, that any pretension to know God was falsified by disobedience to His moral commands; that any claim to love God was unjustified, if it was unaccompanied by love for man; and that any denial of the Incarnation of the Son of God, so far from implying a more spiritual faith, was inconsistent with a true belief in God the Father.

The origin of the Epistle (which is quoted by Polycarp, Papias, and Irenæus) is ascribed by Clement of Alexandria to "John"; and that it proceeds from the writer of the Fourth Gospel seems to be placed beyond reasonable doubt by a comparison of various phrases which are common to the two works, and which are indicated in



the footnotes attached to the Translation. This evidence is reinforced by the occurrence, in both of them, of peculiar turns of style, such as the combination of an affirmative and a negative clause to express a single idea. Nevertheless, it should be observed that there are certain words and phrases in the Epistle which find no place in the Gospel, such as *to possess the Father* (or *the Son*), *to do righteousness*, *to purify* from sin, *to be a Propitiation* for sin. Which of the two is the earlier, or whether both were composed about the same time are questions which cannot be decided with any positiveness. The place of origin of both was probably the same, Ephesus being the most likely locality that can be suggested (cf. p. 481).

**1** <sup>1</sup> That which had existence from the Beginning,<sup>1</sup> That which we have seen with our eyes, That which we have beheld, and have touched with our own hands, in connection with Him Who is the Disclosure of the True Life<sup>2</sup>— <sup>2</sup> and the True Life was manifested, and we have seen, and attest, and report to you, that Eternal Life, which was with the Father and was manifested to us— <sup>3</sup> That, *I repeat*, which we have seen and heard is what we report to you also, in order that you, too, may enjoy fellowship with us; yes, and this fellowship of ours, *which we desire you to share*, we enjoy with the Father and with His Son Jesus Christ. <sup>4</sup> And we, *the eye-witnesses*, are writing this Letter to you, that your joy may be complete.<sup>3</sup>

<sup>5</sup> And this is the announcement which we have heard from Him and report to you—that God is Spiritual Light, and in Him there is no Darkness at all. <sup>6</sup> If we assert that we enjoy fellowship with Him, and if, nevertheless, we pursue our course enveloped in Spiritual Darkness, we lie, and our practice does not conform to the truth; <sup>7</sup> but if we pursue our course surrounded by Spiritual Light, as God Himself exists in Spiritual Light, we have fellowship one with another, and the Blood shed by Jesus, His Son, purifies us from every form of sin. <sup>8</sup> If we assert that we have in us no sin, we delude ourselves and the truth is not in our hearts. <sup>9</sup> If we acknowledge our sins, God is faithful *to His promises*, and righteous *in His nature*, so that He forgives us our sins, and purifies us from unrighteousness of every kind. <sup>10</sup> If we assert that we have not sinned, we make Him out to be a liar, and His Message has made no impression upon us.

**2** <sup>1</sup> My dear children, my purpose in writing this to you is to restrain you from sinning; though, if any should sin, we have a Pleader for us<sup>4</sup> with the Father in Jesus Christ, One Who is Righteous, *and therefore able to approach God*. <sup>2</sup> It is He Who is a Propitiation for our sins; and not for ours only but

<sup>1</sup> Cf. *Joh.* i. 1.  
*Joh.* 14. 16.

<sup>2</sup> Cf. *Joh.* i. 4.

<sup>3</sup> Cf. *Joh.* 15. 11.      <sup>4</sup> Cf.

also for those of the whole world. 3 That we really know God we can tell by this—by our keeping in mind His commandments.<sup>1</sup> 4 He who asserts " I know God," without keeping in mind His commandments is a liar ; and upon such a one the Truth has made no impression ; 5 but whoso keeps in mind His Message, in him truly love for God has attained perfection. We can tell whether or not we are in union with Him by this— 6 he who professes to remain in union with Him is in duty bound to pursue his course of life in the same spirit in which Jesus did.

7 Beloved, it is not a fresh commandment that I am giving to you in this Letter, but an old commandment,<sup>2</sup> which you have had from the beginning of your discipleship : the old commandment is the Message which you have already heard. 8 Again, *from another point of view*, it is a fresh commandment<sup>3</sup> which I am giving to you in this Letter (and the truth of what I say is illustrated both in Him *Who put the old commandment in a new light*, and in you *who have been enlightened by Him*), because the *spiritual* Darkness is passing away, and the Real Light is already shining. 9 He who professes to be in the *spiritual* Light and yet hates his Brother is still in the *spiritual* Darkness. 10 He who loves his Brother remains in the *spiritual* Light, and in this Light he encounters no pitfall, *since he sees whither he is going* ; 11 whereas he who hates his Brother is enveloped in the *spiritual* Darkness, and in that *spiritual* Darkness pursues his course ; and he does not know in what direction he is going, for the Darkness has blinded his *spiritual* vision.

12 I am writing to you, dear children, because your sins are forgiven, by reason of the Christ's Self-revelation, *and of its influence with you*. 13 I am writing to you, older men, because you know Him Who has existed from the Beginning. I am writing to you, young men, because you have been victorious over the Wicked One. 14 I have written to you, dear children, because you know the Father. I have written to you, older men, because you know Him Who has existed from the Beginning. I have written to you, young men, because you are strong, and God's Message remains in your thoughts, and you have been victorious over the Wicked One. 15 Do not love the world, or what is connected with the world. If anyone loves the world, love for the Father has no place in him ; 16 because everything that is connected with the world—the desire seated in the flesh, and the desire stimulated by the eyes, and the ostentation arising from material possessions—do not originate from the Father but from the world. 17 And the world passes away and the desire originating in it ; but he that carries out the Will of God remains for ever.

18 My dear children, it is the final Period in the world's history ; and just as you have heard that Antichrist is coming,

<sup>1</sup> Cf. *Joh.* 14. 15.

<sup>2</sup> Perhaps cf. *Lev.* 19. 18<sup>b</sup>.

<sup>3</sup> Cf. *Joh.* 13. 34.

so by this time many antichrists have shown themselves in their true colours, and from this we can tell that it is the final Period. 19 They went forth from among us, but they did not really belong to us; for if it was to us that they really belonged, they would have remained with us; but their departure was designed to make it clear that none of them really belonged to us. 20 But you, on your part, have received from the Holy One a *spiritual* Anointing, *conveying enlightenment*. 21 You all know the Truth: it is not because you do not know the Truth that I have written to you, but because you know it, *and I wish to revive your knowledge*, and because nothing false has its source in the Truth. 22 Who is the pre-eminent liar but he who denies that the *predicted* Christ is Jesus? Such a one is the Antichrist—he who denies both the Father and the Son *to be what They really are*. 23 Every one who denies the Son *to be what He is* does not enjoy communion with the Father either: he who confesses the Son *to be what He is* enjoys communion with the Father also. 24 As for you, let what you have heard from the beginning of your discipleship remain in your thoughts. If what you have heard from the beginning of your discipleship remains in your thoughts, you yourselves will also remain in union with the Son and with the Father. 25 And this is the Promise which God Himself gave to us—even Eternal Life.<sup>1</sup> 26 I have written this to you concerning those who try to delude you. 27 But as for yourselves, the *spiritual* Anointing which you have received *from Christ Himself*, remains in you, and you have no need that any should teach you; but as the *spiritual* Anointing which comes from Him teaches you about all things, and is trustworthy, and no deception, so you must remain in union with Him just as He has taught you to do.<sup>2</sup> 28 And now, dear children, remain in union with Him, that, if He should be manifested, we may feel confidence in His Presence, instead of shrinking in shame from Him at His Coming. 29 If you know, *as you do*, that He is Righteous, then be sure that every one who does righteousness has been Begotten from Him.

**3** I Think what transcendent love the Father has shown towards us in allowing us to be called "God's children";<sup>3</sup> and that is what we are. The world, indeed, does not recognize us as such for this reason—because it did not recognize Him, *Jesus Christ*. 2 Beloved, we are God's children now; and what we shall be has not yet been made apparent. We know, however, that if He, *Jesus Christ*, is manifested *the second time*, we shall be like Him, because we shall see Him just as He now is. 3 And everyone who reposes this hope upon Him, seeks to render himself pure, just as He is pure. 4 Everyone who commits Sin violates Law likewise; and Sin is the violation of

<sup>1</sup> Cf. *Joh.* 17. 2.<sup>2</sup> Cf. *Joh.* 15. 4.<sup>3</sup> Cf. *Joh.* 1. 12.

Law. 5 And you know that He appeared to take away our sins;<sup>1</sup> and in Him there is no Sin. 6 No one who remains in union with Him sins *habitually*; everyone who sins *habitually* has neither seen Him nor known Him. 7 Dear children, let no one delude you: it is he who practises righteousness that is righteous, just as Jesus Christ is righteous. 8 He who *habitually* sins belongs to the Devil,<sup>2</sup> for the Devil has sinned from the Beginning. (It was for this end that the Son of God was manifested—that He might undo the works of the Devil.) 9 No one who has been Begotten from God *habitually* sins, because in him there remains a germ of Divine Life; and he cannot sin *habitually*, because he has been Begotten from God. 10 The children of God and the children of the Devil are plainly distinguished by this—no one who fails to practise righteousness belongs to God, nor he who fails to love his Brother. 11 For this is the Message which you have heard from the beginning of your discipleship—that we should love one another.<sup>3</sup> 12 *Our feelings towards each other must not be like those of Cain, who belonged to the Devil, and slew his brother. Why did he lay him? Because his own deeds were wicked, whereas his brother's were righteous.*

13 Do not be surprised, Brothers, if the World hates you.<sup>4</sup> 14 For our part, we know that we have passed out of a state of *spiritual* Death into a state of *spiritual* Life, because we love our Brothers: he who does not love *his Brothers* remains in a state of *spiritual* Death. 15 Everyone who hates his Brother is really a homicide, and you know that no homicide has Eternal Life remaining within him. 16 We have learnt what Love is by this—by the fact that Christ laid down His life for us;<sup>5</sup> and we, on our part, are in duty bound to lay down our lives for our Brothers. 17 But any who has this world's means of livelihood, and observes his Brother in need, yet steels his bosom against him—in such a man how can there remain the love for God *which he professes to have?* 18 Dear children, let our love be shown not by mere professions or talk, but by deeds and reality. 19 We shall learn by this that we belong to Him Who is Reality; and we shall re-assure our conscience in His Presence, 20 in regard to anything wherein our conscience condemns us, because God transcends our conscience, and knows everything. 21 Beloved, if our conscience should not condemn us, we can feel confidence in regard to God; 22 and whatever we ask of Him we receive from Him, because we keep in mind His commandments, and we do what is pleasing in His sight. 23 And His commandment is this—that we should believe the Self-revelation of His Son Jesus Christ, and love one another, just as He gave us command to do; and he who keeps in mind His command-

<sup>1</sup> Cf. *Joh.* 1. 29.

<sup>2</sup> Cf. *Joh.* 8. 44.

<sup>3</sup> Cf. *Joh.* 13. 34.

<sup>4</sup> Cf.

*Joh.* 15. 18; 17. 14.

<sup>5</sup> Cf. *Joh.* 10. 15.

ments remains in union with God, and God in union with him. 24 And it is by this that we can tell that He remains in union with us—by the presence with us of the Spirit which He has given us.

4 1 Beloved, do not put trust in every Inspired Utterance, but test such Utterances, to see whether they are of Divine origin; for many false Preachers have gone forth into the world. 2 It is by this that you can recognize the Spirit of God *speaking through an Inspired Preacher*: Every Inspired Utterance which acknowledges Jesus as Christ come in human flesh has its origin from God; 3 and no Inspired Utterance which fails to acknowledge Jesus as *Christ* has its origin from God. This latter is the inspiration that marks the Antichrist; you have heard that it is coming, and it is now active in the world. 4 You, my dear children, belong to God, and you have been victorious over these false Preachers, because greater is He Who is active in you than he who is active in the world. 5 They belong to the world;<sup>1</sup> therefore what they say has its source from the world, and the world gives them a hearing. 6 We, on the other hand, belong to God; he who knows God listens to us,<sup>2</sup> whilst he who does not belong to God does not listen to us. This is the test by which we distinguish between the inspiration that is Real and the inspiration that is delusive.

7 Beloved, let us love one another, for love has its origin from God, and everyone who loves has been Begotten from God, and learns to know God. 8 He who does not love, does not know God, because God is Love. 9 God's Love manifested itself among us in this way—in His sending His Only Son on a mission into the world, that we might have Life through Him. 10 Ideal Love has manifested itself in this way—not in our having loved God, but in His having loved us, and having sent His Son on a mission to be a Propitiation for our sins. 11 Beloved, if God has so loved us, we, too, are in duty bound to love one another. 12 None has ever beheld God;<sup>3</sup> if we continue to love one another, God remains in us, and His love obtains its perfect realisation in us. 13 That we remain in union with Him and He in union with us we recognize by the fact that He has given us a share of His Spirit. 14 And we—*we His original followers*—have beheld, and testify, that the Father has sent the Son on a mission, to be the Saviour of the world.<sup>4</sup> 15 Whoever acknowledges that Jesus is the Son of God, with him God remains in union, and he in union with God. 16 And we—we, I say—have recognized and believed the love which God inspires among us. God is Love, and he that continues in the practice of love remains in union with God, and God remains in union with him. 17 Love manifests its perfect

<sup>1</sup> Cf. *Joh.* 8. 23.  
*Joh.* 3. 17.

<sup>2</sup> Cf. *Joh.* 8. 47.

<sup>3</sup> Cf. *Joh.* 1. 18.

<sup>4</sup> Cf.

realization with us in the fact that we feel confidence in the prospect of the Day of Judgment; because we, under the conditions of this world, are just as Christ is. 18 In love there is no element of fear: perfect love banishes fear, because fear involves *anticipation of punishment*: he who feels fear has not realized love in its perfection. 19 We love because He loved us first. 20 If anyone should assert, "I love God," and at the same time should hate his Brother, he is a liar; for he who does not love his Brother whom he has seen, cannot possibly love God Whom he has not seen. 21 And we have from Him this command, that he who loves God must love his Brother also.

5 1 Everyone who believes that Jesus is the Christ has been Begotten from God, and everyone who loves Him Who has Begotten *such believers* loves him, whoever he be, who has been Begotten from Him. 2 That we really love the children of God we can tell by this—by our loving God and carrying out His commandments. 3 For love for God consists in this—in keeping in mind His commandments. 4 And His commandments are not burdensome, because everyone who has been Begotten from God is victorious over the world;<sup>1</sup> and the power that ensures victory over the world is this—even our faith. 5 Who is victorious over the world but he who believes that Jesus is the Son of God? 6 Jesus Christ it is Whose coming was marked by the accompaniment of Water and Blood—marked not by the Water only, but by the Water and the Blood. 7 And it is the Spirit that bears convincing witness to *his Divine Sonship*, because the Spirit is the Truth.<sup>2</sup> 8 For the witnesses to *His Divine Sonship* are three, the Spirit and the Water and the Blood, and the three support one conclusion. 9 If we accept the witness of men, the witness of God is of still greater weight, because the testimony of God is of this convincing nature, that it is His own Son concerning Whom He has borne witness,<sup>3</sup> and so can speak with *transcendent authority*. 10 He who believes on the Son of God finds this testimony in his own experiences. He who does not believe God has, through refusing belief in the testimony which God has given concerning His own Son, made God out to be a liar. 11 And the testimony of experience is this—that God has given us Eternal Life, and it is in His Son that this Life is to be found. He who possesses the Son possesses this Life. 12 He who does not possess the Son of God does not possess this Life. 13 I have written this to you—to you who believe in the Self-revelation of the Son of God—that you may be sure that you possess Eternal Life.<sup>4</sup> 14 And the confidence which we feel in regard to Him extends to this—that if we make request

<sup>1</sup> Cf. *Joh.* 16. 33.      <sup>2</sup> Cf. *Joh.* 14. 17, 15. 26, 16. 13.      <sup>3</sup> Cf. *Joh.* 5. 37

<sup>4</sup> Cf. *Joh.* 3. 15; 20. 31

for anything in accordance with His will, He hears us; 15 and if we are sure that He hears whatever requests we make, we are sure that we get the requests which we have made to Him. 16 If any see his Brother committing a sin which is not a mortal sin, he must ask, and God will grant Life to him—to such persons as do not commit mortal sin. 17 There is such a thing as mortal sin: concerning this I do not say that he is to make petition to God. All wrongdoing is sin; but there is sin that is not mortal. 18 We know that no one who has been Begotten from God sins *habitually*; on the contrary, He—*Jesus*—Who was Begotten from God, safeguards him<sup>1</sup> *from the Wicked One*, and the Wicked One does not retain hold of him. 19 We know that we belong to God, whilst the world lies wholly under the influence of the Wicked One. 20 And we know that the Son of God has come, and has given us understanding, enabling us to know Him Who is the Real God. And we are in union with Him Who is the Real God through union with His Son, Jesus Christ. He is the Real God, and *union with Him* is Eternal Life. 21 Dear children, guard yourselves from misrepresentations of God.

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## THE SECOND EPISTLE OF ST. JOHN THE PRESBYTER

The *Second Epistle of St. John*, unlike the First, begins and ends in Epistolary fashion, and is a real Letter. The recipient for whom it was intended is styled in the original a "Lady"; but it is less probable that this title denotes an individual than that it personifies a Christian community, or local Church, to which it seems to be applied somewhat as "Mother" is in English applied to the Collective Church (cf. the feminine singular pronoun in *1 Pet.* 5. 13), and of which "the children" mentioned in *ver.* 4 are the members. In this connection it is significant that the writer employs the second person *plural*, in *vv.* 6, 8, 10, 12, of those who will read his Letter. If this interpretation is right, the "elect sister" of *ver.* 13 will be another local Church within which the author of the Epistle was included at the time of writing. He does not name himself in the opening greeting; but the resemblance in phraseology to the First Epistle (as the parallels cited in the footnotes to the Translation shew) make it practically certain that both proceed from the same hand. The fact that the writer styles himself "the Presbyter" (a term which may relate to either age or office) is suggestive in connection with the origin of both the Gospel and

<sup>1</sup> Cf. *Joh.* 17. 12.

the group of Epistles; for though the description could no doubt be applied by an Apostle to himself, as appears from *1 Pet.* 5. 1 (if that letter is authentic, p. 185 f.), it most naturally points to another than St. John the Apostle; and allusion to a "Presbyter John" occurs in Papias (quoted by Eusebius). The genuineness of both this and the following Letter was not universally acknowledged in antiquity; they were not, for instance, included in one of the Syriac Versions of the N.T. Nevertheless, the absence of quotations from, or references to, them in the early Patristic writers is quite intelligible in view of their brevity; and it is very improbable that they are forgeries, for it has been observed with reason that a forger would have associated his own work with some conspicuous name. The place whence this Epistle was despatched, and the particular Church to which it was sent, are unknown; and the date can only be conjectured, though some year towards the close of the first century A.D. seems most likely.

1 The Presbyter to a Mother Church, Chosen by God, and to her children, whom I truly love (and it is not I only but also all who have attained to a knowledge of the Truth— 2 we love you for the sake of the Truth that remains within our hearts, and will remain with us for ever): 3 Favour, Mercy, Peace will be with us from God the Father and Jesus Christ, the Son of the Father, manifested in truth and love.

4 I have rejoiced greatly because I have found some of your children pursuing their course of life under the guidance of Truth, in accordance with the commandment which we received from the Father: 5 And now I beseech you, dear Mother (and I am giving to you in this letter no fresh commandment but the same as that which we all had from the beginning of our discipleship<sup>1</sup>)—I beseech you to see that we love one another;<sup>2</sup> 6 and the love which I desire to see realized consists in this—in our pursuing our course in obedience to His commandments.<sup>3</sup> His commandment, just as you have all heard from the beginning of your discipleship, is that your life's course should be ruled by love. 7 *I repeat this*, because many impostors have gone forth into the world—men who do not confess Jesus as Christ Who was to come in human flesh.<sup>4</sup> He who does this is the pre-eminent impostor and Antichrist.<sup>5</sup> 8 Take heed to yourselves that you do not lose the results of all our work, but secure a full reward. 9 Everyone who is "advanced," and does not keep within the limits of the Christ's teaching has nothing of the Spirit of God: only he who keeps within the limits of that teaching has the Spirit of both the Father and the Son. 10 If anyone comes to your community and does not bring with him this teaching, do not receive him within your

<sup>1</sup> Cf. *1 Joh.* 2. 7.

<sup>2</sup> Cf. *1 Joh.* 3. 11.

<sup>3</sup> Cf. *1 Joh.* 5. 3.

<sup>4</sup> Cf. *1 Joh.* 4. 1-3.

<sup>5</sup> Cf. *1 Joh.* 2. 22.



doors, or wish him well; 11 for he who wishes him well participates in his wicked deeds.

12 Though I have much to communicate to you, I do not want to do so by means of paper and ink, but I hope to visit you and to talk with you face to face, in order that our joy may be complete.<sup>1</sup> 13 The children of your Sister-church, Chosen, *like yourself*, by God, wish to be remembered to you.

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## THE THIRD EPISTLE OF ST. JOHN THE PRESBYTER

The *Third Epistle of St. John* resembles the Second Epistle in being a real letter, but (unlike that) is directed not to a community or Church but to an individual (cf. St. Paul's *Epistle to Philemon*). It is addressed to a certain Gaius, about whom nothing is known, but who (it may be inferred) was an influential personage in the Church to which he belonged. There is nothing to suggest his identity with the individual mentioned in *Rom.* 16. 23, *I Cor.* 1. 14, *Acts* 19. 29; 20. 4; and the name was common. The Demetrius to whom allusion is made in *ver.* 12 is also unknown, though it has been conjectured that he may be the same as the Demetrius of *Acts* 19. 24, who had been converted to Christianity. This name, however, is also common, Demas (*Col.* 4. 14, *Phm.* 24, *II Tim.* 4. 10) being an abbreviated form of it.

The diction of this Epistle shews some likeness to that of the other two Epistles associated with the name of "John." The compiler of the Muratorian Catalogue knew of either this Letter or the Second, since he implies that "John" wrote more than one; but, as has been said (p. 533), the two small Epistles obtained general recognition in the Church only at a comparatively late date. Modern conclusions respecting the John in question turn upon considerations which have already come under review in connection with the Gospel. The description *presbyter*, or *elder*, by which the author of the Second and Third Epistles designates himself, is best understood as denoting an official position, in view of the authoritative tone of *ver.* 10 in the present Letter. The date of this Letter must have been shortly after the time when the Second Epistle was composed (see *ver.* 9). The place of origin was probably Ephesus (cf. p. 526). Some scholars separate the authorship of *II* and *III Joh.* from that of *I Joh.*, but without sufficient reason.

1 The Presbyter to Gaius, his beloved friend, whom I truly love.<sup>2</sup>

<sup>1</sup> Cf. *I Joh.* 1. 4.

<sup>2</sup> Cf. *II Joh.* 1.

2 Beloved friend, I pray that all may go well with you *materially*, and especially that you may keep in good health, just as it goes well with your soul *spiritually*. 3 For I have greatly rejoiced when Brothers have come and testified to the presence of the Truth in you, as shown by your conduct, which is guided by the Truth.<sup>1</sup> 4 I have no greater satisfaction than this—than hearing that my children, in their course of life, are guided by the Truth. 5 Beloved friend, you act faithfully in what you do for the Brothers, and that, too, though they are strangers to you; 6 they have borne witness, in the presence of the Church, to your love; and I shall be grateful to you if you, in a spirit worthy of God, forward them on their way. 7 For they have gone forth for the sake of making known the Self-revelation of the Christ, declining to receive anything from the Gentiles *whom they seek to convert*. 8 It is we, then, who ought to entertain such, in order that we may be fellow-workers with them for the Truth.

9 I wrote a few lines to the Church, but Diotrephes, who loves to take the first place among its members, refuses to admit our authority. 10 Therefore, if I come, I will recall to their mind the deeds he does, talking wicked nonsense about us; and not satisfied with this, he both refuses personally to receive the Brothers, and those who wish to do so he prevents, and excludes them from the Church.

11 Beloved friend, do not imitate what is evil but what is good. A doer of good belongs to God; a doer of evil has never seen God.<sup>2</sup> 12 Demetrius has won a good reputation from all, and from the Truth itself; and we, too, bear testimony in his favour, and you know that our evidence is trustworthy.<sup>3</sup>

13 I have much to communicate to you, but I do not wish to communicate it by means of ink and pen; 14 but hope to see you shortly, and we will then talk to one another face to face.<sup>4</sup> God bless you. Your friends here send you their kind remembrances. Remember us to our friends individually.

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## A PSEUDONYMOUS EPISTLE PURPORTING TO BE WRITTEN BY ST. PETER

(=II PETER)

The *Second Epistle of Peter* professes in the opening words to be written by that Apostle; and in the course of it there occur allusions to scenes and incidents (related elsewhere) with which St. Peter is connected, such as the Transfiguration of Jesus, the prediction of St. Peter's death uttered by the Risen Christ (as described in *Joh.* 21. 18), and the composition of a previous Epistle by St.

<sup>1</sup> Cf. *II Joh.* 4.

<sup>2</sup> Cf. *I Joh.* 3. 6.

<sup>3</sup> Cf. *Joh.* 21. 24..

<sup>4</sup> Cf. *II Joh.* 12.

Peter (1. 18, 14; 3. 1). Nevertheless, suspicions attach to it on both external and internal grounds. The external evidence against it consists in the facts that Irenæus seems to have known of only one Epistle of St. Peter; that Origen asserted that the existence of a second was disputed; that in one form of the Syriac Version of the N.T. only a single Epistle is translated; and that in Eusebius' list of N.T. writings *II Peter* is included among the Controverted Books (p. 42). Of less importance is the omission of it from the Muratorian Catalogue, because *I Pet* is likewise absent from it. St. Jerome, whilst stating that St. Peter wrote two Epistles, allowed that the genuineness of the Second was denied by many on account of the difference in style between them. Internally, there is much that renders St. Peter's authorship of this Letter very questionable (if the First Epistle can with reason be ascribed to the Apostle), in spite of a common interest shown in certain subjects (such as Prophecy, and the history of the Deluge). In the first place, there is a slight dissimilarity between the two in respect of the name and description of the writer. Secondly, there are features in the contents of the Second that suggest a date later than St. Peter's lifetime. Among these are (a) the implication that a long period had elapsed since "the fathers" had died (3. 4), this expression presumably referring to the first generation of Christians; (b) the allusion to St. Paul's Letters (3. 15, 16), which appear to be placed on a level with "the Scriptures" (i.e., the Old Testament), a rank to which they are not likely to have attained by the seventh decade of the first century. (c) The few quotations adduced from the O.T., in comparison with the number that find place in *I Pet*. (d) The use made of the Epistle of *St. Jude*, as shewn by the parallels cited in the footnotes to the Translation (the author of *II Pet*. probably reproducing *Jude* from memory rather than transcribing it from a MS.). By some scholars, indeed, *II Peter* is regarded as prior to *Jude*, the author of which (it is supposed) borrowed from it; but it is eminently improbable that anyone would extract from *II Peter* (not a long letter) certain brief passages (2. 1-18; 3. 2, 3), and compose another, still shorter, letter on the basis of these and these alone; whereas the inclusion of the substance of *Jude* in *II Peter* (which deals with many matters, besides the evil characters denounced by St. Jude) is intelligible enough, if the latter is the work of another than St. Peter. Moreover, the reference in *II Peter* 2. 10<sup>b</sup> is quite obscure except in the light of what is described in *Jude* 9. It may be added that, whereas the writer of *I Pet*. shews traces of the influence of St. Paul (p. 186), the author of *II Pet*. is unaffected by that Apostle's distinctive views.

Further, in spite of a few coincidences in vocabulary, not only is there a great divergence between the diction of the two (especially in the scanty use, in the Second, as compared with the First, of the particles common in Greek), but the Second also contains a large number of words not recurring anywhere else in the N.T., whilst its manner is inflated and turgid.

The stylistic peculiarities of *II Pet.*, if they stood alone, might be accounted for by the suggestion of St. Jerome that the Apostle, in composing the two Epistles (if the Second is really his), employed two different secretaries, or by the hypothesis that he used a secretary when engaged on the First, but wrote the Second without assistance. But the substance of the Second is so unlike that of the First, and the use made of *Jude* is so unnatural in the case of one who could compose an Epistle of the quality of *I Pet.*, that the conclusion that *II Pet.* is pseudonymous and is the work of a second century writer seems plausible. The author of it presumably sought, through the use of St. Peter's name, to obtain for his own production an influence which it would not otherwise command. The practice was not uncommon, as may be seen by the books which were circulated under the names of Ezra (Esdras), Daniel, Enoch, and the Sibyl; and it is noteworthy that a work, of which the Apocryphal origin is undoubted, is also associated with the name of St. Peter, namely the *Apocalypse of Peter*; and many scholars have detected coincidences between this production and *II Pet.*

The community of Christians to which the Epistle is addressed is not designated by name; but the character of the moral evils to which they are exposed, and against which they are warned (ch. 3), suggests that they were Gentiles. If in 3. 2 the writer wishes his readers to believe that an earlier letter sent by him to them was *I Pet.*, the destination of *II Pet.* must have been the Churches in Asia Minor mentioned in the former. But some critics, thinking that in 3. 15 the author has in mind St. Paul's *Epistle to the Romans*, infer that it was to Rome that *II Pet.* was sent. The place where it was written is quite uncertain: the Province of Asia or the Province of Syria has been conjectured. As regards date, it must have been later than *Jude*, but how much later can only be a matter of guess-work. If, as some suppose, it was known to Justin Martyr, its origin would be prior to 150 A.D. It has been suggested that the actual author was a follower of St. Peter, and that it reproduces the substance of some of the Apostle's teaching; but if so, the disciple was cast in a different mould from that of his master. If the Epistle is really the work of its professed author, it was probably produced in, or shortly before, 64, this year being the most likely date of the Apostle's death.

**1** 1 Simon Peter, a bond-servant and Apostle of Jesus Christ, to those Gentiles whose lot it has been, through the just dealing of our God and our Saviour Jesus Christ, to receive a Faith which confers the same privileges that we Jews enjoy: 2 May Favour and Peace be yours increasingly through progressive knowledge of God and of Jesus Christ our Lord. *The realization of such a wish may be confidently expected,* 3 seeing that His Divine Power has granted to us all things that we need for life and godliness through increasing knowledge of Him Who Called us by *the attraction of His own Glory and Excellence.* 4

Through these He has given to us the fulfilment of those precious and transcendent promises *of which we had previously heard*, in order that thereby you, after having escaped from the ruin which has been occasioned in the world through lustful passion, may become partakers of the Divine Nature. 5 Yes, and for this very reason concentrate all your endeavours upon supplying, in your manifestation of faith, moral effort; in your continuance of moral effort, spiritual knowledge; 6 in your development of spiritual knowledge, self-control; in your exercise of self-control, steadfastness; in your maintenance of steadfastness, piety, 7 in your practice of piety, brotherliness; in your cherishing of brotherliness, comprehensive love. 8 For all these qualities, if existing in you and continually increasing, prevent you from being inactive and unsuccessful in the attempt to gain that progressive knowledge of our Lord Jesus Christ, *of which I have spoken*; 9 for he who lacks this is blinking through defective *spiritual* sight, having become oblivious of the cleansing of his past sins. 10 Consequently devote your attention to rendering sure God's Calling and Choice of you. For if you do so, you will assuredly be saved from moral lapses. 11 For in this way aid will be richly furnished to you, to help you to obtain entrance into the eternal Dominion of our Lord and Saviour Jesus Christ.

12 Accordingly I must make it my aim to remind you always of these facts, though you are aware of them, and have a firm hold of the Truth which *\*has been transmitted\** to you. 13 And I think it right, as long as I am in this temporary tenement, *my mortal body*, to stimulate you by such reminder, 14 knowing as I do that the relinquishing of my temporary tenement comes speedily, as our Lord Jesus Christ actually disclosed to me;<sup>1</sup> *so that I shall not be long with you*. 15 And I shall make it my endeavour, at every opportunity, to enable you to retain in memory these facts after my Departure. 16 For it was not because we followed skilfully invented fables that we acquainted you with our Lord Jesus Christ's future Coming in Power, but because we had been eye witnesses of the Majesty that was His. 17 For when He received from God the Father honour and glory, and there was carried to Him from the Majestical Glory a Voice communicating such words as these: "This is my Son, my Beloved, with whom I am greatly pleased"— 18 this Voice we ourselves heard borne to Him from Heaven, when we were together with Him on the holy mountain.<sup>2</sup> 19 And we have thereby the Utterance of Prophecy more fully confirmed; and you will do well to pay heed to it, as to a lamp shining within a dim place, until the Day dawns and the Morning Star rises in your hearts. 20 For you know this, in the first place, that no Scriptural prophecy is the prophet's own unaided solution

<sup>1</sup> See *Job*. 21. 15-19.

<sup>2</sup> See *Mk.* c. 2 foll.

of religious perplexities and obscurities; 21 for it was not by human volition that Prophecy was formerly communicated to those needing enlightenment, but it was only when under the influence of Holy Spirit that men imparted what came from God.

2 <sup>1</sup> But besides true Prophets there also appeared false prophets among God's People, just as amongst you there will be false teachers, who will stealthily introduce among you deadly heresies [<sup>1</sup>] disowning even the Sovereign Master Who bought them, and so bringing upon themselves speedy perdition. 2 And many will follow closely their debaucheries; and by reason of such false teachers the True Way of Life will be defamed, 3 and in their libertinism they will exploit you by means of fabricated stories. But the doom destined to overtake them has long been active in the pursuit of them, and their perdition does not slumber on the road. 4 For if God did not spare angels that sinned, but flung them into Tartarus, and consigned them to gloomy pits, [<sup>2</sup>] reserving them for judgment; 5 and if He did not spare the ancient world, whilst safeguarding Noah (the herald who proclaimed the duty of righteousness) with only seven others, when He brought a Deluge upon the world of impious men; 6 and if He passed sentence of condemnation upon the towns of Sodom and Gomorrah, reducing them to ashes, and so [<sup>3</sup>] made them an example to other impious men of what is in store for them, 7 whilst He rescued righteous Lot, who was grievously troubled by the dissolute conduct of the lawless (8 for that righteous man, through sight and hearing, living as he did amongst them, had his righteous soul tormented day after day in consequence of their lawless deeds) 9 —if, I say, the LORD has acted thus, He proves that He knows how to rescue pious men from trial, and how to reserve unrighteous men under punishment for a Day of Judgment. 10 [<sup>4</sup>] especially those who, through polluting lust, go after sensual indulgence, and heap scorn on celestial Spirits invested with Lordship. Audacious and self-willed, they do not tremble [<sup>5</sup>] when they defame Glorious Beings; 11 whereas Angels, their superiors in strength and power, refrain from bringing against such Beings a defamatory accusation before the LORD. 12 [<sup>6</sup>] But these men, like irrational animals, which are born with merely natural instincts, and are designed for capture and destruction, speak ill of matters of which they are ignorant, and by the ruin which they occasion will themselves be ruined, 13 being robbed of even the wages which they expect for their wickedness. Day-time dissipation they deem to be pleasure; blemishes and spots are they when they revel in their successful deceptions, as they share in your feasting. 14

<sup>1</sup> Jude, ver 4.  
8b.

<sup>2</sup> ver 6b.

<sup>3</sup> ver 7.

<sup>4</sup> ver. 8a.

<sup>5</sup> ver.

<sup>6</sup> ver. 10.

Having eyes occupied with some woman *whom they desire to make* an adulteress—eyes unresting in their sinfulness—they lure unsteadfast souls; and having hearts trained in libertinism, they are destined to incur the Divine Curse. 15 Leaving behind them the straight path, they have gone astray, [<sup>1</sup>] following closely the course pursued by Balaam, the son of Beor, who loved the wage offered to him for perpetrating iniquity; 16 but received a rebuke for his own transgression (the dumb animal which carried him, speaking with human voice, checked the prophet's madness). 17 [<sup>2</sup>] These men are waterless springs; mere mists driven by a gale; for whom the darkest gloom is reserved. 18 [<sup>3</sup>] For they, mouthing out swelling but empty words, lure, by means of debaucheries appealing to men's sensual passions, those who are just escaping from the influence of such as are leading misguided lives. 19 The teachers to whom I refer promise to them freedom, though they themselves are from the outset slaves of corruption (for a man is enslaved by that to which he gives way). 20 For if those *who are lured by them*, after having escaped, through an increasing knowledge of our Lord and Saviour Jesus Christ, the pollutions of the world, again become entangled in them, and succumb to them, their last condition is worse than their first. 21 For it would be better for them never to have acquired a knowledge of the Way of Righteousness than, after having acquired such knowledge, to turn back from the holy Commandment transmitted to them. 22 For in them the truth of the proverb has been exemplified, the dog returning to his own vomit,<sup>4</sup> and the sow, after bathing, to her miry wallowing.

**3** 1 This Letter, Brothers, is now the second that I have written to you; and in both of them I have tried, by reviving your memories of *what you have read*, to stimulate your honest minds, 2 [<sup>5</sup>] so that you may recall the words uttered beforehand by the holy Prophets, and the command of our Lord and Saviour Jesus Christ, conveyed through the Apostles who were His emissaries to you. 3 For you know this, first of all, that [<sup>6</sup>] in the Last days of the *present Age* there will come scoffers with scoffing enquiries, as they pursue their course at the prompting of their own passions, 4 asking, "What has become of His promised Return? for from the day that our fathers passed to rest, all things have continued as they were from the beginning of Creation." 5 *In saying this they conceal the truth*, for they wilfully shut their eyes to the fact that a Sky existed long ago, and an Earth, which by God's Utterance had become solidified, emerging out of water, and lying between water above and water below;<sup>7</sup> 6 and by these waters,

<sup>1</sup> *ver.* 11<sup>b</sup>.

11.

<sup>2</sup> *vv.* 12<sup>b</sup>, 13<sup>b</sup><sup>3</sup> *ver.* 17.<sup>4</sup> *ver.* 16.<sup>5</sup> *ver.* 18.<sup>6</sup> *Cf. Prov.* 26.<sup>7</sup> See *Gen.* 1. 6, 7.

*the upper and the nether*, the world of those days was deluged, and perished. 7 But the present Sky and Earth, by the same Divine Utterance, have been reserved for annihilation by fire, being kept for a Day of Judgment and of Destruction awaiting the impious. 8 But do not, on your part, Beloved, let this one fact in particular escape your attention, that with God a single day may be equivalent to a thousand years, and a thousand years to a single day. 9 The LORD, in the fulfilment of His promises, is not slow (according to certain people's notion of what slowness implies), but is forbearing towards you, not wishing any person to perish but all to betake themselves to repentance. 10 But the Day of the LORD will come unexpectedly, as a thief comes; and in it the Sky will pass away with the roar of fire, and the Heavenly Bodies will be dissolved through intense heat; and the Earth, and men's works thereon, will \*nowhere\* be found. 11 Since all the Universe about us is to be dissolved in this way, what exemplary men you ought to be in holy behaviour and pious living, 12 awaiting, and by your piety hastening, the coming of the Day of God! For in the course of it the Sky, being ablaze, will be dissolved, and the Heavenly Bodies will melt through intense heat; 13 whilst we, according to His promise, await a re-constituted Sky and Earth, *other than the old*, wherein righteousness is to have its settled home. 14 Consequently, Beloved, whilst you are awaiting these events, make it your aim to be found with minds at peace, unblemished and unspotted in His sight; 15 and regard our Lord's forbearance as constituting your hope of Salvation, just as our beloved Brother Paul also, in virtue of the wisdom granted to him, has written in his Letter to you.<sup>1</sup> 16 *In it he has followed the same course* as in all his other letters, when alluding in them to these matters. In such communications, there are some statements difficult to comprehend; and these the ignorant and unsteadfast distort, as they do the other Scriptures, to their own perdition. 17 You, then, on your part, Beloved, being apprised of this beforehand, must be on your guard against relapsing from the firm position which you have made your own, through being carried away by the error of the lawless; 18 and must grow in the Favour and in the Knowledge of our Lord and Saviour Jesus Christ. To Him be Glory both now and to the Day of Eternity.

<sup>1</sup> Perhaps the *Epistle to the Romans*. cf. 2 4; 3. 25; 9. 22.



### THREE PASTORAL EPISTLES OF UNKNOWN AUTHORSHIP

The *Pastoral Epistles*, which purport to be Letters to certain individuals (like those sent by St. Paul to Philemon and by St. John the Presbyter to Gaius), are so described because amongst the subjects with which they deal in common are the qualifications required in Ministers of the Church. They all begin similarly, and close with the like form of benediction; and the facts that the predominant interests in each are the same, and that in vocabulary they have much in common, point to the conclusion that they proceed from one author. They profess to be written by St. Paul; they were used by Polycarp (d. 156); resemblances to their phraseology have been discovered by some critics in Ignatius (d. 107 or 117), and even in Clement of Rome (d. 95 or 100); although their authenticity was denied by Marcion, they are nevertheless included in the Muratorian Catalogue; and they were regarded as of Pauline authorship by Irenæus, Tertullian, and Clement of Alexandria. And since the persons to whom they are addressed, namely, Timothy and Titus, were both trusted friends of the Apostle, communications from him to them are perfectly natural.

But though the external evidence for their genuineness, as actual compositions of St. Paul, is strong, the internal evidence is not equally so; and many features in their contents have created grave doubt whether, as a whole, they are the productions of the Apostle. In the first place, it is not easy to bring the circumstances, in which the Letters are represented as being written, into relation with the record of St. Paul's movements, as preserved in *Acts*. For (a) when St. Paul parted from Ephesus for Macedonia, instead of leaving Timothy in that city (*I Tim.* 1. 3), he sent him to Macedonia in advance of himself (*Acts* 19. 22; 20. 1). (b) In *Acts* there is no mention of any visit paid by St. Paul, in company with Titus, to Crete for evangelistic purposes, and of Titus being left there, as stated in *Tit.* 1. 5. (c) Since the Apostle was in prison at Rome when he wrote *II Tim.*, according to the statement in 2. 9, it is impossible (if the occasion was the captivity related in the concluding chapter of *Acts*) to understand how he could have left Trophimus at Miletus in the course of the voyage from Cæsarea to Rome (4. 20), since the ship in which he was being conveyed did not coast along the western shore of the Province of Asia, but from Crete made straight for Italy. These difficulties, indeed, can be surmounted by the hypothesis (noticed below) of the Apostle's release from prison in 61 A.D., and a second captivity some years later. But secondly, even more serious grounds for doubting the Pauline origin of the Epistles, at least as a whole, are presented by their prevailing tenor and style, since they collectively offer a marked contrast to those examples of St. Paul's correspondence which are generally acknowledged to be genuine. The principal differences may be briefly summarized as follows:—

(a) The prominence here given to Church organization (including a register of widows), which is not a matter that might be expected to interest greatly a man of St. Paul's qualities, and to which he gives small space in his Letters generally.

(b) The bestowal upon Timothy of power to exercise discipline over Presbyters (*I Tim.* 5. 19, 20), and to Titus of authority to appoint Presbyters (*Tit.* 1. 5), this suggesting a date when the Apostolate had been, or was being, replaced by the Episcopate.

(c) The meaning attached to the term "the Faith" as a body of doctrine; and the importance assigned to adherence to it; for though the word seems to have this connotation in a few passages in the undisputed Epistles (*Gal.* 1. 23; 6. 10; *Col.* 1. 23), yet here it is repeatedly used in the sense of a standard of belief (*I Tim.* 3. 9; 4. 1; *II Tim.* 3. 8; *Tit.* 1. 13, etc.), thus having much the same meaning as "the affirmations of the Faith" (*I Tim.* 4. 6).

(d) The nature of certain heretical teaching, against which warnings are given (*I Tim.* 1. 3-11; *Tit.* 1. 14; 3. 9), and which has been held to point to the developments of religious thought (such as the view that matter was essentially evil (*I Tim.* 4. 3, 4)) occurring at a period later than St. Paul's time (though cf. p. 157).

(e) The needlessness of any assurance from St. Paul to two persons who were known to him so well as were Timothy and Titus, that the doctrine which he taught had been committed to him by God (*I Tim.* 1. 11; *Tit.* 1. 3).

(f) The absence from these Letters of any trace of the controversies about the relation of faith to works, or of the Gentile Christians to the Jewish Law, which occupy so much space in several of the Pauline Epistles.

(g) The style of writing, which is marked by a tranquillity of tone differing greatly from the impetuosity characteristic of most of St. Paul's Letters; whilst the vocabulary employed is, as a whole, singularly unlike that which is used by the Apostle in his correspondence generally; for whilst every Epistle contains a certain number of words occurring nowhere else in the N.T., these letters have twice as many as any other, and three times as many as most.

(h) The writer's attitude (which diverges from St. Paul's) towards marriage and family life, as affording scope for the growth of qualities essential for effective ministerial work (*I Tim.* 3. 1-4, 12; contrast *I Cor.* 7. 8); and the little stress placed on spiritual "gifts," to which allusions occur only twice (*I Tim.* 4. 14; *II Tim.* 1. 6).

This contrast, in respect of both matter and manner, between the *Pastorals* and the rest of the Epistles purporting to be St. Paul's, must, if these Letters are to be accounted wholly genuine, be explained as due to their having been written at a considerably later date; and this involves the assumption (already mentioned) that the Apostle, after his two years' incarceration at Rome (*Acts* 28. 30), was set free (as he expected to be when he penned *Phil.* 1. 23-26), and started upon another series of Missionary Journeys, in the course of which he travelled to Macedonia and to Crete;

stopped at Corinth and Miletus: stayed once more at Ephesus, and saw his Ephesian converts again, in spite of his anticipation to the contrary (*Acts* 20. 25); contemplated spending a winter at Nicopolis (probably the town of that name in Epirus); wrote *I Tim.* and *Tit.* in the course of these later travels; was afterwards arrested and brought to trial a second time; and wrote *II Tim.* at Rome during this second imprisonment there, when he was expecting execution. This hypothesis of a release in 61, of subsequent journeys and of a second captivity, has a slight amount of external support, inasmuch as the Muratorian Catalogue refers to a journey of the Apostle to Spain (cf. *Rom.* 15. 24, 28); whilst Clement of Rome speaks of him as having reached "the limit of the West," which suggests the Spanish peninsula washed by the Atlantic; and the tradition of two imprisonments at Rome is repeated by Eusebius. And though, if St. Paul perished between 64 and 67, instead of in 61, the interval between the two dates is not great, yet his mind moved quickly; and in view of changed conditions prevailing in certain Christian communities, he may have felt the necessity of insisting more upon Ecclesiastical organization and doctrinal standards than he had done previously; whilst the heretical developments to which allusion has been made have been considered by several scholars to be quite compatible with certain sides of Judaistic teaching current in St. Paul's earlier days (cf. *Col.* 2. 16, 23), though the teaching here condemned did not proceed wholly from Jews (*Tit.* 1. 10).

But whilst these considerations are not without their force, it is difficult to think that, if the Letter to Titus was written not earlier than 63 or 64, St. Paul would have felt it necessary to caution him against letting anyone take advantage of his youthfulness (2. 15). Titus is mentioned in *Gal.* 2. 2 (written probably in 52) as accompanying St. Paul to Jerusalem, so that he could scarcely have been still youthful more than ten years later. It is, however, the great dissimilarity between the diction of these Epistles and that of St. Paul's other writings (alike in the absence of characteristic terms and in the presence of unfamiliar ones) that is the most serious obstacle to the acceptance of them in their entirety as authentic compositions of the Apostle. The peculiar phraseology has by some been attributed to his employment of a secretary, and St. Luke has been suggested; but several of the absent terms occur often in *Lk.* and *Acts*. The difference is not confined to substantives, verbs, and adjectives (the employment of which must in some measure depend upon the subject-matter), but extends to prepositions, particles, and connectives. No adequate explanation of this fact is found in the circumstance that a writer's expressions and turns of phrase are liable to change with his environment. It is not unlikely, indeed, that St. Paul, during imprisonment, may have replaced part of his former vocabulary by new words and combinations of words current at Rome. But it is scarcely possible to account thus for the absence of such common words as *so that* (used in St. Paul's undisputed Epistles 15 times), *whether* (40 times), *wherefore* or *consequently* (28

times, replaced in the *Pastorals* by *for which cause or reason*), *together* (or *along*) *with* (37 times). The last is also characteristic of St. Paul's companion St. Luke, in whose two works (the Third Gospel and *Acts*) it is repeated some 70 times. Moreover, it has been stated that of the words and expressions occurring in the *Pastorals* but not in the unquestioned Pauline Epistles, a large percentage is found in the writings of the Apostolic Fathers (Clement of Rome, Ignatius, and Polycarp). In view, then, of the distinctive diction of the *Pastorals*, coupled, as this is, with the other features enumerated above, it seems most probable that these Epistles are not, as a whole, St. Paul's work.

On the other hand, there appear to be embodied in them some fragments of genuine Pauline correspondence. The personal and local allusions in *II Tim.* and *Tit.*, which admit of being arranged in five successive groups—(a) *Tit.* 3. 12-15; (b) *II Tim.* 4. 13-15, 20, 21<sup>a</sup>; (c) *II Tim.* 4. 16-18<sup>a</sup>; (d) *II Tim.* 4. 9-12, 22<sup>b</sup>; (e) *II Tim.* 1. 15-18; 3. 10, 11; 4. 1, 2<sup>a</sup>, 5<sup>b</sup>, 6-8, 18<sup>b</sup>, 19, 21<sup>b</sup>, 22<sup>a</sup>—can be brought into connection with occasions within that period in the Apostle's career which is recorded in *Acts*, so that the hypothesis of a release in 61 and a subsequent captivity some years later becomes unnecessary. It may be added that the reference in the Muratorian Catalogue to travels in Spain may be only an inference from the project mentioned in *Rom.* 15. 24, and may not reflect any historical tradition. For a post-captivity journey to Greece and Asia there appears to be no convincing external evidence anywhere.

By various scholars, who have come to the conclusion that the *Pastoral Epistles* are only partially St. Paul's, many attempts have been made to separate the genuine from the ungenue elements in them. One such attempt by a recent critic<sup>1</sup> is followed here. The portions of the Letters which in it are treated as authentic are indicated above, and are printed separately on pp 110, 111, 155, 183, 184). In these there occur, beside certain personal details, a number of Pauline words not elsewhere found in the *Pastorals*. The occasions to which they are severally assigned are briefly explained in the introductory prefaces prefixed to them, which are based on the arguments of the critic to whom reference has been made.

These authentic sections appear to have been incorporated in compositions proceeding from a writer who was a student of the Apostle's Letters (cf. *II Tim.* 2. 21 with *Rom.* 9. 21, and the use of *DI* 25. 4 in *I Tim.* 5. 18 and *I Cor.* 9. 9), and was familiar with his diction, but who was still more at home in the speech of his own generation, and mixed it with phraseology reproduced from the Pauline Epistles. He apparently lived in an age when various evils in the Church had rendered necessary greater organization, stricter discipline, and a more clearly defined body of doctrine, than had been needed before. In order to combat prevalent disorders and errors, he utilized certain detached fragments of St. Paul's

<sup>1</sup> P. N. Harrison.

correspondence of various dates, which had come into his possession, seeking thus to impart authority to some efforts of his own, directed towards strengthening the Church's Ministry for its work of administration and instruction by stressing the qualities of mind and character which were essential, if the individuals admitted into it were to be competent for their duties. In doing this he would doubtless feel that he was pursuing the Apostle's own aims. If this view is correct, the names of Timothy and Titus must stand for any persons whom the writer's counsels were calculated to benefit. Since acquaintance with both *I Tim.* and *II Tim.* seems to be shewn by Polycarp (d. 156), the origin of these Letters in their present form can scarcely be later than the early years of the second century.

Whilst the sections extracted from the *Pastorals*, and in this book included among St. Paul's Letters, are, beyond serious doubt, genuinely Pauline, it may well be that a few other parts of the three Epistles also come from the Apostle. Among such may perhaps be reckoned *I Tim.* 1. 12-16; *II Tim.* 1. 3-5; 2. 3-9; 3. 14, 15. But dissection in many places is extremely uncertain, because the impression of genuineness produced by the thoughts contained in a passage is often in conflict with the conclusion to which consideration of the phraseology employed leads. In these circumstances it has seemed expedient to detach only those passages which the very careful investigator mentioned above thinks with confidence to be "Five Genuine Notes" embodied in two of the Three Epistles.

When these have been removed, the rest of the three Letters are marked by much common matter and great uniformity of expression. Thus, similar qualifications required in an Overseer (i.e., a Presbyter) of the Church are emphasized alike in *I Tim.* 3. 1-7 and in *Tit.* 1. 5-9; and there is a close resemblance in the advice as to subjects which should be avoided by a Church Teacher both in *I Tim.* 6. 20 and in *II Tim.* 2. 16, and again in *II Tim.* 2. 23 and *Tit.* 3. 9. The frequency with which certain phrases are repeated is remarkable, e.g., *trustworthy is the declaration* (5 times), *wholesome* (or *salutary*) *doctrine* (4 times), *beneficent works* (6 times), *good works* (9 times), *the Manifestation* of our Lord (5 times). Not only the substance, but also the style, of the three Epistles favour a common origin; and, as has been said, the character of the vocabulary as a whole (although the writer employs a number of Pauline phrases) finds its nearest parallel in second-century writers. The precise date cannot be determined, but probably all the three were produced between 100 and 125 A.D., though, if they had really been read by Clement of Rome, they must have originated rather earlier than 100 A.D. Nothing is known about the Author. His action in composing around some fragments of Pauline Letters, which were at his disposal, a body of instructions for his own time, and issuing them as the work of the Apostle, did not involve any departure from the literary usages and standards of his contemporaries. Parallels to such incorporation of material from the productions of another writer without any indication of what has been done occur both in the O.T..

and elsewhere in the N.T., since matter derived from *Mk.* is embodied in *Mt.* and *Lk.*, and use is made of *Jude* in *II Pet.* (pp. 258, 326, 536).

The Epistle containing most genuine Pauline material is *II Tim.*, and that which comprises the least (perhaps none at all) is *I Tim.*, which is suspected of being the latest of the three. It has been conjectured that the author of them lived at Ephesus.

The lack of connection between certain paragraphs, which is rather unnatural in writings which are clearly not hasty letters but must be deliberate compositions, suggests that some disorder has occurred in the course of scribal transmission; and so in a few places one or two verses, or groups of verses, have here been transposed.

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## A PSEUDONYMOUS EPISTLE PURPORTING TO BE WRITTEN BY ST. PAUL TO TIMOTHY (=I TIMOTHY)

This Letter, which is of the nature of a Homily, claims to be written by St. Paul to Timothy at Ephesus; but substantial reasons have been adduced (p. 542 f.) for thinking that it is the work of an unknown author who composed it at some period early in the second century. If this is correct, the person for whom it is ostensibly intended can only be regarded as a representative of a particular class of Church Officials, whom the writer seeks to instruct as St. Paul might have instructed Timothy. These Officials would seem to be Presbyters who were in process of being invested with authority similar to that which at a later time was exercised by Bishops.

**1** I Paul, an Apostle of Christ Jesus, by the ordering of God our Saviour and Christ Jesus, the Source of our hope, 2 to Timothy, his true son in the sphere of faith: Favour, Mercy, Peace be yours from God the Father and Christ Jesus our Lord.

<sup>2</sup>12 I give thanks to Christ Jesus our Lord, Who has endowed me with *spiritual* power, because, by appointing me to do service for Him, He judged me faithful— 13 though I had previously been a blasphemer, a persecutor, and an outrageous insulter of Him! But I was shown mercy because I acted as I did in ignorance, through unbelief. 14 And the Favour of our Lord was bestowed on me in exceptional measure, and was met, *on my side*, by the faith and love that come through union with Christ Jesus. 15 Trustworthy and deserving of universal acceptance is

<sup>1</sup> It has been pointed out by various scholars that the genuine letters of Ignatius have similarly been incorporated by a later writer in compositions of his own. <sup>2</sup> For *vv.* 3-11 see below.

the declaration that Christ Jesus came into the world to save sinners, of whom I am foremost. 16 But I was shown mercy for this very end, that in dealing with me, foremost of offenders as I am, Christ Jesus might exemplify the full extent of His forbearance, and so illustrate the type of sinful characters who would, in the future, repose faith in Him for the attainment of Eternal Life. 17 To the Eternal King, the Immortal, Invisible, Sole God be Honour and Glory for ever, Amen.

3 Just as I appealed to you to stay on at Ephesus when I was on my way to Macedonia, *I now want you, whilst there*, to charge certain persons to refrain from teaching what is alien to sound doctrine, 4 and from devoting attention to myths and interminable genealogies of *angels*, which promote theological speculations, instead of the study of that Divine System of which the field is faith. 5 The object to be reached in the delivery of your charge must be the eliciting of love, that springs from a pure heart and a good conscience and unfeigned faith. 6 But some, failing to make these qualities their aim, have turned aside to futile argument. 7 They determine to be Professors of Theology, without understanding either the words they employ, or the subjects about which they make such positive assertions. 8 We know that the Law, *which they exound*, is excellent, if a man uses it legitimately, 9 aware, as he should be, that it has not been enacted to control upright characters but persons who are lawless, insubordinate, impious, sinful, unholy, profane, parricides and matricides, murderers, 10 fornicators, practisers of unnatural vice, kidnappers, liars, perjurers, and people guilty of any other wickedness which is opposed to wholesome doctrine, 11 as set forth in the Good News of Him Who is the Glory of God, the Centre and Source of Felicity—the Good News with which I have been entrusted.

<sup>1</sup>18 This charge I commit to you, my child Timothy, in accordance with the Inspired Utterances which guided me to you *as one fitted for office in the Church*; that, with the encouragement afforded by them, you may serve in our noble campaign, 19 possessed, as you are, of faith and a clear conscience. 20 Some, throwing overboard the claims of conscience, have, as regards the Faith, made shipwreck. Amongst them are Hymenæus and Alexander, whom I have *excommunicated and thereby* delivered over to Satan's sphere, that under such discipline they may learn not to blaspheme.

**2** 1 I make an appeal, then, that, first of all, supplications, prayers, intercessions, thanksgivings, be offered for all people— 2 for Sovereigns and all in positions of eminence, in order that we may pass a quiet and peaceable life, practising all piety, and maintaining self-respect. 3 To pray thus is right and

<sup>1</sup> For *vv.* 12-17 see above.

acceptable in the sight of our Saviour God, 4 Who wills all men to be saved, and to reach a full knowledge of the Truth. 5 For there is only One God—One Intermediary, also, between God and mankind, the Man Christ Jesus, 6 Who gave Himself as a redemption-price on behalf of all—this being the fact to which testimony must be furnished at appropriate times. 7 It was in order to bear testimony to it that I was appointed a herald and an Apostle (it is the truth I speak, I do not lie), to be a teacher of the Gentiles in Faith and Truth. 8 I want, then, the men to pray at every opportunity, lifting up their hands in a spirit of saintliness, in detachment from anger and controversy. 9 Similarly, I want women to adorn themselves in becoming attire, modestly, and discreetly, not with plaited hair and gold ornaments, or with pearls, or costly dress, 10 but (as befits women professing religion) by means of beneficent works. 11 A woman should learn quietly, in complete subordination to her instructors. 12 I do not permit a woman to teach publicly, or to exercise authority over a man: I direct her to keep quiet. *The subordination of woman to man goes back to the Creation.* 13 For Adam was the first to be formed; Eve was not formed till afterwards; 14 and it was not Adam who was beguiled by *the Tempter*: it was the woman, who was so completely beguiled that she fell into transgression. 15 But she will pass safely through her child-bearing, *the penalty for her fall*,<sup>1</sup> if her sex continue in faith and love and increasing holiness, accompanied by discretion.

**3** Trustworthy is the declaration that follows here. 1 If any one aspires to the office of an Overseer in the Church, he desires an honourable sphere of work. 2 He who exercises Oversight in the Church must be open to no censure; he must have been only once married; he must be abstemious, discreet, orderly, hospitable, competent to teach. 3 He must not be addicted to drink, or to violence, but should be considerate; not quarrelsome, not covetous of money, 4 ruling his own household well, keeping his children under control, and retaining the respect due to him (5 if anyone does not know how to be master of his own household, how is he to take care of the Church of God?) 6 He should not be a recent convert, lest, through being swollen with self-importance, he should incur a judgment *for pride*, like that passed on the Devil. 7 He must also be held in good repute by those outside the Church, lest he should expose himself to reproach, and fall into a trap set for him by the Devil. 8 Deacons similarly must be self-respecting and respected; must not be double-tongued; must not be given to excessive drinking or to discreditable ways of money-making; 9 but must retain hold of the Secret of the Faith with the help of a pure con-

<sup>1</sup> See *Gen.* 3. 16.



science. 10 These also should be put on probation, first of all; and then, provided they are not open to any charge, they may minister as Deacons. (11 Similarly Deaconesses must be self-respecting and respected, must be no slanderers, must be abstemious and thoroughly trustworthy.) 12 Deacons must have been only once married: they must rule creditably their families and their own households. 13 For they who have served with credit as Deacons secure for themselves an excellent standing, *affording scope for further work*, and great confidence in commending to others the Faith in Jesus Christ.

14 Though I hope to come to you soon, yet I am writing this to you, 15 in case I should be delayed, in order that you may know how people ought to behave within God's Household, which is the Church of the Living God, the buttress, even the pedestal, of the Truth. 16 And confessedly sublime is the Secret of Godly Living; it is He, *in the words of the hymn*,

"Who was manifested in human flesh,  
Declared righteous in spirit,  
Seen by angels,  
Proclaimed among the heathen,  
Trusted by *numbers* in the world,  
Taken up to Heaven in Glory."

**4** 1 Nevertheless the Spirit explicitly declares that, in later times, certain men will secede from the Faith, in consequence of paying heed to seducing spirits and eccentricities of teaching inspired by demons. 2 They will do this through the hypocrisy of men who assert what is false—men, seared in their own consciences, 3 who prohibit marriage and *enjoin* abstinence from various foods which God created for those who are Believers, and who possess insight into the Truth, to receive with thanksgiving. 4 Because everything created by God is good, and nothing is to be banned, so long as it is received with thanksgiving, 5 for it is hallowed by the recital *over it* of some Word of God, and by the offering of intercession. 6 If you put these suggestions before the Brothers, you will be an excellent minister of Christ Jesus, spiritually nourished, as you have been, by the affirmations of the Faith, and by the statements contained in the good instruction with which you have been familiar. 7 But myths which lack all connection with religion, and are only fit for old women to credit, avoid. Discipline yourself for godliness, 8 for whilst ascetic discipline of the body is beneficial to a limited extent, godliness is beneficial in every way, carrying with it a promise for the present life and for that which is to be hereafter. 9 Trustworthy is the declaration just made, and deserving of universal acceptance; 10 for this—the *winning of true Life*—is the aim of our toil and strain, because we have placed our hope in a Living God, Who is the Saviour of all men, especially of such as are Believers.

11 Pass this charge on, and make it the subject of your teaching. 12 Let no one presume upon your youthfulness; but in speech, in behaviour, in love, in faithfulness, in purity, show yourself a model of what those who are Believers ought to be. 13 Until I come, apply yourself to the public Reading of the Scriptures, to exhortation, to teaching. 14 Do not neglect the Gift within you, which was bestowed upon you through the medium of Inspired Utterances, accompanied by the imposition of the hands of the collective Presbyters. 15 Ponder these duties; grow absorbed in them; that your spiritual progress may be manifest to all. 16 Devote attention to your personal conduct and to the instruction which you give; and be assiduous in the duties mentioned, for by so doing you will save both yourself and those who listen to you.

5 <sup>1</sup> An older man than yourself do not reprimand, but appeal to him, as you might to your father; to younger men as to brothers; <sup>2</sup> to elder women as to mothers; to younger women as to sisters, in all purity. <sup>3</sup> Give monetary relief to widows—I mean, to such as really lack support; <sup>4</sup> but if any widow has children or grandchildren, let these latter learn, first of all, to discharge the duties of piety towards their own family, and to render some return to their parents or grandparents *for what they have received from them*; for this is acceptable in the sight of God. <sup>5</sup> If anyone fails to provide for those who are his own relations, especially those who are members of his own home, he has repudiated the Faith and is worse than an Unbeliever. <sup>6</sup> So pass this charge on to them, that they may be open to no censure in the matter. <sup>7</sup> She who is in the full sense a widow, and is left solitary, has placed her hopes in God, and is constant in attendance at the supplications and prayers of the Church evening and morning; <sup>8</sup> whereas she who lives self-indulgently, is, though *physically* alive, yet *spiritually* dead. <sup>9</sup> Let no woman be put on the register of widows under sixty years of age, and then only if she has been married not more than once, <sup>10</sup> and is held in repute for good works—that is, if she has reared her children carefully, has been a hospitable entertainer of strangers, has attended to the comfort of God's Hallowed People, has relieved persons in distress, has been a regular supporter of every beneficent work. <sup>11</sup> But widows who are still young decline to put on the register, for when they grow restive under the claims of the Christ, they wish to marry again, <sup>12</sup> and thus expose themselves to censure by the fact that they have violated their previous troth to Christ. <sup>13</sup> And, besides, they learn to be idle also, going about from house to house; and not to be idle merely, but to be tattlers and busybodies, talking of matters about which they should be silent. <sup>14</sup> I want.

<sup>1</sup> For *vv.* 5-7 (7, 5, 6) see below.

then, each of the younger widows to marry again, to have a family, to be mistress of a household, and to give to our opponents no handle for reproach. 15 For already some have turned aside after Satan. 16 If any woman who is a Believer has widows related to her, she must support them, and not let the burden fall on the Church; in order that the Church may support such widows as are really necessitous. 17 Presbyters who have presided over Church meetings with credit should be accounted worthy of double emolument, especially such as labour hard in delivering discourses and in teaching; 18 for the Scripture declares that "Thou must not muzzle an ox whilst it is treading out the grain,"<sup>1</sup> and "The labourer is worth his wage."<sup>2</sup> 19 Against a Presbyter admit no accusation except on the evidence of two or three witnesses;<sup>3</sup> 20 but those who continue to offend must be censured in the presence of all, that the rest may be afraid of following their bad example. 21 I adjure you before God and Christ Jesus and the Chosen Angels (*who did not go astray like other celestial spirits*<sup>4</sup>) to observe carefully these principles, without any prejudgment of the cases that come before you; and let your proceedings be uninfluenced by personal bias. 22 Do not without careful consideration lay your hands upon anyone, *for the purpose of re-admitting him to communion*; and thus avoid complicity in others' sins; keep yourself uncontaminated.<sup>5</sup> 24 In the case of some men their sins are glaring, and lead at once to the passing of judgment upon them. In the case of others, their sins, *though not detected at once*, yet dog the steps of the guilty, and bring about their exposure. 25 Similarly, good works are sometimes conspicuous, whilst others, that at first are unnoticed, cannot eventually escape discovery. 23 Do not any longer drink water only, but use a little wine on account of your indigestion and your frequent attacks of physical weakness.

**6** 1 Believers who are bond-servants, under the control of heathen owners, should regard their masters as having a right to perfect respect, in order to prevent God's Self-revelation, and the instructions which they have received about it, from being maligned. 2 Those who have masters that are Believers must not be less deferential to them just because they are Brothers; rather, they should serve them the better, because those who get the benefit of such better service are Believers and Beloved by God, *like themselves*.

3 Let this be the tenor of your teaching and your appeals. If anyone gives instruction opposed to this, and does not keep close to sound discourses—those of our Lord Jesus Christ—and to teaching which keeps true to godliness, 4 he is swollen with

<sup>1</sup> Cf. Dt. 25. 4.  
Gen. 6. 2 foll.

<sup>2</sup> Lk. 10. 7.

<sup>3</sup> Cf. Dt. 19. 15.

<sup>4</sup> Cf.

<sup>5</sup> For *ver.* 23 see below.

self-conceit, lacking real knowledge, but morbidly absorbed in theological speculations and verbal controversies. From these spring envy, strife, defamation, ill-natured suspicions, 5 and mutual recriminations on the part of men who are corrupt in mind, and have lost touch with the Truth, supposing that the profession of godliness pays. 6 And, indeed, true godliness pays well, if coupled with contentment; 7 for we brought nothing into the world, and *we know* that we cannot carry anything out of it either. 8 So long as we have sustenance and covering, with these we must be content. 9 They who wish to be rich are enticed and entrapped by many foolish and harmful passions, which plunge men into ruin and perdition. 10 For love of money is the root of all sorts of evils; and some persons, in their eagerness for money, have strayed from the Faith and have caused themselves to be pierced with many pangs of remorse. 11 But you, O man of God, must shun all this; and, instead, must aim at righteousness, godliness, good faith, love, steadfastness, meekness. 12 Take part in that noble struggle which the Faith involves; lay hold upon that Eternal Life which you were called to share when, in the presence of many witnesses, at your *Baptism*, you made your noble avowal of Belief. 13 I charge you before God Who preserves in life all things, and before Christ Jesus Who at the judgment-bar of Pontius Pilate made, in His evidence, His noble avowal!— 14 I charge you, I repeat, to keep in mind the collective commandments of God, remaining free from blemish or censure until the Manifestation of our Lord Jesus Christ, 15 which will be brought into view at the fitting Moment by Him Who is the Centre and Source of Felicity, the sole Potentate, the King of all that exercise kingship and Lord of all that exercise lordship; 16 Who alone has Immortality, dwelling in Light that none can approach, and Whom no human being has seen or can see. To Him be honour and eternal Sovereignty. Amen. 17 Charge those who in the present world are rich, not to be purse-proud, or to place hope in anything so uncertain as wealth, but to repose confidence in God, Who lavishly provides us with all things for our enjoyment; 18 and to be beneficent, to be rich in good works, open-handed, ready to share, 19 thereby amassing for themselves \*a very precious store\* for the future, in order that they may lay hold upon the Life which is really Life.

20 O Timothy, keep carefully the Deposit of the Truth committed to you, and shun the meaningless jargon and the assertions and counter-assertions (lacking all connection with religion) characteristic of the misnamed Theological Science. 21 Certain people, professing acquaintance with this, are, as regards the Faith, wide of the mark.

Divine Favour be with you all.

<sup>1</sup> Perhaps a reference to *Joh.* 18. 37<sup>b</sup>.

## A SECOND PSEUDONYMOUS EPISTLE PURPORTING TO BE WRITTEN BY ST. PAUL TO TIMOTHY (=II TIMOTHY)

This Epistle professes to be written by St. Paul when in prison (1. 2); and periods of captivity befell the Apostle at two places—Cæsarea and Rome (*Acts* 24. 27; 28. 30); whilst he probably underwent imprisonment elsewhere (p. 176). Like another of the *Pastorals*, it is addressed to Timothy, the Apostle's close friend. But on the theory here adopted that this group of Letters is the work of an early second century author (p. 542 f.) "Timothy" must be a representative figure, standing for an Order of ministers in the contemporary Church, who might be described as "Vicars Apostolic," in the literal sense of that term, if they were not yet in the full sense Bishops. For various fragments of genuine Pauline correspondence embodied in the Epistle see pp. 111, 155, 183, 184, 185, 554, 557.

**1** 1 Paul, an Apostle of Christ Jesus by the Will of God, for the purpose of announcing the promise of Life which comes through union with Christ Jesus, 2 to Timothy, his beloved child; Favour, Mercy, Peace be yours, from God the Father and Christ Jesus our Lord.

3 I return thanks to God (to Whom I render Divine worship as my ancestors did, with a pure conscience) as often as I make mention of you (and I never fail to do so) in my supplications evening and morning, in order that, longing, as I do, to see you, 4 and remembering your tears *at our parting*, I may be filled with joy *at the sight of you once more*. 5 *My thankfulness has been stimulated*, because there has been recalled to my memory your unpretentious faith—a faith which found a dwelling place first in your grandmother Lois and your mother Eunice, and (I am convinced) resides in you too. 6 For this reason I would remind you to stir afresh into flame your ardour for the use of God's gift which you possess through the imposition of my hands *at your Ordination*. 7 For God has not given unto us *His ministers* a spirit of faint-heartedness, but of power and love and self-discipline. 8 Do not, then, be ashamed of the testimony which we have to bear to our Lord; or of me, a prisoner for loyalty to Him; but join with me in the suffering which attends the proclamation of the Good News, to the full extent of the power supplied to you by God—9 the God Who saved us and Called us with a summons to holiness. This Call of His did not reach us in consequence of any meritorious work of ours, but in fulfilment of His own gracious Purpose towards us. This gracious Favour was bestowed upon us in Christ Jesus age-long periods ago, 10 but has only now been disclosed through the Manifestation of our Saviour Christ Jesus, Who

has subdued Death and brought to light Life—Immortal, Indestructible Life—through the Good News, 11 for the diffusion of which I have been appointed a Herald and an Apostle and a Teacher. 12 This is the reason why I actually undergo these sufferings of *imprisonment and ill-treatment*; but they occasion me no sense of shame, for I know Him in Whom I have put my trust; and I am convinced that He is able to safeguard against that Day the Deposit—*my life and my work*—which I have committed to Him. 13 As models of sound discourses for your imitation retain in mind those which you have heard from me—*retain them (I repeat)*, animated as you are by the faith and love which come through union with Christ Jesus. 14 The precious Deposit of *true Doctrine* thus committed to you safeguard with the help of the Holy Spirit which finds in us a dwelling place.<sup>1</sup>

2 1 Realize, then, my child, in your own person the power which proceeds from the Favour conferred by your union with Christ Jesus; 2 and what you have heard from me (in the presence of many witnesses) commit to trustworthy men who will be competent to teach others also. 3 Sustain with me your share of hardship, like a good soldier of Christ Jesus. 4 Every soldier on service avoids entangling himself in the undertakings of civil life, in order that he may give satisfaction to his Superior Officer who enlisted him. 5 If a man, too, is a competitor in athletic contests, he does not receive the wreath of victory unless he keeps the rules. 6 It is only the husbandman who toils hard that has the first claim to a share of the crops. 7 Think over my meaning, for the LORD will give you understanding in all directions. 8 Keep ever in your thoughts Jesus Christ, raised to Life from among the dead, a descendant of the stock of David, as affirmed in the Good News which I impart. 9 In the diffusion of that Good News the hardships which I suffer do not stop short of confinement in a prison, as though I were a criminal! But God's Message is not confined, 10 and consequently I endure everything for the sake of God's Chosen Ones, in order that they, too, may obtain the Salvation which comes through union with Jesus Christ, and the Eternal Glory attending it. 11 This declaration can be trusted; for

"If we have died with Him, we shall also live with Him;

12 If we endure, we shall also reign with Him;

If we disown Him, He, too, will disown us;

13 If we lose our faith, He remains faithful,"  
for He cannot be false to Himself.

14 Recall to your people's minds these truths, solemnly adjuring them before God not to wrangle about mere words and phrases—a practice which serves no good end, and only leads to

<sup>1</sup> For vv. 15-18 see p. 184.

the unsettlement of the listeners. 15 Make it your endeavour to shew God that you are one who has been tested and approved, a workman who has no cause to fear shame for *bad workmanship*, but who reproduces accurately the Message of the Truth committed to him. 16 But from the mere empty jargon which lacks all connection with religion keep aloof; for *they who indulge in it* will proceed to greater lengths in impiety; 17 and their corrupting converse will, like a gangrene, consume as it extends; among such persons are Hymenæus and Philetus, 18 men, who as regards the Truth, are wide of the mark, maintaining, as they do, that the Resurrection to *another Life* has already taken place; and in this way they upset the faith of some people. 19 Nevertheless the solid Foundation laid by God stands firm, bearing a Seal engraved with these words: "God knoweth those who are His,"<sup>1</sup> and "Let everyone who nameth the Name of the LORD depart from unrighteousness."<sup>2</sup> 20 In a great mansion there are vessels not only of gold and silver, but also of wood and earthenware—some serving honourable, others menial purposes. 21 If, then, anyone keeps himself clear from association with these false teachers, he will prove himself to be designed for some honourable purpose—consecrated, serviceable for the Owner's needs, and made ready for any beneficent work.

22 Shun indulgence in the passions of youth, and make your aim righteousness, faith, love, peace, in association with those who invoke the Lord from pure motives. 23 Decline to join in foolish and ill-informed discussions, for you know well that they only produce wranglings; 24 whereas a servant of the Lord must not wrangle, but must be good-tempered with all, apt to teach, tolerant of wrong, 25 gently correcting those who take up an attitude of opposition, in case God may grant them a change of heart, leading them to recognize the Truth; 26 so that they, released out of the trap of the Devil (taken alive, as they have been, by him), may return to a sober mind, for the accomplishment of God's Will.

**3** 1 But of this be sure, that in the Last Days of this Final Age, there will occur distressing times; 2 for men in general will be selfish, mercenary, boastful, arrogant, scurrilous, defiant of parental authority, ungrateful, unholy, 3 callous, implacable, slanderous, intemperate, brutal, haters of what is good, 4 treacherous, headstrong, swollen with self-importance, loving pleasure more than God. 5 Though they will retain the form of godliness, yet they will defy its influence. Upon such men as these turn your back. 6 For from among them emerge those who slip into houses, and captivate silly women, who, overwhelmed with an accumulation of sins, give way to manifold cravings, 7 and who at all times are seeking to learn

<sup>1</sup> Cf. Num 16. 5.<sup>2</sup> Of unknown origin.

something new, and yet are never able to attain to a full knowledge of the Truth. 8 In the same way in which Jannes and Jambres opposed Moses,<sup>1</sup> so these men to whom I refer also oppose the Truth, for they are debased in mind, and, as regards the Faith, are reprobate. 9 But they will make no further progress, for their folly, like the folly of those whom I have mentioned, will become manifest to all. . . . <sup>2</sup>12 And everyone who is determined to live piously in union with Christ Jesus will be persecuted. 13 Wicked men and impostors will advance from bad to worse, deluding and deluded. 14 But as for you, see that you adhere to the doctrines which you have learnt, and about the truth of which you have received assurances, since you know from whom you have learnt them; 15 and remember that from your childhood you have been acquainted with Sacred Writings, which are able to give you the wisdom which, with the help of the faith reposed in Christ Jesus, leads to Salvation. 16 Every passage of Scripture is inspired by God, and is useful for teaching, for the refutation of error, for the correction of faults, for discipline in right living; 17 in order that the man who belongs to God may be perfectly trained, fully equipped for every good work.

4 <sup>3</sup>2<sup>b</sup> Refute, reprove, encourage, *as need requires*, with the utmost forbearance and every available method of instruction. 3 For a time will come when those with whom you have to deal will not brook teaching that is sound, but will accumulate around them teachers to suit their own cravings, their ears itching for novelty: 4 they will turn a deaf ear to the Truth, and, instead, will direct their attention to myths. 5<sup>a</sup> But as for yourself, see that you remain sober-minded under all circumstances; endure suffering . . . .<sup>4</sup>

## A PSEUDONYMOUS EPISTLE PURPORTING TO BE WRITTEN BY St. PAUL TO TITUS

This Epistle, claiming to be written by St. Paul to one whom the Apostle frequently had with him as a companion (*Gal* 2. 1, *II Cor.* 7. 6), and whose services he had often used, represents that, when the Letter was written, both St. Paul and Titus had been in Crete on an evangelistic mission (though no record of such appears in *Acts*); and that when the former departed from the island, the latter was left behind, in order to act for the Apostle (this communication purporting to be addressed to him there) But if the

<sup>1</sup> See James, *Apocryphal N.T.*

<sup>2</sup> For *vv.* 10, 11 see p. 184.

<sup>3</sup> For *vv.* 1, 2<sup>a</sup> see p. 184.

<sup>4</sup> For the remaining verses see pp. 184, 185, 183, 111, 156, 185, 111, 185, 183.



Epistle is really a second century production (p. 546), it must be assumed that the actual writer designed it to convey instruction to those of his contemporaries whose duty it was to admit persons into the Ministry of the Church, "Titus" (like "Timothy," p. 554) standing for a class of "Vicars Apostolic." For certain fragments of Pauline Letters incorporated in this Epistle see pp. 557, 110.

**1** I Paul, a bond-servant of God and an Apostle of Jesus Christ, commissioned to promote in God's Chosen Ones faith and a progressive knowledge of that Truth which is conducive to godliness (2 *such godliness* being supported by the hope of Eternal Life, which God, Who is incapable of falsehood, promised age-long periods ago, 3 and made plain at an appropriate moment—I refer to His Message conveyed by a proclamation with which, according to the ordering of God our Saviour, I have been entrusted) 4 to Titus, who is his true son in virtue of a common faith; Favour and Peace be yours from God our Father and Christ Jesus our Saviour.

5 The purpose for which I left you behind in Crete was that you might set right what is defective in the organization of the Church there, and might appoint in every town Presbyters, as I directed you to do, 6 provided that each is irreproachable in character, has been only once married, and has children who are Believers, free from any accusation of profligacy or unruliness. 7 For one who exercises oversight in the Church should, as God's Steward, be irreproachable; he must not be self-willed or hot-tempered, or addicted to drink, to the use of violence, or to discreditable methods of money-making. 8 On the contrary, he must be hospitable, a lover of goodness, discreet, upright, saintly, temperate, 9 adhering closely to the Message which can be trusted, as agreeing with the teaching which he has received, in order that he may be competent both to encourage Believers by means of such sound instruction, and to refute opponents. 10 For there are numbers of persons who are insubordinate, fatuous talkers, self-deceivers, especially those who are members of the party of the Uncircumcised, 11 whose mouths ought to be bridled. For such upset whole households by imparting erroneous teaching for the sake of discreditable gain. 12 One of their own prophets has said:

"Cretans are always liars, vile brutes, and indolent gluttons."

13 Such testimony is true. For this reason confute them with asperity, in order that they may grow sound in the Faith, 14 and cease to pay attention to Jewish myths, and to regulations prescribed by men who have turned their backs upon the Truth. 15 To the pure-minded all things are pure; whereas to those who are polluted and unbelieving nothing is pure; on the contrary, their intelligence and their conscience are alike polluted. 16 They profess that they know God, but in their

conduct they disown Him, being detestable and defiant, and for every good work utterly unsatisfactory.

**2** <sup>1</sup> But as for you, see that what you say is in keeping with the sound instruction which has been delivered to you. <sup>2</sup> Direct the older men to be abstemious, self-respecting, discreet, sound in faith, in love, in steadfastness. <sup>3</sup> Direct the older women similarly to be reverent in demeanour, no slanderers, no slaves to drink; to be teachers of what is right, <sup>4</sup> in order that they may train the younger women to love their husbands and their children; <sup>5</sup> to be discreet, chaste, domesticated, kindly, subordinate to their husbands, in order that God's Message may not get a bad name *through any misconduct of theirs*. <sup>6</sup> The younger men exhort similarly to exercise discretion. <sup>7</sup> In every way set an example, in your own life, of good works, and exhibit in your teaching incorruptness of motive, dignity of tone, <sup>8</sup> and soundness of reasoning which none can condemn, in order that an opponent may be put to confusion, when he fails to find anything disparaging to say about us. <sup>9</sup> Direct bond-servants to be subordinate to their respective masters in all things, to give them satisfaction, to refrain from answering back, <sup>10</sup> and from pilfering; and to show all loyal fidelity, in order that by their conduct they may bring credit upon the teaching of our Saviour God in all respects. <sup>11</sup> For there has been made manifest the Favour of God, which offers Salvation to all men, <sup>12</sup> training us by discipline to renounce impiety and worldly passions, and to lead discreet, upright, and pious lives in the present Age, <sup>13</sup> looking forward to the hope (so fraught with happiness) of witnessing the Manifestation of Him Who is the Glory of the Great God and our own Saviour—even Christ Jesus; <sup>14</sup> Who gave Himself up to death for our sake, to redeem us from all lawlessness, and to purify for Himself a People peculiarly His own, enthusiastic for good works. <sup>15</sup> To this effect talk, exhort, refute, with the utmost imperative-ness. Let no one treat you slightly.

**3** <sup>1</sup> Remind your hearers to be subordinate and obedient to all Rulers and Authorities, and to be ready for taking part in any beneficent work; <sup>2</sup> to defame no one, to be uncontentionous and considerate, showing the utmost gentleness towards all persons, whoever they are. <sup>3</sup> For we, too, were once unreflecting, disobedient, deluded, enslaved by manifold passions and pleasures, living in malice and envy, hateful ourselves and hating others. <sup>4</sup> But when the kindness and tender-heartedness of our Saviour God were evinced, <sup>5</sup> He, not in consequence of any upright deeds which we ourselves had done, but prompted by His own mercifulness, saved us by the Washing that symbolizes a New Birth, and by the renovation of our nature through Holy Spirit, <sup>6</sup> which He shed abroad in fullest measure among

us through Jesus Christ our Saviour, 7 in order that we, being set right with Him through His Favour, might become in hope heirs of Eternal Life. 8 Trustworthy is the declaration just made; and about these truths I wish you to speak with full assurance, in order that those who have believed God may set their minds upon making good works their business. Such works are both good in themselves and serviceable to mankind. 9 But from foolish speculations, and genealogies of angels, and from strife and wranglings concerning the Jewish Law keep aloof; for they are useless and futile. 10 With a fomentor of parties in the Church, after you have cautioned him once or twice, decline to have anything to do, 11 knowing that such a man is warped in mind, and persists in sinning, though condemned by his own conscience. . . .<sup>1</sup>

<sup>1</sup> For *vv.* 12-15 see p 110.

# TABLE OF THE PRONUNCIATION OF CERTAIN NAMES AND WORDS OCCURRING IN THE PRECEDING PAGES<sup>1</sup>

Abihud	Cæsarēa	Gāius (two syll.)
Abijah	Cārāphas	Gālātæ
Abīla	Cānānæan	Gallio
Abilēnē	Candacē	Gamālīel
Achāia (hard <i>ch</i> )	Cāpernāūm (four syll.)	Gennēsāret (hard <i>g</i> )
Achāicus (hard <i>ch</i> )	Chaldæans (hard <i>ch</i> )	Gērāsēnes (hard <i>g</i> )
Achim (hard <i>ch</i> )	Chios (hard <i>ch</i> )	Gethsēmānē (hard <i>g</i> )
Aegēan	Chlōē	Golgōthā
Aenēas	Chōrāzin (hard <i>ch</i> )	
Agabus	Chūza (hard <i>ch</i> )	Hārētās
Akeldāmā	Clōpas	Hermēs
Amminādab	Clōpas	Hermōgēnes (soft <i>g</i> )
Amphipōlis	Cnidus	Herōdīas
Ampliātus	Cōdices	Herōdion
Anānias	Cypriot	Hiērapōlis
Anastāsīs	Cyrēnē	Hymēnæus
Ancŷra		
Andrōnicus	Dalmanūthā	Iconium
Antipas	Dāmāris	Irenæus
Antipātris	Dēcāpōlis	Issāchar (hard <i>ch</i> )
Apellēs	Dēmas	
Apōcrypha	Dēmētrius	Jāirus
Apollōnia	Derbē	Jambrēs
Apollŷon	Didŷmus	Jannēs
Apphia	Dionŷsius	Jessē
Aquila	Diōtrēphēs	Jūnias
Archēlāus		
Archippus (hard <i>ch</i> )	Elēzer	Kenchrææ
Arēōpāgus	Ēlihud	Kēphas
Aristarchus (hard <i>ch</i> )	Elmādam	Keriōth
Aristion	Elōi (three syll.)	
Aristobūlus	Ēlŷmas	Lāmā
Arpachshad (hard <i>ch</i> )	Emmāus	Lāmēch (hard <i>ch</i> )
Artēmas	Epānētus	Lāsēa
Artēmis	Epāphras	Lāodīcēa
Asyncritus	Epāphrōdītus	Lōgīā
Attālīa	Epāphrōdītus	Lōis
Attālus	Epāphrōdītus	Lycāōnīa
Azōtus	Epīrus	Lŷcia
	Eubūlus	Lysanias
Beelzēbul	Eunicē	Lŷsias
Bernicē	Euōdīa	
Bethphāgē (hard <i>g</i> )	Eutŷchus	Māgādan
Bethsāīda		Magdālēne (three syll.)
Bethzāthā	Fortūnātus	Māgēdōn
Bithŷnīa		Māhālālēl
B'nērōgez (hard <i>g</i> )	Gabbāthā	Malchus (hard <i>ch</i> )
Boaz (two syllables)	Gadārēnes (three syll.)	Mēnāhem

<sup>1</sup> In a few instances accuracy has been subordinated to custom.

*Marāna, thā*  
 Marcion  
 Matthias  
 Melchi (hard *ch*)  
 Mēlita  
 Melchizēdek (hard  
*ch*)  
 Milētus  
 Mitylēnē  
 Mnāsōn  
  
 Nāāman  
 Naphtāli  
 Nāzārā  
 Nāzārēt  
 Nazōræan  
 Nēāpōlis  
 Nērēus (two syll.)  
 Nicānor  
 Nicodēmus  
 Nicolāitans  
 Nicolāus  
 Nicōpōlis  
 Nymphē  
  
 Onēsīmus  
 Onēsīphōrus  
 Origēn (hard *g*)  
  
 Papīas  
 Parmēnas  
 Pātārā  
 Pātrōbas  
 Pergāmos

Pessinus  
 Philēmon  
 Philētus  
 Phylōlōgus  
 Phlēgōn  
 Phōbē  
 Phygēlus (hard *g*)  
 Pōlycarp  
 Prōchōrus (hard *ch*)  
 Pseudēpigrāpha  
 Ptōlēmāis (four syll.)  
 Pūtēōli  
  
 Quīrīnius  
  
*Rabbōni*  
 Rāmāthāim (four syll.)  
 Rēphan  
 Rhēgīum (hard *g*)  
 Rhōdes (one syll.)  
  
*Sābachthāni* (hard *ch*)  
*Sābāōth*  
 Sālāmis  
 Salmōnē  
 Sālōmē  
 Sāmōthrace (three  
 syll.)  
 Sapphira  
 Scēva  
 Sēleucia  
*Shēchīnah* (hard *ch*)  
 Sībyl  
 Silōām (three syll.)

Silvānus  
 Sinaī (two syll.)  
 Sopāter  
 Sōsipāter  
 Sosthēnēs  
 Stāchys (hard *ch*)  
 Stēphānas  
 Syntychē (hard *ch*)  
 Sýzygus  
 Sychar (hard *ch*)  
  
 Tabitha  
 Tālitha  
 Tartārus  
 Tāvium  
 Thēōphīlus  
 Thessālōnica  
 Thēūdas  
 Thýātira  
 Tītius  
 Trāchōnītis  
 Trýphāna  
 Trýphōsa  
 Trōas (two syll.)  
 Trōgyllium (hard *g*)  
 Trōphīmus  
 Tychicus  
  
 Urbānus  
  
 Victorinus  
  
 Zebūlun  
 Zēnas  
 Zēūs (one syll.)











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